

Tafsir Al-Qur'an

A Complete English
Translation of Classical
Qur'anic Commentaries

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

Volume 19
23:31 – 25:36



AL SADIQIN PRESS

License

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

```
# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.2)
# Copyright (C) 2025 Al Sadiqin Institute and Ben Abrahamson (abrahamson@alsadiqin.org)
# License: GNU Free Documentation License (GFDL), Version 1.3 or later
#
# This tafsir provides an English translation of classical tafsir (commentaries)
# on the Holy Qur'an, allowing easy searching, comparison between similar ahadith,
# and immediate reference to the original Arabic text for those not fluent in Arabic.
#
# TERMS OF USE:
#
# - Permission is granted to copy, distribute, and modify this file under
#   the terms of the GFDL, provided all modifications are clearly indicated
#   and properly attributed to the original source (the Al Sadiqin Institute).
#   Any redistribution must include this license notice.
#
# - This annotation can be integrated into websites or applications, provided
#   its source (Al Sadiqin Institute) is clearly indicated, and a link to
#   http://alsadiqin.org/tafsir is maintained, allowing users to track updates.
#
# Please check updates at: http://alsadiqin.org/tafsir
```

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

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

Copyright © 2025 Al Sadiqin Institute and Ben Abrahamson.

ISBN: 9798280432765

For reprint permission or other information write to:

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

Translator: Ben Abrahamson

Editor: Rebecca Abrahamson

Cover Designer: Husada Tsalitsa Mardiansyah

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

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

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

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

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

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



The Tafsir Al-Qur'an: A Complete English

Translation of Classical Qur'anic Commentaries Volume 19 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Mu'minūn*, and the first verses of *Sūrat l-Fur'qān*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

- **Tafsir al-Tabari (923 CE)** – One of the earliest and most comprehensive tafsirs, authored by **Imam al-Tabari**. It is based on tafsir bi'l-ma'thur (interpretation through transmitted reports) and includes extensive narrations from the Prophet (pbuh), the Sahabah, and early scholars.
- **Tafsir al-Baghawi (1122 CE)** – Written by **Imam al-Baghawi**, this tafsir is known for its conciseness and reliance on authentic hadith and narrations. It is widely used in Sunni circles as a balanced and straightforward commentary.
- **Tafsir al-Qurtubi (1273 CE)** – Authored by **Imam al-Qurtubi**, this tafsir is famous for its focus on *fiqh* (Islamic jurisprudence) and legal interpretations, making it essential for scholars studying Qur'anic law.
- **Tafsir al-Baidawi (1286 CE)** – A concise and refined commentary by **Imam al-Baidawi**, often studied in traditional madrasahs. It is particularly valuable for its linguistic analysis and summarization of earlier tafsirs like al-Zamakhshari's.
- **Tafsir Ibn Kathir (1372 CE)** – One of the most widely read tafsirs today,

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

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

This book serves as an essential resource for students, researchers, and general readers seeking a comprehensive understanding of the Qur'an through classical scholarship. As part of a 34-volume complete translation, this work aims to make these monumental Islamic commentaries accessible to English readers for the first time.

Portions of this work have been translated using AI (machine-assisted translation) and post-edited for clarity and accuracy. While an ongoing effort has been made to ensure fidelity to the original text, minor variations, or mistakes may be found. Please send any corrections or suggestions to tafsir@alsadiqin.org to benefit future editions of this work. This book is version 0.2. The latest version of book can be downloaded at <http://alsadiqin.org/tafsir>.

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

Sincerely
Ben Abrahamson

Table of Contents

Tafsir Al-Qur'an	i
Surat al-Mu'minun 23:31	10
Surat al-Mu'minun 23:32	11
Surat al-Mu'minun 23:33	13
Surat al-Mu'minun 23:34	15
Surat al-Mu'minun 23:35	16
Surat al-Mu'minun 23:36	18
Surat al-Mu'minun 23:37	20
Surat al-Mu'minun 23:38	22
Surat al-Mu'minun 23:39	23
Surat al-Mu'minun 23:40	24
Surat al-Mu'minun 23:41	25
Surat al-Mu'minun 23:42	27
Surat al-Mu'minun 23:43	28
Surat al-Mu'minun 23:44	29
Surat al-Mu'minun 23:45	32
Surat al-Mu'minun 23:46	33
Surat al-Mu'minun 23:47	34
Surat al-Mu'minun 23:48	36
Surat al-Mu'minun 23:49	37
Surat al-Mu'minun 23:50	40
Surat al-Mu'minun 23:51	42
Surat al-Mu'minun 23:52	45
Surat al-Mu'minun 23:53	48
Surat al-Mu'minun 23:54	51
Surat al-Mu'minun 23:55	54
Surat al-Mu'minun 23:56	56
Surat al-Mu'minun 23:57	59
Surat al-Mu'minun 23:58	61
Surat al-Mu'minun 23:59	63
Surat al-Mu'minun 23:60	65
Surat al-Mu'minun 23:61	69
Surat al-Mu'minun 23:62	71
Surat al-Mu'minun 23:63	73
Surat al-Mu'minun 23:64	76
Surat al-Mu'minun 23:65	79
Surat al-Mu'minun 23:66	81
Surat al-Mu'minun 23:67	85
Surat al-Mu'minun 23:68	89
Surat al-Mu'minun 23:69	93
Surat al-Mu'minun 23:70	96
Surat al-Mu'minun 23:71	99
Surat al-Mu'minun 23:72	104
Surat al-Mu'minun 23:73	108
Surat al-Mu'minun 23:74	111
Surat al-Mu'minun 23:75	114
Surat al-Mu'minun 23:76	117

Surat al-Mu'minun 23:77 120

Surat al-Mu'minun 23:78 122

Surat al-Mu'minun 23:79 124

Surat al-Mu'minun 23:80 126

Surat al-Mu'minun 23:81 128

Surat al-Mu'minun 23:82 130

Surat al-Mu'minun 23:83 132

Surat al-Mu'minun 23:84 134

Surat al-Mu'minun 23:85 136

Surat al-Mu'minun 23:86 138

Surat al-Mu'minun 23:87 141

Surat al-Mu'minun 23:88 143

Surat al-Mu'minun 23:89 146

Surat al-Mu'minun 23:90 148

Surat al-Mu'minun 23:91 150

Surat al-Mu'minun 23:92 152

Surat al-Mu'minun 23:93 154

Surat al-Mu'minun 23:94 156

Surat al-Mu'minun 23:95 158

Surat al-Mu'minun 23:96 160

Surat al-Mu'minun 23:97 162

Surat al-Mu'minun 23:98 164

Surat al-Mu'minun 23:99 166

Surat al-Mu'minun 23:100 170

Surat al-Mu'minun 23:101 173

Surat al-Mu'minun 23:102 177

Surat al-Mu'minun 23:103 180

Surat al-Mu'minun 23:104 183

Surat al-Mu'minun 23:105 186

Surat al-Mu'minun 23:106 189

Surat al-Mu'minun 23:107 190

Surat al-Mu'minun 23:108 191

Surat al-Mu'minun 23:109 194

Surat al-Mu'minun 23:110 196

Surat al-Mu'minun 23:111 199

Surat al-Mu'minun 23:112 201

Surat al-Mu'minun 23:113 204

Surat al-Mu'minun 23:114 206

Surat al-Mu'minun 23:115 208

Surat al-Mu'minun 23:116 211

Surat al-Mu'minun 23:117 213

Surat al-Mu'minun 23:118 215

Surat al-Nur 24:1 218

Surat al-Nur 24:2 223

Surat al-Nur 24:3 234

Surat al-Nur 24:4 245

Surat al-Nur 24:5 251

Surat al-Nur 24:6 258

Surat al-Nur 24:7 266

Surat al-Nur 24:8 278

Surat al-Nur 24:9	282
Surat al-Nur 24:10	287
Surat al-Nur 24:11	292
Surat al-Nur 24:12	312
Surat al-Nur 24:13	316
Surat al-Nur 24:14	318
Surat al-Nur 24:15	320
Surat al-Nur 24:16	323
Surat al-Nur 24:17	325
Surat al-Nur 24:18	327
Surat al-Nur 24:19	328
Surat al-Nur 24:20	330
Surat al-Nur 24:21	332
Surat al-Nur 24:22	335
Surat al-Nur 24:23	339
Surat al-Nur 24:24	344
Surat al-Nur 24:25	347
Surat al-Nur 24:26	350
Surat al-Nur 24:27	355
Surat al-Nur 24:28	365
Surat al-Nur 24:29	370
Surat al-Nur 24:30	377
Surat al-Nur 24:31	385
Surat al-Nur 24:32	404
Surat al-Nur 24:33	416
Surat al-Nur 24:34	432
Surat al-Nur 24:35	438
Surat al-Nur 24:36	455
Surat al-Nur 24:37	469
Surat al-Nur 24:38	477
Surat al-Nur 24:39	484
Surat al-Nur 24:40	488
Surat al-Nur 24:41	493
Surat al-Nur 24:42	496
Surat al-Nur 24:43	497
Surat al-Nur 24:44	502
Surat al-Nur 24:45	504
Surat al-Nur 24:46	507
Surat al-Nur 24:47	508
Surat al-Nur 24:48	510
Surat al-Nur 24:49	512
Surat al-Nur 24:50	514
Surat al-Nur 24:51	517
Surat al-Nur 24:52	520
Surat al-Nur 24:53	523
Surat al-Nur 24:54	525
Surat al-Nur 24:55	528
Surat al-Nur 24:56	537
Surat al-Nur 24:57	538
Surat al-Nur 24:58	541

Surat al-Nur 24:59	550
Surat al-Nur 24:60	553
Surat al-Nur 24:61	559
Surat al-Nur 24:62	576
Surat al-Nur 24:63	580
Surat al-Nur 24:64	585
Surat al-Furqan 25:1	588
Surat al-Furqan 25:2	591
Surat al-Furqan 25:3	593
Surat al-Furqan 25:4	595
Surat al-Furqan 25:5	597
Surat al-Furqan 25:6	600
Surat al-Furqan 25:7	602
Surat al-Furqan 25:8	606
Surat al-Furqan 25:9	609
Surat al-Furqan 25:10	612
Surat al-Furqan 25:11	615
Surat al-Furqan 25:12	618
Surat al-Furqan 25:13	621
Surat al-Furqan 25:14	624
Surat al-Furqan 25:15	627
Surat al-Furqan 25:16	629
Surat al-Furqan 25:17	632
Surat al-Furqan 25:18	635
Surat al-Furqan 25:19	639
Surat al-Furqan 25:20	642
Surat al-Furqan 25:21	648
Surat al-Furqan 25:22	653
Surat al-Furqan 25:23	658
Surat al-Furqan 25:24	663
Surat al-Furqan 25:25	668
Surat al-Furqan 25:26	672
Surat al-Furqan 25:27	675
Surat al-Furqan 25:28	679
Surat al-Furqan 25:29	682
Surat al-Furqan 25:30	685
Surat al-Furqan 25:31	687
Surat al-Furqan 25:32	689
Surat al-Furqan 25:33	692
Surat al-Furqan 25:34	695
Surat al-Furqan 25:35	698
Surat al-Furqan 25:36	700

Surat al-Mu'minun 23:31

Then We raised up after them another generation.

Surat al-Mu'minun 23:31

Then We raised up after them another generation.

Tafsir al-Jalalayn

31 - **Then We produced after them another generation** people, they are Aad.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then We brought about, after the destruction of the people of Noah, another generation, and We created them. **Then We sent among them a Messenger from among themselves**, calling to them, **Worship God**, O people, and obey Him instead of the gods and idols, for worship is only due to Him. **You have no god other than Him**, meaning: You have no deity worthy of worship other than Him. **Do you not then fear?** Do you not fear the punishment of God, by worshipping something other than Him, and He is the God besides whom you have no god.

Tafsir al-Qurtubi

God Almighty says: **Then We produced after them** meaning after the destruction of Noah's people. **Another generation** It was said: They are the people of Aad.

Tafsir Ibn Kathir

The Almighty informs us that He created another generation after the people of Noah. It was said that what is meant by them is Aad, for they were successors after them. It was also said that what is meant by these is Thamud, because of His saying: **Then the shriek seized them in truth**. And that the Almighty sent among them a Messenger from among themselves, so he called them to worship God alone, with no partner for Him, but they denied him and disobeyed him and refused to follow him because he was a human being like them. They disdained following a human Messenger, and they denied meeting God on the Day of Resurrection and denied the bodily resurrection and said: **Does he promise you that when you die and become dust and bones you will be brought forth?** Far, far is that which you are promised. That is, far, far is that. **He is only a man who has fabricated a lie against God**. That is, in what he brought to you of the message, warning, and report of the Resurrection. **And we are not believers in him**. He said, **My Lord, support me in that which they deny**. That is, the Messenger sought victory over them and sought victory from his Lord over them, so He answered his prayer. **He said, 'In a little while they will**

surely become regretful.' That is, in disobeying you. And your stubbornness in what you have brought them, **So the blast seized them in truth**, meaning, they deserved that from God due to their disbelief and tyranny. It appears that a blast combined with a strong, cold, violent wind **destroyed everything by the command of their Lord, so that nothing could be seen except their dwellings**. And His statement, **So We made them scum**, meaning, fallen and destroyed like the scum of a flood, which is a lowly, insignificant, perishable thing that is of no benefit. **So away with the wrongdoing people**, like His statement, **And We did not wrong them, but it was they who were the wrongdoers**, meaning, due to their disbelief, stubbornness, and opposition to the Messenger of God. So let the listeners beware of belying their Messenger.

Fath al-Qadir

31- **Then We produced after them another generation** meaning after their destruction. Most of the commentators said: Those whom God produced after them were the people of Aad, the people of Hud, because their story came after the story of Noah in a place other than this, and because of His saying in Al-A'raf **And remember when He made you successors after the people of Noah** and it was said that they were Thamud because they were the ones who were destroyed by the blast. And God the Almighty said in this story **So the blast seized them** and it was said that they were the people of Madyan, the people of Shu'ayb because they were among those who were destroyed by the blast.

Tafsir al-Baghawi

31. **Then We produced after them**, after their destruction, **another generation**.

Tafsir al-Baidawi

31 - **Then We produced after them another generation** they are Aad or Thamud.

Surat al-Mu'minin 23:32

So We sent among them a Messenger from among themselves, [saying], "Worship God; you have no deity other than Him. Will you not then fear Him?"

Tafsir al-Jalalayn

32 - **So We sent among them a Messenger from among themselves** Hud *that* that (worship God; you have no deity other than Him. Will you not then fear) His punishment and believe?

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "So We sent among them a Messenger from themselves, saying, 'Worship God; you have no deity other than Him. Will you not then fear Him?'"

Tafsir al-Qurtubi

So We sent among them a Messenger from among themselves meaning Hud, because there was no nation established after the people of Noah except 'Ad. It was said: They were the people of Thamud. **So We sent among them a Messenger** meaning Salih. They said: The evidence for this is the statement of God Almighty at the end of the verse: **So the shriek seized them** similar to it: **And the shriek seized those who did wrong** (Hud 11:67).

I said: Among those who took the cry were also the people of Madyan, the people of Shu'ayb, so it is not far-fetched that they were them, and God knows best. **From them** means from their clan, they knew his birth and origin so that their repose until his words would be greater.

Tafsir Ibn Kathir

The Almighty informs us that He created another generation after the people of Noah. It was said that what is meant by them is Aad, for they were successors after them. It was also said that what is meant by these is Thamud, because of His saying: **Then the shriek seized them in truth**. And that the Almighty sent among them a Messenger from among themselves, so he called them to worship God alone, with no partner for Him, but they denied him and disobeyed him and refused to follow him because he was a human being like them. They disdained following a human Messenger, and they denied meeting God on the Day of Resurrection and denied the bodily resurrection and said: **Does he promise you that when you die and become dust and bones you will be brought forth? Far, far is that which you are promised**. That is, far, far is that. **He is only a man who**

has fabricated a lie against God. That is, in what he brought to you of the message, warning, and report of the Resurrection. **And we are not believers in him**. He said, **My Lord, support me in that which they deny**. That is, the Messenger sought victory over them and sought victory from his Lord over them, so He answered his prayer. **He said, 'In a little while they will surely become regretful.'** That is, in disobeying you. And your stubbornness in what you have brought them, **So the blast seized them in truth**, meaning, they deserved that from God due to their disbelief and tyranny. It appears that a blast combined with a strong, cold, violent wind **destroyed everything by the command of their Lord, so that nothing could be seen except their dwellings**. And His statement, **So We made them scum**, meaning, fallen and destroyed like the scum of a flood, which is a lowly, insignificant, perishable thing that is of no benefit. **So away with the wrongdoing people**, like His statement, **And We did not wrong them, but it was they who were the wrongdoers**, meaning, due to their disbelief, stubbornness, and opposition to the Messenger of God. So let the listeners beware of belying their Messenger.

Fath al-Qadir

32- **So We sent among them a Messenger**. The verb of sending is transitive with yafi, although it is transitive with ila, to indicate that this Messenger sent to them grew up among them, and they knew his place and birth, so that their repose in what he said would be more than their repose in what someone came to them from a place other than theirs. It was said that the reason for the transitive nature of the aforementioned verb with fi is that it included the meaning of saying: that is, We said to them on the tongue of the Messenger, **Worship God**. This is why the explanatory *an* was brought. The first is more appropriate, as we included in *sent* the meaning of *said*, which does not necessitate its transitivity with fi. The phrase **you have no god other than Him** is an explanation of the command to worship. **Will you not then fear His punishment**, which your polytheism requires.

Tafsir al-Baghawi

32. **So We sent among them a Messenger from among themselves**, meaning: Hud and his people. It was also said: Salih and his people. The first is more apparent, "Worship God; you have no deity other than Him. Will you not then fear Him?"

Tafsir al-Baidawi

32- **So We sent among them a Messenger from among themselves** He is Hud or Salih, and the statement was made the place of sending to indicate that he did not come to them from a place other than their place, but rather it was revealed to him while he was among them. **That you worship God; you have no deity other than Him** is an explanation of **We sent** meaning We said to them on the tongue of the Messenger, **Worship God**. "Will you not then fear" the

Surat al-Mu'minun 23:32

So We sent among them a Messenger from among themselves, [saying], "Worship God; you have no deity other than Him. Will you not then fear Him?"

punishment of God.

Surat al-Mu'minun 23:33

And the eminent among his people who disbelieved and denied the meeting of the Hereafter and whom We had given luxuries in worldly life said, **This is no more than a human being like you who eats of what you eat and drinks of what you drink.**

Tafsir al-Jalalayn

33 - **And the eminent among his people who disbelieved and denied the meeting of the Hereafter the destination to it and whom We had given luxuries** We had blessed them **in the life of this world** said, **He is only a human being like you, eating what you eat and drinking what you drink.)**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the nobles of the people of the Messenger whom We sent after Noah said, and what is meant by the Messenger in this place is: Salih, and by his al-Nas 114:Thamud. **Those who disbelieved and denied the meeting of the Hereafter** means: those who denied the Oneness of God, and denied the meeting of the Hereafter. And His statement: **And We provided them with luxury in the life of this world** means: And We blessed them in their life of this world, with what We made abundant for them of livelihood, and We expanded for them of provision, until they became arrogant and rebellious against their Lord, and disbelieved, and from this is the saying of the rajaz poet.

He showed me the country in luxury

And His statement, **This is only a human being like you**, means: They said: God sent Salih to us as a messenger from among us, and He singled him out for the message without us, and he is a human being like us, he eats the same food that we eat, and drinks the same drink that we drink, so how did He not send an angel from Himself to deliver His message to us? He said, **And drinks from what you drink**, meaning: from what you drink, so the word *from* was omitted from the statement, because the meaning of the statement is: And drinks from your drink, and that is because the Arabs say: I drank from your drink.

Tafsir al-Qurtubi

The Almighty said: **And the chiefs said** meaning the nobles, leaders and chiefs. **Of his people who disbelieved and denied the meeting with the Hereafter** meaning the resurrection and the reckoning. **And We provided them with luxury in the life of this world** meaning We made the blessings of this world abundant for them until they became arrogant and were given luxury, which is like a gift. **This is only a human being like you, he eats from what you eat and**

drinks from what you drink so he has no advantage over you because he needs food and drink as you do. Al-Farra' claimed that the meaning of **and drinks from what you drink** is based on the deletion of *from*, meaning from what you drink, and this is not permissible according to the Basrans and does not require deletion at all, because *ma* if it is a source does not need a pronoun, so if you make it mean *who* then you delete the object and do not need to imply *from*.

Tafsir Ibn Kathir

The Almighty informs us that He created another generation after the people of Noah. It was said that what is meant by them is Aad, for they were successors after them. It was also said that what is meant by these is Thamud, because of His saying: **Then the shriek seized them in truth.** And that the Almighty sent among them a Messenger from among themselves, so he called them to worship God alone, with no partner for Him, but they denied him and disobeyed him and refused to follow him because he was a human being like them. They disdained following a human Messenger, and they denied meeting God on the Day of Resurrection and denied the bodily resurrection and said: **Does he promise you that when you die and become dust and bones you will be brought forth? Far, far is that which you are promised.** That is, far, far is that. **He is only a man who has fabricated a lie against God.** That is, in what he brought to you of the message, warning, and report of the Resurrection. **And we are not believers in him.** He said, **My Lord, support me in that which they deny.** That is, the Messenger sought victory over them and sought victory from his Lord over them, so He answered his prayer. **He said, 'In a little while they will surely become regretful.'** That is, in disobeying you. And your stubbornness in what you have brought them, **So the blast seized them in truth**, meaning, they deserved that from God due to their disbelief and tyranny. It appears that a blast combined with a strong, cold, violent wind **destroyed everything by the command of their Lord, so that nothing could be seen except their dwellings.** And His statement, **So We made them scum**, meaning, fallen and destroyed like the scum of a flood, which is a lowly, insignificant, perishable thing that is of no benefit. **So away with the wrongdoing people**, like His statement, **And We did not wrong them, but it was they who were the wrongdoers**, meaning, due to their disbelief, stubbornness, and opposition to the Messenger of God. So let the listeners beware of belying their Messenger.

Fath al-Qadir

33- **And the chiefs of his people said** meaning their nobles and leaders. Then he described the chiefs as disbelievers and deniers, saying: **Those who disbelieved and denied the meeting of the Hereafter** meaning they denied what is in the Hereafter of reckoning and punishment, or they denied the resurrection **and We provided them with luxury** meaning We made the worldly blessings abundant for them, so they became arrogant because of what they

Surat al-Mu'minun 23:33

And the eminent among his people who disbelieved and denied the meeting of the Hereafter and whom We had given luxuries in worldly life said, "This is no more than a human being like you who eats of what you eat and drinks of what you drink."

had become **in the life of this world** of abundant wealth and comfortable living **This is only a human being like you** meaning the chiefs said this to their people, describing him as being equal to them in humanity, and in eating **from what you eat** and drinking from what you drink, and this necessitates for them that he has no superiority over them. Al-Farra' said: The meaning of **and drinks from what you drink** is omitted from it: meaning from what you drink, and it was said that *ma* is a source, so it does not need a reference.

Tafsir al-Baghawi

33. **And the chiefs of his people who disbelieved and denied the meeting of the Hereafter said**, meaning the destination of the Hereafter, **and We bestowed upon them luxuries**, meaning We granted them favors and made things easy for them, "in the life of this world. He is only a human being like you. He eats of what you eat and drinks of what you drink," meaning: of what you drink.

Tafsir al-Baidawi

33- **And the leaders of his people who disbelieved said** Perhaps it was mentioned with the waw because their speech was not connected to the speech of the Messenger, may God bless him and grant him peace, unlike the speech of the people of Noah, where it was resumed, so it is assumed to be a question. **And they denied the meeting of the Hereafter** in meeting what is in it of reward and punishment, or in their return to the second life by resurrection. **And We provided them with luxury** and **and blessed them** in the life of this world with an abundance of wealth and children. **This is only a human being like you** in description and condition. **He eats of what you eat and drinks of what you drink** An estimate of the similarity and *what* is a report and what refers to the second is an accusative deleted or a genitive deleted with the preposition because what preceded it indicates it.

Surat al-Mu'minun 23:34

And if you obey human beings like yourselves, then indeed you will be losers.

Tafsir al-Jalalayn

34 - And God **And if you obey a human being like yourselves** contains an oath and a condition, and the answer to the first of them is sufficient for the answer to the second **then you will then** that is, if you obey him **then you will be losers** that is, deceived.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about what the leaders of Salih's people said to their al-Nas 114: **And if you obey a human being like yourselves**, and follow him, and accept what he says and believe him, **then you, O people, will surely be losers**. He says: They said: Then you will surely be deceived in your share of honor and elevation in this world, by following him.

Tafsir al-Qurtubi

And if you obey human beings like yourselves, then indeed you will be losers. He means that you will be deceived by abandoning your gods and following him without any favor from him over you.

Tafsir Ibn Kathir

The Almighty informs us that He created another generation after the people of Noah. It was said that what is meant by them is Aad, for they were successors after them. It was also said that what is meant by these is Thamud, because of His saying: **Then the shriek seized them in truth**. And that the Almighty sent among them a Messenger from among themselves, so he called them to worship God alone, with no partner for Him, but they denied him and disobeyed him and refused to follow him because he was a human being like them. They disdained following a human Messenger, and they denied meeting God on the Day of Resurrection and denied the bodily resurrection and said: **Does he promise you that when you die and become dust and bones you will be brought forth? Far, far is that which you are promised**. That is, far, far is that. **He is only a man who has fabricated a lie against God**. That is, in what he brought to you of the message, warning, and report of the Resurrection. **And we are not believers in him**. He said, **My Lord, support me in that which they deny**. That is, the Messenger sought victory over them and sought victory from his Lord over them, so He answered his prayer. **He said, 'In a little while they will surely become regretful.'** That is, in disobeying you. And your stubbornness in what you have brought them,

So the blast seized them in truth, meaning, they deserved that from God due to their disbelief and tyranny. It appears that a blast combined with a strong, cold, violent wind **destroyed everything by the command of their Lord, so that nothing could be seen except their dwellings**. And His statement, **So We made them scum**, meaning, fallen and destroyed like the scum of a flood, which is a lowly, insignificant, perishable thing that is of no benefit. **So away with the wrongdoing people**, like His statement, **And We did not wrong them, but it was they who were the wrongdoers**, meaning, due to their disbelief, stubbornness, and opposition to the Messenger of God. So let the listeners beware of belying their Messenger.

Fath al-Qadir

34- **And if you obey human beings like yourselves**, in what was mentioned of the descriptions, **then you will be losers**, meaning you will be deceived by abandoning your gods and following him without any favor from him over you.

Tafsir al-Baghawi

34. **And if you obey human beings like yourselves, then indeed you will be losers**. You will be deceived.

Tafsir al-Baidawi

34- **And if you obeyed human beings like yourselves** in what he commands you to do. **You would then be losers** since you would have humiliated yourselves, and *it* is a consequence of the condition and an answer to those of his people who spoke to them.

Surat al-Mu'minun 23:35

Does He promise you that when you die and become dust and bones, you will be brought forth?

Surat al-Mu'minun 23:35

Does He promise you that when you die and become dust and bones, you will be brought forth?

Tafsir al-Jalalayn

35 - **Does He promise you that when you die and become dust and bones, you will be brought forth?**

This is the report that you are the first and that you are the second, confirming it because the separation was long.

Tafsir al-Suyuti

Tafsir al-Tabari

His statement: **Does he promise you that when you die and become dust and bones...** the verse, God Almighty says: They said to them, "Does Salih promise you that when you die and become dust in your graves, and bones whose flesh has gone and whose bones remain, that you will be brought out of your graves alive, as you were before your death?" And it was repeated twice, and the meaning is: Does He promise you that if you die and become dust and bones, you will be brought out once, because He distinguished between the first *you* and its predicate with *if*, and the Arabs do the same with every noun that they place suspicion on and its sisters, then they interrupt with the clause without its predicate, so they repeat its name once, and delete it another time, so you say: I think that if you sit with us, you will be a doer of good, so if you delete the first or second *you* it is correct, and if you confirm them it is correct, and if you do not interrupt between them with anything it is not permissible, it is a mistake to say: I think that you are sitting, and it was mentioned that this is in the reading of Abdullah: Does He promise you that if you die and become dust and bones that you will be brought out.

Tafsir al-Qurtubi

Does He promise you that when you die and become dust and bones, you will be brought forth? That is, resurrected from your graves. The first *an* is in the accusative case because *ya'addukum* is on it, and the second is a substitute for it. This is the doctrine of Sibawayh. The meaning is: Does He promise you that you will be brought forth when you die? Al-Farra' said: In Abdullah's reading, **Does He promise you when you die and become dust and bones, you will be brought forth.** It is like saying: I think if you come out, you will regret it. Al-Farra', Al-Jarmi, and Abu Al-Abbas Al-Mubarrad said that the second sentence is repeated for emphasis, because the speech is long, repeating it is good. Al-Akhfash said: The meaning is: Does He promise you that when you die and become dust and bones, you will be brought forth? The second *an* is in the nominative case with an implied verb, as you say: Today is the fighting. So the meaning is today the

fighting will happen. Abu Ishaq said: It is permissible to say, **He promises you that when you die and become dust and bones, you will be brought forth**, because the meaning of **He promises you is, He says that you will be brought forth.**

Tafsir Ibn Kathir

The Almighty informs us that He created another generation after the people of Noah. It was said that what is meant by them is Aad, for they were successors after them. It was also said that what is meant by these is Thamud, because of His saying: **Then the shriek seized them in truth.** And that the Almighty sent among them a Messenger from among themselves, so he called them to worship God alone, with no partner for Him, but they denied him and disobeyed him and refused to follow him because he was a human being like them. They disdained following a human Messenger, and they denied meeting God on the Day of Resurrection and denied the bodily resurrection and said: **Does he promise you that when you die and become dust and bones you will be brought forth? Far, far is that which you are promised.** That is, far, far is that. **He is only a man who has fabricated a lie against God.** That is, in what he brought to you of the message, warning, and report of the Resurrection. **And we are not believers in him.** He said, **My Lord, support me in that which they deny.** That is, the Messenger sought victory over them and sought victory from his Lord over them, so He answered his prayer. **He said, 'In a little while they will surely become regretful.'** That is, in disobeying you. And your stubbornness in what you have brought them, **So the blast seized them in truth**, meaning, they deserved that from God due to their disbelief and tyranny. It appears that a blast combined with a strong, cold, violent wind **destroyed everything by the command of their Lord, so that nothing could be seen except their dwellings.** And His statement, **So We made them scum**, meaning, fallen and destroyed like the scum of a flood, which is a lowly, insignificant, perishable thing that is of no benefit. **So away with the wrongdoing people**, like His statement, **And We did not wrong them, but it was they who were the wrongdoers**, meaning, due to their disbelief, stubbornness, and opposition to the Messenger of God. So let the listeners beware of belying their Messenger.

Fath al-Qadir

The question in his saying: 35- **Does He promise you that when you die?** is for denial, and the sentence is a resumption confirming what came before it of the ugliness of their following Him. It was read with a kasra on the meem from matam, from mata yamāt like khafā yakhfā. It was read with a damma from mata yamūt: like qāla yaqūl **And you were dust and bones** meaning some of your parts were dust, and some of them were rotten bones with no flesh in them or nerves on them. It was said that the dust was brought forward because it is further from their minds. It was said that the meaning is: your predecessors were dust, and your successors

were bones **that you will be brought out** meaning from your graves alive as you were. Sibawayh said: The first is in the accusative case due to the occurrence of ayyadkum on it, and the second is a substitute for it. Al-Farra', Al-Jarmi and Al-Mubarrad said: The second an is repeated for emphasis, and its repetition is good due to the length of the speech, and Al-Zajaj said something similar. Al-Akhfash said: The second is in the nominative case with an implied verb: meaning your expulsion will occur, just as you say: Today the fighting will occur. So the meaning is: Today the fighting will occur.

Tafsir al-Baghawi

35. **Does He promise you that when you die and become dust and bones, you will be brought forth** from your graves alive? He repeated **that you** because the speech became long, and the meaning of the speech is: Does He promise you that when you die and become dust and bones, you will be brought forth? And it is also in the recitation of Abdullah, its counterpart in the Qur'an: **Do they not know that whoever opposes God and His Messenger - for him is the fire of Hell, wherein he will abide eternally?** (al-Tawbah 9:63).

Tafsir al-Baidawi

35- **Does He promise you that when you die and become dust and bones** stripped of flesh and nerves, **that you will be brought forth** from the graves or from nothingness another time into existence, and **that you** is a repetition of the first, emphasized by it because of the long separation between it and its predicate, or that you will be brought forth is a subject whose predicate is the advanced circumstance, or the subject of the implied verb in response to the condition and the sentence is the predicate of the first, meaning: that you will be brought forth if you die, or that when you die your bringing forth will occur. It is possible that the predicate of the first is omitted because the predicate of the second indicates it, not that it is the circumstance because its name is a corpse.

Surat al-Mu'minun 23:36

Far, far is that which you are promised.

Surat al-Mu'minun 23:36

Far, far is that which you are promised.

Tafsir al-Jalalayn

36 - **Hihat Hihat** is a past tense verb meaning a source, i.e. after after **when you are promised** of being brought out from the graves, and the lam is redundant for clarification.

Tafsir al-Suyuti

Tafsir al-Tabari

This is report from God, the Most High, about the words of the leaders of Thamud, that they said: Far, far away: meaning, what you are promised, O people, that after your death and your becoming dust and bones, you will be brought out alive from your graves, they say that this will not happen.

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, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Far, far**, he said: Far, far away.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **Far, far is that which you are promised**, he said: He means the resurrection. The Arabs add the lam with hayat in the noun that accompanies it, and remove it from it, saying: hayat lak hayat, and hayat ma tabtagh hayat, and if you drop the lam, the noun is raised with the meaning of hayat, as if he said: Far is what you should not be, as Jarir said:

It is impossible, impossible for Aqeeq and those in it, and it is impossible for us to continue with Aqeeq

It is as if it was said: Al-Aqeeq and its people. The lam was inserted with *Hayyat* in the name because they said: *Hayyat* is a tool not taken from a verb, so they inserted the lam with it in the name, just as they inserted it with **Halam Lak**, since it was not taken from a verb. So if they said *Aqbal*, they would not say *Lak*, because the verb could be the pronoun of the name.

The Arabists differed on how to stop at *hayat*. Al-Kisa'i seemed to choose to stop at it with a *ha* because it is in the accusative case, while Al-Farra' chose to stop at it with a *ta*. He said: **Some Arabs lower the "ta"**, which indicates that it is not the feminine *ha*, so it became like *darak* and *nazar*. As for the accusative of the *ta* in them, it is because they are two tools, so they became like **five ten**. Al-Farra' used to say: "If it is said that each one is self-sufficient, it is permissible to stop at it, and if it is in the accusative case, it is like the accusative of his saying: "There I sat down," and it is

like the saying of the poet:

Maui, perhaps a fierce raid like the sting of a brand

He said: So the accusative of *hayat* is like this *ha* in *rabt*, because it entered on a letter, on *rab*, and on *thumma*, and they were two tools, so you did not change them to their tools, so they were accusative.

The reciters differed in their recitation of this. The reciters of the regions other than Abu Ja'far recited it as **hayyat hayyat** with a fat-ha on the ta' in both. Abu Ja'far recited it as **hayyat hayyat** with a kasra on the ta' in both. The fat-ha in both is the recitation according to us, due to the consensus of the authoritative reciters on it.

Tafsir al-Qurtubi

Ibn Abbas said: It is a word for distance, as if they said, **Far is what you are promised**, meaning that this will not happen, which is what is mentioned about the resurrection. Abu Ali said: It is like a verb, meaning after what you are promised. Al-Anbari said: There are ten languages for *Hayyat*. Hayyat lak **with a fat-ha on the taa'**, which is the reading of the group. Hayyat lak **with a dhammah on the taa'**, and it is narrated on the authority of Abu Jaafar ibn al-Qa'qa'. Hayyat lak **with a dhammah and tanween**, and it is narrated on the authority of Isa ibn Umar Hayyat lak **with a dhammah on the taa'**. Al-Tha'labi said: Nasr ibn Asim and Abu al-Aaliyah read it this way: Hayyat lak **with a dhammah on the tanween**, and Abu Haywah al-Shami read it this way, and al-Tha'labi also mentioned it. Hayyat lak **with an nasb and tanween**. Al-Ahwas said:

I remembered the days of my youth, but it is impossible for them to return to you.

The seventh language: Ayhat Ayhat, and Al-Farra' recited:

Oh, oh, the agate and those in it, and oh, the vinegar with the agate, we continue it

Al-Mahdawi said: Issa Al-Hamdani read **hayhat hayhat** with a sukoon. Ibn Al-Anbari said: Some Arabs say *ayhan* with a *nun*, and some say *ayyuha* with a *nun*. Al-Farra' recited:

And without me, the notables and the veil are all concealment, oh what I desire and far away

These are ten languages. Whoever says *hayhat* with the taa' open makes it like *ayn* and *kayf*. It was said: because they are two compound tools like *khamshara* and *baalbek* and **ram hormuz**, and you stop on the second with the haa, as you say *khamshara* and **sab'a ash-sha'ra**. Al-Farra' said: Its accusative is like the accusative of *thummat* and *rabbat*, and it is possible that the fatha is following the alif and the fatha that precedes it. Whoever breaks it makes it like *ams* and *ha'ula'*. He said:

It is impossible for her to return to you

Al-Kisa'i said: Whoever breaks the ta' stops on it with

the ha', so he says hayhaah. Whoever makes it nasb stops with the ta' if he wishes with the ha'. Whoever makes it damma, then on the basis of examples like mandu, qat, and haith. Whoever reads *hayhaat* with tanween, it is a plural and goes with it to the indefinite, as if he said ba'dan ba'dan. It was said: it was lowered and the nun is a resemblance to the sounds like their saying ghaaq and taq. Al-Akhfash said: It is permissible for *hayhaat* to be a plural, so the ta' in it is the ta' of the collective feminine. Whoever reads *hayhaat*, it is permissible for its akhlās to be a declined noun with the meaning of distance, and he did not make it a noun for the verb and make it a construct. It was said: he likened the ta' to the ta' of the plural, like the Almighty's saying: **And when you depart from 'Arafat** (2:198). Al-Farra' said: It seems that I prefer to stop on the ta', because some Arabs lower the ta' in every case, so it is like 'Arafat and Malkut and the like. Mujahid, Isa bin Omar, Abu Amr bin Al-Ala, Al-Kisa'i and Ibn Kathir would stop on it *hayahah* with a *ha*. It was also narrated from Abu Amr that he would stop on *hayhat* with a *ta*, and the rest of the reciters would do the same because it is a letter. Ibn Al-Anbari said: Whoever makes them one letter and does not separate one from the other, stops on the second with a *ha* and does not stop on the first, and says: **hayhat hayahah**, just as he says *khamshara*, as mentioned above. Whoever intends to separate one from the other, stops on both of them with a *ha* and a *ta*, because the origin of *ha* is a *ta*.

Tafsir Ibn Kathir

The Almighty informs us that He created another generation after the people of Noah. It was said that what is meant by them is Aad, for they were successors after them. It was also said that what is meant by these is Thamud, because of His saying: **Then the shriek seized them in truth.** And that the Almighty sent among them a Messenger from among themselves, so he called them to worship God alone, with no partner for Him, but they denied him and disobeyed him and refused to follow him because he was a human being like them. They disdained following a human Messenger, and they denied meeting God on the Day of Resurrection and denied the bodily resurrection and said: **Does he promise you that when you die and become dust and bones you will be brought forth? Far, far is that which you are promised.** That is, far, far is that. **He is only a man who has fabricated a lie against God.** That is, in what he brought to you of the message, warning, and report of the Resurrection. **And we are not believers in him.** He said, **My Lord, support me in that which they deny.** That is, the Messenger sought victory over them and sought victory from his Lord over them, so He answered his prayer. **He said, 'In a little while they will surely become regretful.'** That is, in disobeying you. And your stubbornness in what you have brought them, **So the blast seized them in truth**, meaning, they deserved that from God due to their disbelief and tyranny. It appears that a blast combined with a strong, cold, violent wind **destroyed everything by the command of their Lord, so that nothing could be seen except their dwellings.** And His statement, **So We**

made them scum, meaning, fallen and destroyed like the scum of a flood, which is a lowly, insignificant, perishable thing that is of no benefit. **So away with the wrongdoing people**, like His statement, **And We did not wrong them, but it was they who were the wrongdoers**, meaning, due to their disbelief, stubbornness, and opposition to the Messenger of God. So let the listeners beware of belying their Messenger.

Fath al-Qadir

36- **Hihat Hihat Imaa ta'wa'idun** meaning after what you are promised, or far from what you are promised, and the repetition is for emphasis. Ibn al-Anbari said: And in Hihat there are ten languages and then he listed them, and they are explained in the science of grammar. And some of them were read, and the lam in Imaa ta'wa'idun is to clarify the excluded as in the lam saying: **Hait lak** as if it was said why this exclusion? So it was said Imaa ta'wa'idun. The meaning is: after you bring out the promise that you are promised, this is on the basis that Hihat is a verb. Al-Zajjaj said: It is in the estimation of the source: meaning far from what you are promised, or far from what you are promised according to a reading with a nun, so it is on this basis a subject whose predicate is Imaa ta'wa'idun.

Tafsir al-Baghawi

36. **Hihat, Hihat for what you are promised**, Ibn Abbas said: It is a word after, meaning: what you are promised is far away. Abu Jaafar read (**Hihat, Hihat**) with a kasra on the taa, and Nasr bin Asim read it with a damma, and all of these are correct languages. So whoever puts it in the accusative case makes it like where and how, and whoever puts it in the nominative case makes it like mandu, waqat, and haith, and whoever puts it in the kasra makes it like ams and huwa'ali, and most of the reciters stop on it with a taa, and it is narrated from Al-Kisa'i that he stops on it with a haa.

Tafsir al-Baidawi

36- **Hihat Hihat** after confirmation or validity. **Lama ta'awaddun** or after you are promised, and the lam is for clarification as in **Hayt laka** as if when they voted with the word of exclusion it was said: What is this exclusion? They said: **Lama ta'awaddun**. It was said that **Hihat** means distance, and it is a subject whose predicate is **Lama ta'awaddun**. It was read with the fatha and a tanween for emphasis, and with the damma and a tanween as a plural of hayha and without a tanween likening to qabl and with the kasra in both ways, and with the sukoon as a word of stopping and by replacing the ta' with a ha'.

Surat al-Mu'minun 23:37

It is only our worldly life. We die and live, and we will not be resurrected.

Surat al-Mu'minun 23:37

It is only our worldly life. We die and live, and we will not be resurrected.

Tafsir al-Jalalayn

37 - **It is** what is life (except our worldly life. We die and live) by the life of our fathers **and we will not be resurrected**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **It is only our worldly life**, means: There is no life except our worldly life in which we die and live. He says: The living among us die and do not live, and others among us are created and are born alive. **And we will not be resurrected**, means: They said: And we will not be resurrected after death.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: Concerning His statement, "It is only our worldly life. We die and live, and we will not be resurrected," he said: He says that there is no end to it and no resurrection. They disbelieve in resurrection, they say: It is only this life of ours, then we die and do not live. These die, and those live. They say: People are like crops, this one harvests, and that one grows. They say: These die, and others come. And he recited, **And those who disbelieved said, 'Shall we direct you to a man who will inform you, when you are torn apart, that you will indeed be in a new creation?' Saba' 34:7.** And he recited, "The Hour will not come to us. Say: Yes, by my Lord, it will surely come to you." **Saba' 34:3.**

Tafsir al-Qurtubi

The Almighty says: **It is nothing but our worldly life.** "It" is a metaphor for the world, meaning that life is nothing but what we are in, not the afterlife that promises us after the resurrection. "We die and live." It is said: How did they say we die and live while they do not acknowledge the resurrection? There are several answers to this, including that the meaning is: We will be dead, meaning sperm, then we will live in the world. It was said: There is an inversion in this, meaning that it is nothing but our worldly life, in which we live and die, as He said: "And prostrate and bow down" (Al Imran 3:43). It was said: "We die **means the fathers, and we live**" means the children. "And we will not be resurrected" after death.

Tafsir Ibn Kathir

The Almighty informs us that He created another generation after the people of Noah. It was said that what is meant by them is Aad, for they were

successors after them. It was also said that what is meant by these is Thamud, because of His saying: **Then the shriek seized them in truth.** And that the Almighty sent among them a Messenger from among themselves, so he called them to worship God alone, with no partner for Him, but they denied him and disobeyed him and refused to follow him because he was a human being like them. They disdained following a human Messenger, and they denied meeting God on the Day of Resurrection and denied the bodily resurrection and said: **Does he promise you that when you die and become dust and bones you will be brought forth? Far, far is that which you are promised.** That is, far, far is that. **He is only a man who has fabricated a lie against God.** That is, in what he brought to you of the message, warning, and report of the Resurrection. **And we are not believers in him.** He said, **My Lord, support me in that which they deny.** That is, the Messenger sought victory over them and sought victory from his Lord over them, so He answered his prayer. **He said, 'In a little while they will surely become regretful.'** That is, in disobeying you. And your stubbornness in what you have brought them, **So the blast seized them in truth,** meaning, they deserved that from God due to their disbelief and tyranny. It appears that a blast combined with a strong, cold, violent wind **destroyed everything by the command of their Lord, so that nothing could be seen except their dwellings.** And His statement, **So We made them scum**, meaning, fallen and destroyed like the scum of a flood, which is a lowly, insignificant, perishable thing that is of no benefit. **So away with the wrongdoing people**, like His statement, **And We did not wrong them, but it was they who were the wrongdoers**, meaning, due to their disbelief, stubbornness, and opposition to the Messenger of God. So let the listeners beware of belying their Messenger.

Fath al-Qadir

Then the Almighty explained their extravagance, as they said: 37- **It is only our worldly life**, meaning that life is nothing but our worldly life, not the afterlife that you promise us, and the phrase **we die and we live** explains what they claimed of limiting their lives to the life of this world.

Tafsir al-Baghawi

37. "It is, **meaning the world**, except our worldly life. We die and we live", it was said that there is an inversion of it, meaning: we live and we die because they denied resurrection after death. It was also said: fathers die and sons live. It was also said: some people die and some people live. "And we will not be resurrected, **that is, resurrected after death.**"

Tafsir al-Baidawi

37- It is nothing but our worldly life. **Its original form is it** is nothing but our worldly life." So the pronoun was used in place of the first because the second indicates

it, to avoid repetition and to indicate that its specificity makes it unnecessary to state it explicitly, as in His saying:

The soul bears what it can bear

Its meaning is that there is no life but this life, because *an* is a negative that entered *hi* which has the meaning of life and indicates the genus, so it was like *la* which negates what comes after it with the negation of the genus. **We die and we live** some of us die and some are born. **And we will not be resurrected** after death.

Surat al-Mu'minun 23:38

He is only a man who has invented a lie against God, and we are not believers in him.

Surat al-Mu'minun 23:38

He is only a man who has invented a lie against God, and we are not believers in him.

Tafsir al-Jalalayn

38 - *He* the Messenger **is only a man who has invented a lie about God, and we are not believers in him** believing in the resurrection after death.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: They said, "O Salih, except a man who has fabricated a lie against God in his saying, 'You have no god other than God,' and in his promise to you that when you die and become dust and bones, you will be brought forth." And his saying, *he* is from the mention of the Messenger, and he is Salih, **and we are not believers in him**, meaning: And we are not believers in what he says, that we have no god other than God, and in what he promises us of resurrection after death.

Tafsir al-Qurtubi

The Almighty said: **He is only a man** meaning the Messenger. **Only a man who has invented** meaning fabricated. **A lie against God, and we are not believers in him.**

Tafsir Ibn Kathir

The Almighty informs us that He created another generation after the people of Noah. It was said that what is meant by them is Aad, for they were successors after them. It was also said that what is meant by these is Thamud, because of His saying: **Then the shriek seized them in truth.** And that the Almighty sent among them a Messenger from among themselves, so he called them to worship God alone, with no partner for Him, but they denied him and disobeyed him and refused to follow him because he was a human being like them. They disdained following a human Messenger, and they denied meeting God on the Day of Resurrection and denied the bodily resurrection and said: **Does he promise you that when you die and become dust and bones you will be brought forth? Far, far is that which you are promised.** That is, far, far is that. **He is only a man who has fabricated a lie against God.** That is, in what he brought to you of the message, warning, and report of the Resurrection. **And we are not believers in him.** He said, **My Lord, support me in that which they deny.** That is, the Messenger sought victory over them and sought victory from his Lord over them, so He answered his prayer. **He said, 'In a little while they will**

surely become regretful.' That is, in disobeying you. And your stubbornness in what you have brought them, **So the blast seized them in truth**, meaning, they deserved that from God due to their disbelief and tyranny. It appears that a blast combined with a strong, cold, violent wind **destroyed everything by the command of their Lord, so that nothing could be seen except their dwellings.** And His statement, **So We made them scum**, meaning, fallen and destroyed like the scum of a flood, which is a lowly, insignificant, perishable thing that is of no benefit. **So away with the wrongdoing people**, like His statement, **And We did not wrong them, but it was they who were the wrongdoers**, meaning, due to their disbelief, stubbornness, and opposition to the Messenger of God. So let the listeners beware of belying their Messenger.

Fath al-Qadir

Then they explicitly denied the resurrection, and that the promise of it from him was a fabrication against God, so they said: 38- "And we will not be resurrected. He is only a man who has fabricated a lie against God." That is, he is only fabricating a lie against God in what he claims. **And we will not believe him.** That is, we will not believe what he says.

Tafsir al-Baghawi

38. *He*, meaning the Messenger, **is only a man who has fabricated a lie against God, and we are not believers in him**, believing in the resurrection after death.

Tafsir al-Baidawi

38- **He is** what he is. **But a man who has fabricated a lie against God** in what he claims of sending him and in what he promises us of resurrection. **And we are not believers in him** in believing.

Surat al-Mu'minun 23:39

He said, **My Lord, support me because they have denied me.**

Tafsir al-Jalalayn

39 - He said, **My Lord, support me because they have denied it.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **He said, 'My Lord, support me because they have denied me.'** He says: Salih said when he despaired of his people's faith in God, and their belief in him with their saying, **And we are not believers in him,** "My Lord, support me against these people because they have denied me," meaning: because they have denied me in what I called them to of the truth. So he, may God's prayers be upon him, sought help from his Lord from their harm to him, and their denial of him, so God said to him, answering his question to Him, what he asked: In a little while, O Salih, those of your people who denied you will become regretful for their denial of you, and that will be when Our punishment descends upon them, and regret will not benefit them.

Tafsir al-Qurtubi

"He said, 'My Lord, support me because they have denied.'"

Tafsir Ibn Kathir

The Almighty informs us that He created another generation after the people of Noah. It was said that what is meant by them is Aad, for they were successors after them. It was also said that what is meant by these is Thamud, because of His saying: **Then the shriek seized them in truth.** And that the Almighty sent among them a Messenger from among themselves, so he called them to worship God alone, with no partner for Him, but they denied him and disobeyed him and refused to follow him because he was a human being like them. They disdained following a human Messenger, and they denied meeting God on the Day of Resurrection and denied the bodily resurrection and said: **Does he promise you that when you die and become dust and bones you will be brought forth? Far, far is that which you are promised.** That is, far, far is that. **He is only a man who has fabricated a lie against God.** That is, in what he brought to you of the message, warning, and report of the Resurrection. **And we are not believers in him.** He said, **My Lord, support me in that which they deny.** That is, the Messenger sought victory over them and sought victory from his Lord over them, so He

answered his prayer. **He said, 'In a little while they will surely become regretful.'** That is, in disobeying you. And your stubbornness in what you have brought them, **So the blast seized them in truth,** meaning, they deserved that from God due to their disbelief and tyranny. It appears that a blast combined with a strong, cold, violent wind **destroyed everything by the command of their Lord, so that nothing could be seen except their dwellings.** And His statement, **So We made them scum,** meaning, fallen and destroyed like the scum of a flood, which is a lowly, insignificant, perishable thing that is of no benefit. **So away with the wrongdoing people,** like His statement, **And We did not wrong them, but it was they who were the wrongdoers,** meaning, due to their disbelief, stubbornness, and opposition to the Messenger of God. So let the listeners beware of belying their Messenger.

Fath al-Qadir

39- He said, **'My Lord, support me.'** That is, their prophet said when he knew that they would not believe him at all: **My Lord, support me against them and take revenge for me from them because they denied me.**

Tafsir al-Baghawi

39. "He said, 'My Lord, support me because they have denied.'"

Tafsir al-Baidawi

39- "He said, 'My Lord, support me' against them and take revenge for me from them. 'Because they denied' because of their denial of me.

Surat al-Mu'minun 23:40

He said, "In a little while they will surely become regretful."

Surat al-Mu'minun 23:40

He said, **In a little while they will surely become regretful.**

Tafsir al-Jalalayn

40 - **He said, In a little while.** And *ma* is redundant. **They will become** they will become *regretful* for their disbelief and denial.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He said, 'In a little while they will become regretful.'**

Tafsir al-Qurtubi

He said, 'In a little while' meaning in a little while, and *ma* is an additional emphatic word. **They will surely regret** their disbelief, and the *lam* is the *lam* of the oath, meaning, by God, they will surely regret it.

Tafsir Ibn Kathir

The Almighty informs us that He created another generation after the people of Noah. It was said that what is meant by them is Aad, for they were successors after them. It was also said that what is meant by these is Thamud, because of His saying: **Then the shriek seized them in truth.** And that the Almighty sent among them a Messenger from among themselves, so he called them to worship God alone, with no partner for Him, but they denied him and disobeyed him and refused to follow him because he was a human being like them. They disdained following a human Messenger, and they denied meeting God on the Day of Resurrection and denied the bodily resurrection and said: **Does he promise you that when you die and become dust and bones you will be brought forth? Far, far is that which you are promised.** That is, far, far is that. **He is only a man who has fabricated a lie against God.** That is, in what he brought to you of the message, warning, and report of the Resurrection. **And we are not believers in him.** He said, **My Lord, support me in that which they deny.** That is, the Messenger sought victory over them and sought victory from his Lord over them, so He answered his prayer. **He said, 'In a little while they will surely become regretful.'** That is, in disobeying you. And your stubbornness in what you have brought them, **So the blast seized them in truth,** meaning, they deserved that from God due to their disbelief and tyranny. It appears that a blast combined with a strong, cold, violent wind **destroyed everything by the**

command of their Lord, so that nothing could be seen except their dwellings. And His statement, **So We made them scum,** meaning, fallen and destroyed like the scum of a flood, which is a lowly, insignificant, perishable thing that is of no benefit. **So away with the wrongdoing people,** like His statement, **And We did not wrong them, but it was they who were the wrongdoers,** meaning, due to their disbelief, stubbornness, and opposition to the Messenger of God. So let the listeners beware of belying their Messenger.

Fath al-Qadir

40- **He said, 'In a little while they will surely become regretful.'** That is, God Almighty said, answering his prayer and promising him acceptance of what he prayed for: **In a little while they will surely become regretful for what they did of denial, stubbornness, and persistence in disbelief.** What is in **in a little while** is an additional word between the preposition and the noun to emphasize the shortness of time, as in His statement: **Then by the mercy of God.**

Tafsir al-Baghawi

40. **He said, 'In a little while,'** meaning, **in a little while,** and *what* is a conjunction, **they will become,** they will become, *regretful*, for their disbelief and denial.

Tafsir al-Baidawi

40- **He said in a little while** in a short time and *ma* is a relative pronoun to emphasize the meaning of fewness, or an indefinite noun described. **They will surely regret** the denial when they witness the punishment.

Surat al-Mu'minun 23:41

Then the Shout overtook them in truth, and We made them scum. So away with the wrongdoing people.

Tafsir al-Jalalayn

41 - **So the blast seized them** the blast of torment and destruction that was coming **in truth** so they died **and We made them stubble** which is dry vegetation, meaning We made them like it in dryness **so away** from mercy **for the wrongdoing people** the deniers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So We took revenge on them, so We sent upon them the shriek, and it seized them with the truth, and that is because God punished them because they deserved His punishment, for their disbelief in Him, and their denial of His Messenger, **So We made them like scum**. He says: So We made them like scum, which is what rises on a flood or the like, as if it is of no benefit at all. So this is only an example, and the meaning is: So We destroyed them, and We made them like something that has no benefit.

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: **So We made them like scum, so away with the wrongdoing people**. He said: They were made like a dead, decaying tree.

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: *Ghatha'* is like the lifeless ashes that can bear the flood.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **So We made them scum**. He said: Like lifeless ashes that are carried along the path.

Muhammad bin Abdul A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **So We made them scum**. He said: It is something worn out.

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

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So We made them scum**, he said: This is a parable that God used.

And His saying, **So away with the wrongdoing people**,

means: So God distanced the disbelieving people by destroying them, because they disbelieved in their Lord, disobeyed His messengers, and wronged themselves.

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, he said: Those are Thamud, meaning his statement: **So We made them scum, so away with the wrongdoing people**.

Tafsir al-Qurtubi

So the blast overtook them in the commentaries: Gabriel, peace be upon him, shouted at them with one shout along with the wind with which God Almighty destroyed them, and they all died. **So We made them scum** meaning they perished and lifeless like the scum of a flood, which is what it carries of the old grass and reeds that have dried up and crumbled. **So away with the wrongdoing people** meaning destruction to them. It was said, **Away with them from the mercy of God**, and it is an accusative of the source. The same applies to **watering for him** and *grazing*.

Tafsir Ibn Kathir

The Almighty informs us that He created another generation after the people of Noah. It was said that what is meant by them is Aad, for they were successors after them. It was also said that what is meant by these is Thamud, because of His saying: **Then the shriek seized them in truth**. And that the Almighty sent among them a Messenger from among themselves, so he called them to worship God alone, with no partner for Him, but they denied him and disobeyed him and refused to follow him because he was a human being like them. They disdained following a human Messenger, and they denied meeting God on the Day of Resurrection and denied the bodily resurrection and said: **Does he promise you that when you die and become dust and bones you will be brought forth? Far, far is that which you are promised**. That is, far, far is that. **He is only a man who has fabricated a lie against God**. That is, in what he brought to you of the message, warning, and report of the Resurrection. **And we are not believers in him**. He said, **My Lord, support me in that which they deny**. That is, the Messenger sought victory over them and sought victory from his Lord over them, so He answered his prayer. **He said, 'In a little while they will surely become regretful.'** That is, in disobeying you. And your stubbornness in what you have brought them, **So the blast seized them in truth**, meaning, they deserved that from God due to their disbelief and tyranny. It appears that a blast combined with a strong, cold, violent wind **destroyed everything by the command of their Lord, so that nothing could be seen except their dwellings**. And His statement, **So We made them scum**, meaning, fallen and destroyed like the scum of a flood, which is a lowly, insignificant, perishable thing that is of no benefit. **So away with the wrongdoing people**, like His statement, **And We did not wrong them, but it was they who were the wrongdoers**,

Surat al-Mu'minun 23:41

Then the Shout overtook them in truth, and We made them scum. So away with the wrongdoing people.

meaning, due to their disbelief, stubbornness, and opposition to the Messenger of God. So let the listeners beware of belying their Messenger.

Fath al-Qadir

Then the Almighty informed us that it was 41- **the blast seized them** and His punishment overtook them and His wrath descended upon them. The commentators said: Gabriel shouted at them with one shout along with the wind with which God destroyed them, so they all died. It was said that the blast is the same punishment that descended upon them, and from this the poet said:

Time shouted at the Barmak family with a shout that caused them to fall on their chins because of its intensity.

The letter *ba* in *bi-haqq* is related to *taking*. Then the Almighty informed us about what they became after the punishment that descended upon them. He said: **So We made them scum**. That is, like the scum that a flood carries. Scum is what a flood carries of decayed trees, grass, reeds, and the like that it carries on the surface of the water. The meaning is: He made them perish, so they dried up as scum dries up. **So away with the wrongdoing people**. The word *ba'dan* is in the accusative case as a source, and it is one of the sources whose verb is not mentioned with it, that is, they went away, far away. The *lam* is to clarify who was told that.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **So walk therein**, meaning: take with you on the ship **of every kind two**. Ibn Abi Shaybah, Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, "And say: My Lord, alight me at a blessed landing place," he said to Noah when he was disembarked from the ship. These narrated on the authority of Qatada regarding the verse, he said: He teaches you, glory be to Him, what to say when you embark, and what to say when you disembark. As for embarking, then: "Glory be to Him who has subjected this to us, and we could not have subdued it. And indeed, to our Lord we will return," and: "In the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful," and upon disembarking, **My Lord, alight me at a blessed landing place, and You are the best to give a landing place**. Ibn Abi Hatim narrated on the authority of Abu Malik regarding his statement: **A generation**, he said: A nation. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Far, far**, he said: Far, far away. Ibn Jarir narrated on his authority regarding his statement: **So We made them scum**, he said: They were made like a dead, decaying tree.

Tafsir al-Baghawi

41. **So the blast seized them**, meaning the blast of

torment, **in truth**, it was said: he meant destruction by the blast. It was also said: Gabriel shouted at them a blast and their hearts were split, **So We made them scum**, which is what the flood carries of grass and tree branches, meaning: We made them perish and they dried up like scum from the plants of the earth, **So away with the wrongdoing people**.

Tafsir al-Baidawi

41- **So the blast seized them** Gabriel's blast, he shouted a tremendous blast at them that cracked their hearts and they died, and it was used as evidence that the people were righteous. **With truth** in the third sense that has no repeller, or with justice from God, like when you say so-and-so judges with truth. Or with the true promise. **So We made them scum** He likened their destruction to the scum of a flood, which is its carrier, like the Arabs say: the valley flowed with it, for those who perished. **So away with the wrongdoing people** can mean report and supplication, and away is a source of after if he perished, and it is one of the sources that are made accusative by verbs that are not used to show it, and the lam is to clarify who was called away, and the apparent was placed in place of their pronoun for explanation.

Surat al-Mu'minun 23:42

Then We produced after them other generations.

Tafsir al-Jalalayn

42 - **Then We produced after them generations** other peoples.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: Then We brought forth, after the destruction of Thamud, another people. And His statement, **No nation can outrun its term**, means that the destruction of any nation from those nations that We created after Thamud will not precede the term that We set for its destruction, nor will its destruction be delayed beyond the term that We set for its destruction, and the time that We have appointed for its annihilation, but it will perish when it comes. This is a threat from God to the polytheists of the people of our Prophet Muhammad, may God bless him and grant him peace, and an announcement from Him to them that His delay in their terms, despite their disbelief in Him and their denial of His Messenger, is so that they may reach the term that He set for them, and so that His vengeance may befall them, as was His way with the nations before them.

Tafsir al-Qurtubi

The Almighty said: **Then We produced after them** meaning after the destruction of these people. **Other generations** meaning nations. *Others* Ibn Abbas said: He means the Children of Israel, and there is an omission in the speech: So they denied their prophets, so We destroyed them.

Tafsir Ibn Kathir

God the Almighty says: **Then We produced after them other generations** meaning nations and creatures **No nation can precede its term, nor can they be delayed** meaning rather they will be taken according to what God the Almighty has destined for them in His preserved book, and He knew before they were nation after nation, century after century, generation after generation, and successor after predecessor, **Then We sent Our messengers in succession** Ibn Abbas said meaning some followed others, and this is like the statement of God the Almighty: **And We have certainly sent to every nation a messenger, [saying], 'Worship God and avoid false gods.'** And among them were those whom God guided, and among them were those upon whom error was due. And His statement: **Whenever there came to a nation its messenger, they denied him** means the majority and the majority of them, like the statement of God the Almighty: **Oh, how**

great is the grief for the servants! There comes not a messenger to them but they ridicule him. His statement: **So We made some of them follow others** means We destroyed them, as in His statement: **And how many generations have We destroyed after Noah.** His statement: **And We made them stories** means report and stories for the people, as in His statement: **So We made them stories and tore them apart, all torn apart.**

Fath al-Qadir

And His statement: 42- **Then We produced after them** meaning after their destruction **other generations** It was said that they were the people of Salih, Lot, and Shuaib, as their story was mentioned in this order in Al-A'raf and Hud, and it was said that they were the Children of Israel. And generations are nations, and perhaps the reason for the plural here for generations and the singular in what came before shortly is that He meant here multiple and there one nation.

Tafsir al-Baghawi

42. **Then We produced after them other generations**, meaning: other peoples.

Tafsir al-Baidawi

42- **Then We produced after them other generations** namely the people of Salih, Lot, Shuaib, and others.

Surat al-Mu'minun 23:43

No nation can precede its term, nor can they delay it.

Surat al-Mu'minun 23:43

No nation can precede its term, nor can they delay it.

Tafsir al-Jalalayn

43 - **No nation can precede its term** by dying before it **nor can they delay it** The pronoun is mentioned after its feminization in order to preserve the meaning.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **No nation can precede its term, nor can they delay it.**

Tafsir al-Qurtubi

No nation can precede its appointed time "of" is a relative clause, meaning no nation can precede its appointed time and not delay it, like the Almighty's saying: "So when their time comes, they will not remain behind an hour, nor will they precede it" (al-A'raf 7:34).

Tafsir Ibn Kathir

God the Almighty says: "Then We produced after them other generations **meaning nations and creatures** No nation can precede its term, nor can they be delayed" meaning rather they will be taken according to what God the Almighty has destined for them in His preserved book, and He knew before they were nation after nation, century after century, generation after generation, and successor after predecessor, "Then We sent Our messengers in succession" Ibn Abbas said meaning some followed others, and this is like the statement of God the Almighty: "And We have certainly sent to every nation a messenger, [saying], 'Worship God and avoid false gods.' And among them were those whom God guided, and among them were those upon whom error was due." And His statement: "Whenever there came to a nation its messenger, they denied him" means the majority and the majority of them, like the statement of God the Almighty: "Oh, how great is the grief for the servants! There comes not a messenger to them but they ridicule him." His statement: **So We made some of them follow others** means We destroyed them, as in His statement: **And how many generations have We destroyed after Noah.** His statement: **And We made them stories** means report and stories for the people, as in His statement: **So We made them stories and tore them apart, all torn apart.**

Fath al-Qadir

Then the Almighty explained the perfection of His knowledge and power regarding His servants, saying: 43- **No nation can precede its term, nor can they delay it.** That is, no group of people together in a century can precede their destined terms of destruction, nor can they delay it. Similar to that is the Almighty's saying: **So when their term comes, they will not delay an hour, nor will they advance it.**

Tafsir al-Baghawi

43. **No nation can precede its appointed time**, meaning: no nation can precede its appointed time, meaning: the time of its destruction, **nor can they delay it**, meaning: they cannot delay it from the time of their destruction.

Tafsir al-Baidawi

43- **No nation can precede its term** the time set for its destruction, and *of* is an additional word for comprehensiveness. **Nor do they delay** the term.

Surat al-Mu'minun 23:44

Then We sent Our messengers in succession. Every time a messenger came to a nation, they denied him. So We made some of them follow others, and We made them [revelations]. So away with a people who do not believe.

Tafsir al-Jalalayn

44 - **Then We sent Our messengers in succession** with or without the tanween, successive between every two a long time **Whenever there came to a nation** with the realization of the two hamzas and the facilitation of the second between them and the waw **its messenger they denied him, so We made some of them follow others** in destruction **and We made them stories, so away with a people who do not believe**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **Then We sent** to the nations that We created after Thamud **Our messengers in succession** meaning: one after the other, and some following the other, and it is from muwatara, which is a name for a group like something, so you do not say: So-and-so came to me in succession, just as you do not say: So-and-so came to me in succession, and it is nunated and not nunated, and it has the ya', so whoever does not nun it is 'ala' from 'watara', and whoever says tatara gives the impression that the ya' is original, just as it was said: mu'azz with the ya' and mu'azz, and bihma and bihma and the like, so it was sometimes used and sometimes left out, so whoever made it 'ala' stopped on it, indicated the kasra, and whoever made it an alif of i'rab did not indicate, because the alif of i'rab is not broken, so you do not say: rayta Zayd, in which the kasra is indicated.

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

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, **Then We sent Our messengers in succession**, meaning: one after the other.

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: **Then We sent Our messengers in succession**. He said: One after the other.

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 **in succession**, he said: following one another.

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: **Then We sent Our messengers in succession**. He said: One after the other.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then We sent Our messengers in succession**, he said: Some of them followed one another, following one another.

The reciters of the regions differed in their recitation of this word. Some of the reciters of Mecca, some of the people of Medina, and some of the people of Basra recited it as *tatra* with the tanween. Some of the people of Mecca, some of the people of Medina, and most of the reciters of Kufa recited it as *tatra* with the ya' without the letter *ya* like *fa'la*. The statement about this is that they are two well-known recitations and two languages known in the speech of the Arabs, with one meaning, so whichever one the reciter recites is correct. However, I still choose the recitation without the tanween, because it is the more eloquent and well-known of the two languages.

And His statement, **Whenever there came to a nation their messenger, they denied him**, means: Whenever there came to a nation from those nations that We created after Thamud their messenger whom We sent to them, they denied him in what he brought them of the truth from Us. And His statement, **Then We made some of them follow others**, means: So We made some of those nations follow others in destruction, so We destroyed some of them after others. And His statement, **And We made them stories**, means: For the people, and an example that is spoken about among the people. And stories in this context is the plural of hadith, because the meaning is what was described, that they made an example for the people to speak about. And it may be permissible for it to be the plural of hadith, and it was only said, **And We made them stories**, because they made a story, and an example that is used to represent them in evil, and it is not said in goodness, **I made it a story or a story**. And His statement, **So away with a people who do not believe**, means: So far away from a people who do not believe in God, and do not believe in His Messenger.

Tafsir al-Qurtubi

The meaning of *tatara* is to be repeated, and they follow one another as encouragement and intimidation. Al-Asma'i said: I sent him successive letters, one after the other, except that there was a pause between each one of them and the next. Another said: Mutawatara means succession without a pause. Ibn Kathir and Abu Amr read tatara with tanween as a verbal noun in which tanween was inserted on the opening of the ra', like you say: hamdan wa shukran, so the pause on this is on the alif that replaces the tanween. It is possible that it is attached to Ja'far, so it is like arta' and 'alaq, as he said:

It is hung in a ball and in a ball

If he stops in this manner, then the inclination is permissible, provided that he intends to stop on the attached alif. Warsh read between the two words, such

Surat al-Mu'minun 23:44

Then We sent Our messengers in succession. Every time a messenger came to a nation, they denied him. So We made some of them follow others, and We made them [revelations]. So away with a people who do not believe.

as sakra and ghadba, and it is a collective noun, such as shatta and asa. Its origin is watra from muwatara and tawatur, so the waw was changed to a ta, such as at-taqwa, at-taklaan, and tijah and the like. It was said: it is watar and it is the individual, so the meaning is we sent them individually. An-Nahhas: According to this, it is permissible to say *tatra* with a kasra on the first ta, and its position is accusative as a source, because the meaning of **then we sent** is watarna. It is permissible for it to be in the position of a state, meaning continuous. **fa-ta'abana afdahutu** means with destruction. **wa-ka'alakahum ahadith** is the plural of hadithah, which is what is spoken about, like a'jab, the plural of a'jubah, which is what is marveled at. Al-Akhfash said: This is only said about evil, **We made them stories**, and it is not said about good, as it is said: So-and-so became a story, meaning a lesson and example, as He said in another verse: **So We made them stories and tore them apart, all torn apart** (Saba': 19). I said: It may be said that so-and-so is a good hadith, if it is restricted to mentioning that, and from this is the saying of Ibn Duraid:

A person is only a story after his death, so be a good story for those who understand.

Tafsir Ibn Kathir

God the Almighty says: **Then We produced after them other generations** meaning nations and creatures **No nation can precede its term, nor can they be delayed** meaning rather they will be taken according to what God the Almighty has destined for them in His preserved book, and He knew before they were nation after nation, century after century, generation after generation, and successor after predecessor, **Then We sent Our messengers in succession** Ibn Abbas said meaning some followed others, and this is like the statement of God the Almighty: **And We have certainly sent to every nation a messenger, [saying], 'Worship God and avoid false gods.'** **And among them were those whom God guided, and among them were those upon whom error was due.** And His statement: **Whenever there came to a nation its messenger, they denied him** means the majority and the majority of them, like the statement of God the Almighty: **Oh, how great is the grief for the servants! There comes not a messenger to them but they ridicule him.** His statement: **So We made some of them follow others** means We destroyed them, as in His statement: **And how many generations have We destroyed after Noah.** His statement: **And We made them stories** means report and stories for the people, as in His statement: **So We made them stories and tore them apart, all torn apart.**

Fath al-Qadir

Then the Almighty explained that His messengers were successive after these centuries, and that the affair of their nations was one in denying them, so He

said: 44- **Then We sent Our messengers in succession.**

The sentence is connected to the sentence before it, meaning that the sending of each messenger was later than the establishment of the century to which he was sent, not in the sense that the sending of all the messengers was later than the establishment of all those centuries. The meaning of *successively* is successively one after the other and they follow each other, from witr, which means individual. Al-Asma'i said: I sent my books to him in succession: I followed one another, except that there was a period of time between each one of them and the next. Another said: successive is consecutive without a period. Ibn Kathir and Ibn Amr read *successively* with tanween as a source. Al-Nahhas said: According to this, it is permissible to say *successively* with a kasra on the first ta'. Because the meaning of **Then We sent** is: We sent in succession. It is possible that it is in the position of a state: that is, successively. **Whenever there came to a nation their messenger, they denied him.** This sentence is a resumption explaining the coming of each messenger to his nation, on the condition that what is meant by coming is to convey.

So We made some of them follow others that is, in the destruction by the torment that befell them. **And We made them stories.** Stories is the plural of hadith, which is what people talk about, like wonders is the plural of ajjubah, which is what people marvel at. Al-Akhfash said: It is only said that We made them stories in evil and not in good, as it is said that someone became a story: that is, a lesson, and as the Almighty said in another verse: **So We made them stories and tore them apart, all of them.** I said: This generality is not accepted, as it may be said that someone became a good story, and from this is the saying of Ibn Duraid in his book Al-Maqsura:

A person is only a story after his death, so be a good story for the one who narrated it.

So away with a people who do not believe. He described them here as not believing, and previously as being unjust, because each of the two descriptions came from each of the two groups, or because these people did nothing but disbelief, and those people added to it those heinous statements that are among the most severe and horrific forms of injustice.

Tafsir al-Baghawi

44. **Then We sent Our messengers in succession,** meaning: one after the other, not continuously, because there was a long period of time between every two prophets, and it is a verb from the word muwatara. Al-Asma'i said: It is said that you followed the report, meaning you followed one part of it with the other, and between the two pieces of report there was [a short while].

The reciters differed on it. Abu Ja'far, Ibn Kathir, and Abu 'Amr read it with tanween, and they stop with alif,

and Abu `Amr does not incline it. In stopping it is like alif in their saying: I saw Zayd. The rest read it without tanween, and stopping according to them is with ya, and Hamza and al-Kisa'i incline it. It is like their saying: ghadhbi and sakra, and it is a collective noun like shatta. According to both readings, the first ta' is instead of waw, and its origin is: **(and you see)** from muwatara and tawatur, so the waw was made a ta', like in at-taqwa and at-taklaan.

Whenever there came to a nation their Messenger, they denied him, so We made some of them follow others, with destruction, meaning: We destroyed some of them one after the other, **and made them stories**, meaning: evening conversations and tales, with those who came after them talking about their affairs and their condition, and it is the plural of hadith. It was said: it is the plural of hadith. Al-Akhfash said: It is only in evil, but as for good, you do not say I made them stories and hadith, rather you say so-and-so became a story, **So away with a people who do not believe.**

Tafsir al-Baidawi

44- **Then We sent Our messengers in succession** one after the other from the odd number, which is the individual, and the ta' is a substitute for the waw like tulj and tiqur and the alif is for the feminine because the messengers are a group, and Abu Amr and Ibn Kathir read with the tanween as a source meaning continuous and it occurred as a state, and Hamza and Ibn Amir and Al-Kisa'i made it inclined. **Whenever a messenger came to a nation, they denied him** adding the messenger with sending to the sender and with coming to the ones to whom they were sent because sending which is the beginning of the command is from him and coming which is its end to them. **So We made some of them follow others** in destruction. **And We made them stories** We left nothing of them except stories to be told, and it is a collective noun for hadith or the collective noun for hadith which is what is spoken about for amusement. **So away with a people who do not believe.**

Surat al-Mu'minun 23:45

Then We sent Moses and his brother Aaron with Our signs and clear authority.

Surat al-Mu'minun 23:45

Then We sent Moses and his brother Aaron with Our signs and clear authority.

Tafsir al-Jalalayn

45 - **Then We sent Moses and his brother Aaron with Our signs and a clear authority** a clear argument, which is the hand, the staff, and other signs.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then We sent after the messengers whose description He described before this verse, Moses and his brother Aaron, to Pharaoh and the nobles of his people from the Copts with Our signs, meaning: with Our proofs. **But they were arrogant** about following them and believing in what he brought them from God. **And they were a haughty people.** He says: And they were a haughty people against the people of their region, and those in their land from the Children of Israel and others, with injustice, subjugating them.

Ibn Yazid used to say about that:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, and his statement, **And they were a haughty people**, he said: They were haughty towards their messengers and disobeyed their Lord, that is their haughtiness, and he recited, **That is the home of the Hereafter** (al-Qasas 28:83).

Tafsir al-Qurtubi

The Almighty said: **Then We sent Moses and his brother Aaron with Our signs and clear authority.** It was presented.

Tafsir Ibn Kathir

God Almighty tells us that He sent His Messenger Moses, peace be upon him, and his brother Aaron to Pharaoh and his people with the signs, conclusive arguments, and decisive proofs, and that Pharaoh and his people were too arrogant to follow them and submit to their command because they were human beings, just as the previous nations denied the sending of human messengers. Their hearts were alike, so God destroyed Pharaoh and his people, and drowned them all in one day. He sent down to Moses the Book, which is the Torah, in which are His rulings, commands, and prohibitions. This was after God had broken Pharaoh and the Copts and seized them with the grip of the Almighty, the Powerful. After God sent down the Torah,

He did not destroy a nation in general, but rather He commanded the believers to fight the disbelievers, as God Almighty said: **And We had certainly given Moses the Scripture after We had destroyed the former generations, as insight for the people and guidance and mercy that they might be reminded.**

Fath al-Qadir

Then the Almighty narrated what happened with Pharaoh and his people when He sent Moses and Aaron to them, saying: 45- **Then We sent Moses and his brother Aaron with Our signs** are the nine previously mentioned more than once, and it is not correct to count the splitting of the sea among them here. Because what is meant are the signs that they denied and were arrogant about. What is meant by the clear authority is the clear and evident proof. It was said that they are the nine signs themselves, and the conjunction is from the category of.

To the venerable king and son of the hero

It was said that he meant the staff because it is the mother of signs, so it is a case of Gabriel's connection to the angels. It was said that what is meant by the signs is what they had, and by the authority is the clear evidence: the nine signs.

Tafsir al-Baghawi

45. **Then We sent Moses and his brother Aaron with Our signs and clear authority**, meaning with a clear argument from the hand and the staff, and others.

Tafsir al-Baidawi

45- **Then We sent Moses and his brother Aaron with Our signs** with the nine signs. **And a clear authority** and a clear argument binding on the opponent. It is possible that it refers to the staff and its parts because it is the first and mother of miracles. Various miracles were connected to it: such as its turning into a snake and its swallowing up what the magicians had fabricated, the splitting of the sea and the gushing of springs from the rock when they struck it, its guarding and its destination being a candle and a green fruitful tree and a rope and a bucket. It is possible that it refers to miracles and the signs to arguments, and that it refers to miracles because they are signs of prophethood and a clear argument for what the Prophet, may God bless him and grant him peace, claims.

Surat al-Mu'minun 23:46

To Pharaoh and his chiefs, but they were arrogant and were a haughty people.

Tafsir al-Jalalayn

46 - To Pharaoh and his chiefs, but they were arrogant about believing in it and God **and they were a haughty people** oppressing the Children of Israel with injustice.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **To Pharaoh and his chiefs, but they were arrogant and were a haughty people.**

Tafsir al-Qurtubi

The meaning of *high* is arrogant and oppressive of others through injustice, as God Almighty said: **Indeed, Pharaoh exalted himself in the land** (al-Qasas 28:4).

Tafsir Ibn Kathir

God Almighty tells us that He sent His Messenger Moses, peace be upon him, and his brother Aaron to Pharaoh and his people with the signs, conclusive arguments, and decisive proofs, and that Pharaoh and his people were too arrogant to follow them and submit to their command because they were human beings, just as the previous nations denied the sending of human messengers. Their hearts were alike, so God destroyed Pharaoh and his people, and drowned them all in one day. He sent down to Moses the Book, which is the Torah, in which are His rulings, commands, and prohibitions. This was after God had broken Pharaoh and the Copts and seized them with the grip of the Almighty, the Powerful. After God sent down the Torah, He did not destroy a nation in general, but rather He commanded the believers to fight the disbelievers, as God Almighty said: **And We had certainly given Moses the Scripture after We had destroyed the former generations, as insight for the people and guidance and mercy that they might be reminded.**

Fath al-Qadir

And what is meant by the chiefs in His statement: 46- **To Pharaoh and his chiefs** are the nobles among them, as was previously explained more than once. **But they were arrogant** meaning they sought arrogance and assumed it, so they did not submit to the truth. **And they were a haughty people** oppressing the people through oppression and injustice, looking down on them, haughty with arrogance, stubbornness, and rebellion.

Tafsir al-Baghawi

46. **To Pharaoh and his chiefs, but they were arrogant**, they were too proud to believe, **and they were a haughty people**, arrogant, oppressing others with injustice.

Tafsir al-Baidawi

46- **To Pharaoh and his chiefs, but they were arrogant** in believing and following. **And they were a haughty people** arrogant.

Surat al-Mu'minun 23:47

They said, "Should we believe in two human beings like ourselves while their people are worshippers of us?"

Surat al-Mu'minun 23:47

They said, **Should we believe in two human beings like ourselves while their people are worshippers of us?**

Tafsir al-Jalalayn

47 - (They said: Shall we believe in two human beings like ourselves while their people are our servants?) Obedient and submissive.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then Pharaoh and his chiefs said, **Shall we believe in two men like ourselves?** and follow them. **And their people** from the Children of Israel **are our servants**. They mean that they are obedient and submissive to them, obeying their commands and submitting to them. The Arabs call everyone who submits to a king his servant. From this, the people of Al-Hirah were called: the servants, because they were people of obedience to the Persian kings.

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, Pharaoh said, **Shall we believe in two human beings like ourselves?** We go and raise them above us, and we are below them, and today we are above them and they are below us, how can we do that? That was when they came to them with the message, and he recited, **And you will have pride on the earth** (Yunus 10:78). He said: Highness on the earth.

Tafsir al-Qurtubi

They said, 'Shall we believe in two men like ourselves?' The verse was also presented.

Tafsir Ibn Kathir

God Almighty tells us that He sent His Messenger Moses, peace be upon him, and his brother Aaron to Pharaoh and his people with the signs, conclusive arguments, and decisive proofs, and that Pharaoh and his people were too arrogant to follow them and submit to their command because they were human beings, just as the previous nations denied the sending of human messengers. Their hearts were alike, so God destroyed Pharaoh and his people, and drowned them all in one day. He sent down to Moses the Book, which

is the Torah, in which are His rulings, commands, and prohibitions. This was after God had broken Pharaoh and the Copts and seized them with the grip of the Almighty, the Powerful. After God sent down the Torah, He did not destroy a nation in general, but rather He commanded the believers to fight the disbelievers, as God Almighty said: **And We had certainly given Moses the Scripture after We had destroyed the former generations, as insight for the people and guidance and mercy that they might be reminded.**

Fath al-Qadir

And sentence 47- **And they said, 'Shall we believe in two human beings like us?'** is connected to the sentence **they were arrogant**. What is between them is an interjection, and the question is for denial: that is, how can we believe in someone who is like us in humanity? Humans are used for the singular, as in His saying: **A normal human being**, and they are also used for the plural, as in His saying: **If you see from among mankind one**, so its dual here is in consideration of the first meaning, and the example is singular because it is in the ruling of the source, and the meaning of **and their people are worshippers of us** is that they are obedient to them and submit to what they command them to do, like the submission of slaves. Al-Mubarrad said: The worshipper is the obedient, the submissive. Abu Ubaidah said: The Arabs call everyone who submits to a king a worshipper of him, and it was said that it is possible that he claimed divinity, so he called the people to worship him and they obeyed him, and the lam in us is related to worshippers, it was brought before it to take care of the pauses, and the sentence is a circumstantial.

Tafsir al-Baghawi

47. **They said**, meaning Pharaoh and his people, **Should we believe in two men like ourselves?** meaning Moses and Aaron, **and their people are our servants**, obedient and submissive. The Arabs call everyone who submits to the king: his servant.

Tafsir al-Baidawi

47- **And they said, 'Shall we believe in two human beings like ourselves?'** Human beings are dual because they are used for one person, as in His saying, **a well-proportioned human being**, and they are also used for the plural, as in His saying, **If you see among mankind one**, and the like is not dual because it is in the position of a source. These stories, as we see, testify that the most extreme resemblance of those who deny prophethood is comparing the state of the prophets to their own states, because of the similarity between them in reality, and its corruption becomes apparent to the one who has insight with the slightest contemplation, for human souls, even if they share in the origin of powers and perception, are

different in their feet in them, and as you see on the side of deficiency, they are stupid to whom thought does not return a cold. It is possible that on the side of excess, there are those who are rich in thinking and learning in most things and most conditions, so they perceive what others do not perceive and know what their knowledge does not reach, and to this He referred in His saying, the Most High: **Say, 'I am only a human being like you, to whom it is revealed that your God is one God.'** "And their people," meaning the Children of Israel. "We have servants" who are obedient and submissive like servants.

Surat al-Mu'minun 23:48

But they denied them both, and were among those destroyed.

Surat al-Mu'minun 23:48

But they denied them both, and were among those destroyed.

Tafsir al-Jalalayn

48 - **But they denied them both, and were among those destroyed.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So they denied them both, and were among those destroyed**, means: So Pharaoh and his people denied Moses and Aaron, and were among those whom God destroyed, just as He destroyed the nations before them for denying their messengers.

Tafsir al-Qurtubi

The meaning of **among the doomed** is drowning in the sea.

Tafsir Ibn Kathir

God Almighty tells us that He sent His Messenger Moses, peace be upon him, and his brother Aaron to Pharaoh and his people with the signs, conclusive arguments, and decisive proofs, and that Pharaoh and his people were too arrogant to follow them and submit to their command because they were human beings, just as the previous nations denied the sending of human messengers. Their hearts were alike, so God destroyed Pharaoh and his people, and drowned them all in one day. He sent down to Moses the Book, which is the Torah, in which are His rulings, commands, and prohibitions. This was after God had broken Pharaoh and the Copts and seized them with the grip of the Almighty, the Powerful. After God sent down the Torah, He did not destroy a nation in general, but rather He commanded the believers to fight the disbelievers, as God Almighty said: **And We had certainly given Moses the Scripture after We had destroyed the former generations, as insight for the people and guidance and mercy that they might be reminded.**

Fath al-Qadir

48- **So they denied them** meaning they insisted on denying them **and were among those destroyed** by drowning in the sea.

Tafsir al-Baghawi

48. **So they denied them both, and were among those destroyed**, by drowning.

Tafsir al-Baidawi

48- **So they denied them both, and were among those destroyed** by drowning in the Sea of Qulzum.

Surat al-Mu'minun 23:49

And We had certainly given Moses the Scripture that they might be guided.

Tafsir al-Jalalayn

49 - **And We gave Moses the Scripture** the Torah **that they** his people, the Children of Israel **may be guided** by it from misguidance. And it was given to him after the destruction of Pharaoh and his people all at once.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We gave Moses the Torah, so that his people from the Children of Israel might be guided by it, and they might act according to what was in it, **And We made the son of Mary and his mother** meaning: And We made the son of Mary and his mother an argument for Us against those who were among them, and for Our ability to create bodies from without an origin, just as We created the creation of Jesus without a father.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **And We made the son of Mary and his mother**, he said: She gave birth to him without a father who was his, and for that reason the verse was singular, and Mary and her son were mentioned.

And his saying, **And We sheltered them on a high place**, means: We gathered them and made them reach a high place. It is said: So-and-so sought refuge in such-and-such a place, so he seeks refuge in it: if he goes to it, and on the example of his action, so he shelters him. And his saying, **to a high place**, means: to a high place on the earth above what is around him. Therefore, it is said of a man who is elevated among his people, and honored, respected, and numerous: he is on a high place among his people. And there are two pronunciations for it: with a damma on the ra', and with a kasra on it if the noun is meant by it, and if the action from the source is meant by it, it is said, **rabba rabwah**.

The people of interpretation differed about the place that God described with this description, and where He sheltered Mary and her son. Some of them said: It is Ramla in Palestine.

Who said that?

Muhammad bin Al-Muthanna told me: Safwan bin Isa told us: Bishr bin Rafi' told us: A cousin of Abu Hurairah, whose name is Abu Abdullah, told us: Abu Hurairah said to us: Stick to this sandy area of Palestine, for it is the hill of which God said: **And We sheltered them on a high ground having stability and flowing water**.

Issam bin Rawad bin Al Jarrah told me, he said: My father told us, he said: Ibad Abu Utbah Al Khawass

told us, he said: Yahya bin Abi Amr Al Shaibani told us, on the authority of Ibn Wala, on the authority of Krayb, he said: I do not know what Marra Al Bahzi told us that he heard the Messenger of God, may God bless him and grant him peace, mention that the hill is the sand.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of Bishr ibn Nafi', on the authority of Abu Abdullah, the cousin of Abu Hurairah, who said: I heard Abu Hurairah say about the words of God, **to a high place with a place of rest and a spring**. He said: It is Ramla in Palestine.

Ibn Bashar told us: Safwan told us: Bishr bin Rafi' told us: Abu Abdullah, the cousin of Abu Hurairah, told us: Abu Hurairah said to us: Stick to this sandy area in Palestine, for it is the hill about which God said: **And We sheltered them on a high ground having stability and a spring**.

Others said: It is Damascus.

Who said that?

Ahmad bin Al-Walid Al-Qurashi told us: Muhammad bin Jaafar told us: Shu'bah told us, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, that he said regarding this verse: **And We sheltered them on a high ground having stability and flowing water**. He said: They claimed that it was Damascus.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: It was reported to me on the authority of Ibn al-Musayyab that he said Damascus.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Yahya ibn Sa'id, on the authority of Sa'id ibn al-Musayyab, the same.

Yahya bin Othman bin Saleh Al-Sahmi told me: Ibn Bakir told us: Al-Layth bin Saad told us: Abdullah bin Lahi'ah told us, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, regarding his statement, **And We sheltered them on a high ground having stability and flowing water**, he said: On a high ground of the highlands of Egypt. He said: And the high ground is only in Egypt, and when the water is sent forth, the villages are covered with the high ground. If it were not for the high ground, those villages would have been drowned.

Others said: It is Jerusalem.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: It is the Holy House.

He said: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Ka'b used to say: Jerusalem is eighteen miles closer to the sky.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ka'b, the same.

The first of these sayings to interpret this is: that it is a

Surat al-Mu'minun 23:49

And We had certainly given Moses the Scripture that they might be guided.

high place with a level surface and apparent water, and this is not the description of sand, because sand does not have any flowing water, and God Almighty described this hill as having a stable and flowing surface.

A group of interpreters said something similar to what we said about this.

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 sheltered them on a high ground**, he said: The high ground is the level ground.

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 **to a high place** he said: level.

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

And His saying, **with a place of rest and a spring**, the Most High says: Among the descriptions of the hill to which We sheltered Mary and her son Jesus is that it is a flat, spacious land with pure, flowing water.

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, **and a spring**, he said: The spring is the flowing water, and it is the river about which God said, **Your Lord has made a stream flow beneath you** (Maryam 19:24).

Muhammad bin Amara Al-Asadi told me: Ubaid God bin Musa told us: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, regarding his statement, **with a place of rest and a spring**, he said: The spring is the water.

Muhammad bin Amara Al-Asadi 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, Mu'in, who said: Water.

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.

Sulayman ibn Abd al-Jabbar told me: Muhammad ibn al-Salt told us: Sharik told us, on the authority of Salim, on the authority of Saeed, regarding his statement, **with a place of rest and a spring**, he said: the level place, and the spring is the apparent water.

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, **and a spring**, that it is the apparent water.

Others said: By decision he meant the fruits.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **A place with a place of rest and a spring** means one with fruits, and it is Jerusalem.

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

Abu Ja'far said: This statement which he made about the meaning of **that which has a place of settlement**, even if he did not mean by his statement that it was only described as having a place of settlement because of the fruits in it, and because of that, its inhabitants settle in it, there is no basis for it that we know of. As for *Ma'in*, it is a passive participle of *'anta*, so I help him, and he is Ma'in. It may also be possible that it is a passive participle of **ma'na ya'ma'an**, so he is Ma'in from *ma'un*. From this is the statement of Ubayd ibn al-Abrash:

Weak, or a deep well, or a plateau without a flame

Tafsir al-Qurtubi

The Almighty said: **And We gave Moses the Scripture** meaning the Torah, and Moses was specifically mentioned because the Torah was revealed to him on Mount Sinai, and Aaron was a caliph among his people. If he had said: And We gave them both, it would have been permissible, as He said: **And We gave Moses and Aaron the Criterion** (al-Anbiya 21:48).

Tafsir Ibn Kathir

God Almighty tells us that He sent His Messenger Moses, peace be upon him, and his brother Aaron to Pharaoh and his people with the signs, conclusive arguments, and decisive proofs, and that Pharaoh and his people were too arrogant to follow them and submit to their command because they were human beings, just as the previous nations denied the sending of human messengers. Their hearts were alike, so God destroyed Pharaoh and his people, and drowned them all in one day. He sent down to Moses the Book, which is the Torah, in which are His rulings, commands, and prohibitions. This was after God had broken Pharaoh and the Copts and seized them with the grip of the Almighty, the Powerful. After God sent down the Torah, He did not destroy a nation in general, but rather He commanded the believers to fight the disbelievers, as God Almighty said: **And We had certainly given Moses the Scripture after We had destroyed the former generations, as insight for the people and guidance and mercy that they might be reminded.**

Fath al-Qadir

Then the Almighty narrated what happened to the people of Moses after the destruction of their enemy, saying: 49- **And We certainly gave Moses the Book** meaning the Torah, and Moses was specifically mentioned because the Torah was revealed to him on Mount Tur, and Aaron was his successor among his people **so that they may be guided** meaning that perhaps the people of Moses would be guided by it to the truth, and act according to what is in it of laws, so the Almighty made giving it to Moses a giving to his people, because even though it was revealed to Moses, it was for the guidance of his people. It was said that there is an omitted complement and the complement to it was established in its place: meaning that We gave the people of Moses the Book. It was said that the pronoun in **so that they may** refers to Pharaoh and his people, and this is an error because Moses was not given the Torah until after the destruction of Pharaoh and his people, as the Almighty said: **And We certainly gave Moses the Scripture after We destroyed the former generations.**

Tafsir al-Baghawi

49. **And We gave Moses the Book**, the Torah, **that they might be guided**, meaning so that his people might be guided by it.

Tafsir al-Baidawi

49- **And We gave Moses the Book** the Torah. **Perhaps they** the Children of Israel, and it is not permissible for the pronoun to refer to *Pharaoh* and his people because the Torah was revealed after they were drowned. **They will be guided** to knowledge and rulings.

Surat al-Mu'minun 23:50

And We made the son of Mary and his mother a sign, and We sheltered them on a high ground having level ground and flowing water.

Surat al-Mu'minun 23:50

And We made the son of Mary and his mother a sign, and We sheltered them on a high ground having level ground and flowing water.

Tafsir al-Jalalayn

50 - **And We made the son of Mary Jesus and his mother a sign** He did not say two signs because the sign in it is one, his birth without a male **and We settled them on a high ground** a high place, which is the Holy House or Damascus or Palestine, some sayings **with a place of rest** meaning a level place where its inhabitants can settle **and a spring** running water that is apparent and that the eyes can see.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And We made the son of Mary and his mother a sign and sheltered them on a high ground having stability and a spring.**

Tafsir al-Qurtubi

The Almighty said: **And We made the son of Mary and his mother a sign.** It was mentioned in (*Al-Anbiya*) **And We sheltered them on a high ground having stability and a spring.** A high ground is a raised place on the earth, and it was mentioned in (*Al-Baqarah*). What is meant by it here in Abu Hurairah's statement is Palestine. And from him also Ramla, and it was narrated from the Prophet, may God bless him and grant him peace. Ibn Abbas, Ibn Al-Musayyab, and Ibn Salam said: Damascus. Ka'b and Qatadah said: Jerusalem. Ka'b said: It is the closest land to the sky by eighteen miles. He said:

I was lying in a grave on a hill, buffeted by south and north winds.

Ibn Zayd said: Egypt. Salim Al-Aftas narrated on the authority of Saeed bin Jubair: **And We settled them on a high ground.** He said: The elevated part of the earth. **With a place of rest** means flat, on which one can settle. It was also said: With fruits, and for the sake of the fruits, the inhabitants settle on it. **A spring** is running water that is visible to the eyes. It is said: Ma'in and Ma'an, just as it is said: Raghif and Raghf, said by Ali bin Sulaiman. Al-Zajaj said: It is the running water in the eyes, so the meem according to this is redundant like its redundancy in Mabi', and likewise the meem is redundant in the opinion of those who said that it is the water that is seen with the eye. It was also said: It is Fa'il with the meaning of Ma'ul. Ali bin Sulaiman said: It is said that the water is flowing if it is

flowing, so it is Ma'in and Ma'youn. Ibn Al-A'rabi: The flowing water is flowing and smooth, and it is also flowing and flowing, and the waters of Ma'nan.

Tafsir Ibn Kathir

God Almighty says, informing about His servant and messenger Jesus, son of Mary, peace be upon them, that He made them a sign for the people, that is, a conclusive proof of His ability to do whatever He wills, for He created Adam without a father or a mother, and He created Eve from a male without a female, and He created Jesus from a female without a male, and He created the rest of the people from a male and a female. And His statement: **And We settled them on a high ground having stability and a spring of water.**

Ad-Dahhak said on the authority of Ibn Abbas: A high ground is a raised place on the earth, and it is the best place for plants to grow on. This is what Mujahid, Ikrimah, Saeed bin Jubayr, and Qatadah said.

Ibn Abbas said: His statement, **of a stable place** means of a fertile place, **and a flowing spring** means apparent water. This is what Mujahid, Ikrimah, Saeed bin Jubayr and Qatadah said. Mujahid said: a level hill. Saeed bin Jubayr said: **of a stable place and a flowing spring** means the water is level in it. Mujahid and Qatadah said: **and a flowing spring** means running water. Then the commentators differed about the location of this hill: from which land is it? Abd al-Rahman bin Zaid bin Aslam said: The hills are only in Egypt, and when the water flows, the hills are the villages on them, and if it were not for the hills, the villages would be drowned. Something similar to this was narrated from Wahb bin Munabbih, but it is very far-fetched.

Ibn Abi Hatim narrated on the authority of Saeed bin Al-Musayyab regarding his statement: **And We sheltered them on a high ground having level ground and flowing springs**, he said: It is Damascus. He said: Something similar was narrated on the authority of Abdullah bin Salam, Al-Hasan, Zaid bin Aslam, and Khalid bin Ma'dan. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Waki' narrated to us, on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, **Of level ground and flowing springs**, he said: The rivers of Damascus. Laith bin Abi Salim narrated on the authority of Mujahid, **And We sheltered them on a high ground**, he said: Jesus, son of Mary, and his mother when they took refuge in the Ghouta of Damascus and its environs. Abdul Razzaq narrated on the authority of Bishr bin Rafi', on the authority of Abu Abdullah bin the uncle of Abu Hurairah, he said: I heard Abu Hurairah say regarding the statement of God the Most High: **To a high ground having level ground and flowing springs**, he said: It is Ramla in Palestine.

Ibn Abi Hatim said: My father told us, Ibrahim bin Muhammad bin Yusuf al-Faryabi told us, Rawad bin al-Jarrah told us, Abdullah bin Ibad al-Khawass Abu Utbah told us, al-Shaibani told us on the authority of

Ibn Wa'lah on the authority of Kurayb al-Suhuli on the authority of Murrah al-Bahadhi who said: I heard the Messenger of God, may God bless him and grant him peace, say to a man: **You will die on a hill**, so he died on Ramlah. This is a very strange hadith and the closest of the sayings on that is what al-Awfi narrated on the authority of Ibn Abbas regarding his statement: **And We settled them on a high ground having stability and a spring**. He said: The spring is the flowing water, and it is the river about which God Almighty said: **Your Lord has provided a stream beneath you**, and Ad-Dahhak and Qatadah said the same: **On a high ground having stability and a spring**, which is Jerusalem. This - and God knows best - is the most apparent, because it is mentioned in the other verse and the Qur'an explains some of it with others, and this is the most appropriate way to explain it, then the authentic hadiths and then the narrations.

Fath al-Qadir

Then the Almighty referred to the story of Jesus in general, saying: 50- **And We made the son of Mary and his mother a sign** meaning a sign indicating the greatness of Our power and the wonder of Our creation. We have already discussed this at the end of Surat Al-Anbiya in the interpretation of His Almighty's saying: **And We made her and her son a sign for the worlds** and the meaning of His saying: **And We sheltered them on a high ground** to a high place: meaning We made them take refuge there. It was said that it is the land of Damascus, and Abdullah bin Salam, Saeed bin Al-Musayyab and Muqatil said the same. It was also said that it is Jerusalem, said Qatadah and Kaab, and it was also said that it is the land of Palestine, said Al-Suddi. **With a place of settlement** meaning that it has a place where its inhabitants settle. **And a spring** meaning a spring of water. Al-Zajaj said: It is the running water in the springs, so the *mim* in this case is an extra letter like its extra letter in *manba'*, and it was said that it is fa'il with the meaning of maf'ul. Ali bin Sulayman Al-Akhfash said that the meaning of water is when it flows, then it is a spring and a flowing water. Ibn Al-A'rabī said the same. It was said that it is taken from the word *ma'un*, which means benefit, and Al-Farra' said the same as Al-Zajaj said.

Tafsir al-Baghawi

50. **And We made the son of Mary and his mother a sign**, indicating Our power, and He did not say **two signs**. It was said that it means that their status is a sign. It was also said that it means that We made each one of them a sign, like the Almighty's saying: **Both gardens produced their fruit** (al-Kahf 18:33). **And We settled them on a high ground**, a high ground is a raised place on the ground, and opinions differed about it. Abdullah bin Salam said: It is Damascus, and this is the opinion of Saeed bin Al-Musayyab and Muqatil. Ad-Dahhak said: It is the Ghouta of Damascus. Abu Hurairah said: It is Ramla. Ata' said on the authority of Ibn Abbas: It is Jerusalem, and this is the opinion of Qatadah and Ka'b. Ka'b said: It is the closest land to the sky by eighteen miles. Ibn Zayd

said: It is Egypt. As-Suddi said: The land of Palestine. **With a place of rest** means: flat, spacious, and wide, where its inhabitants settle. **And a spring**, the spring is the apparent flowing water that the eyes see, the passive participle of **anahu ya'inhu** if the sight perceives it.

Tafsir al-Baidawi

50- **And We made the son of Mary and his mother a sign** by her giving birth to him without touching him, so the sign is one thing added to them, or **We made the son of Mary** a sign by speaking in the cradle and other miracles appeared from him **and his mother** a sign by giving birth without touching him, so the first was deleted because the second indicated it. **And We settled them on a high place** the land of Jerusalem, for it is high, or Damascus, or the sand of Palestine, or Egypt, for its villages are on the hills, and Ibn Amir and Asim read with the opening of the ra' and (*Rabawa*) was read with the damma and kasra. **A place of settlement** a stable, flat place on the land. And it was said that it has fruits and crops, for its inhabitants settle there for its sake. **And a spring** and a spring water is a visible, active participle from the meaning of water if it flows and its origin is the distance in something, or from the tool which is the benefit because it is useful, or the passive participle from *'ana* if he perceives it with his own eyes because of its appearance it is perceived by the eyes and its water was described as such because it is the combination of the reasons for recreation and the pleasantness of the place.

Surat al-Mu'minun 23:51

O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.

Surat al-Mu'minun 23:51

O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.

Tafsir al-Jalalayn

51 - **O messengers, eat from the good foods** lawful foods **and do righteousness** obligatory and voluntary **for I am, of what you do, Knowing** so I will reward you for it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We said to Jesus: O messengers, eat from the lawful which God has made good for you, not from the unlawful, **and do righteousness**. You say in the speech to one man: O people, refrain from harming us, and as He said: **Those to whom the people said** (Al Imran 3:173) and he is one man.

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

Who said that?

Ibn Abd al-A'la ibn Wasil told me: Ubayd ibn Ishaq al-Dhabi al-Attar told me, on the authority of Hafs ibn Umar al-Fazari, on the authority of Abu Ishaq al-Subai'i, on the authority of Amr ibn Shurahbil: **O messengers, eat from the good foods and do righteousness**. He said: Jesus, son of Mary, used to eat from his mother's spinning.

His statement, **Indeed, I am Knowing of what you do**, means: I am the One with knowledge of your deeds, nothing of them is hidden from Me, and I will reward you for all of them, and give you your wages and recompense for them, so do good deeds and strive hard.

Tafsir al-Qurtubi

It has three issues:

First: It was narrated in Sahih on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said:

"O people, God is good and accepts only that which is good. God has commanded the believers with what He commanded the messengers, saying: 'O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.'" And the Most High has said: **O you who have believed, eat from the good things which We have provided for you**. Then He mentioned - a man who travels far, disheveled and

dusty, stretching his hands to the sky, **O Lord, O Lord**, while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he has been nourished with unlawful things. So how can his supplication be answered?"

Second: Some scholars said: The address in this verse is to the Prophet, peace and blessings be upon him, and that he placed him in the position of the messengers, as he said: **To whom the people said** (Al Imran 3:173) meaning Nu'aym ibn Mas'ud. Al-Zajjaj said: This is an address to the Prophet, peace and blessings be upon him, and the plural indicates that all the messengers were commanded thus, meaning eat from what is lawful. Al-Tabari said: The address is to Jesus, peace be upon him, it was narrated that he used to eat from his mother's spinning. It is well-known that he used to eat from wild herbs. The reason for his address to Jesus is what we mentioned of his appreciation for Muhammad, peace and blessings be upon him, as an honor to him. It was said: This statement was addressed to every prophet, because this is their way that they should be upon. So the meaning is: And We said, O messengers, eat from the good things, as you say to a merchant: O merchants, you should avoid usury, so you are addressing him in this sense. This is coupled with the fact that this article is suitable for all of his kind, for they were never addressed together, may God's prayers be upon them all, but rather each one was addressed in his own time. Al-Farra' said: It is like saying to one man: Stop your harm to us.

Third: God the Almighty equated the prophets and the believers in the address regarding the obligation to eat what is lawful and avoid what is unlawful, then He included all of them in the threat contained in His saying: **Indeed, I am Knowing of what you do**. May God's prayers and peace be upon His messengers and prophets. If this is the case with them, then what do all people think of themselves? We have already discussed good things and provision in more than one place, and praise be to God. In His saying, peace be upon him: **He extends his hands**, is evidence of the permissibility of extending the hands when supplicating to the heavens, and the disagreement and discussion of this have already been mentioned, and praise be to God. His saying, peace be upon him: **How can that be answered?** is by way of improbability, meaning that he is not worthy of having his supplication answered, but it is permissible for God to answer him out of favor, kindness, and generosity.

Tafsir Ibn Kathir

God the Almighty commands His servants, the Messengers, peace and blessings be upon them, to eat from what is lawful and to perform righteous deeds. This indicates that what is lawful helps in performing righteous deeds. The Prophets, peace be upon them, did this perfectly, and combined all good things in word and deed, guidance and advice. May God reward

them well on behalf of His servants. Al-Hasan Al-Basri said about His statement: **O Messengers, eat from the good things.** He said: By God, He did not command you to eat yellow or red, sweet or sour, but He said: Stick to what is lawful. Saeed bin Jubair and Ad-Dahhak said: **Eat from the good things** meaning what is lawful. Abu Ishaq Al-Subaie said on the authority of Abu Maysarah Amr bin Shurahbil: Jesus, son of Mary, used to eat from his mother's spinning. In Sahih: "There is no prophet who did not tend sheep. They said: And you, O Messenger of God? He said: Yes, and I used to tend them for a few Qirats for the people of Mecca." In Sahih: "David, peace be upon him, used to eat from the earnings of his hand." In the two Sahih: "The fasting most beloved to God is the fasting of David, and the standing prayer most beloved to God is the standing prayer of David. He used to sleep half the night, stand for a third of it, and sleep for a sixth of it. He used to fast one day and break his fast the next day, and he did not flee when he encountered it."

Ibn Abi Hatim said: My father told us, Abu Al-Yaman Al-Hakam bin Nafi' told us, Abu Bakr bin Abi Maryam told us on the authority of Damrah bin Habib that Umm Abdullah, the sister of Shaddad bin Aws, said: "I sent a cup of milk to the Prophet, may God bless him and grant him peace, when he broke his fast, and that was at the beginning of the day and the heat was intense. Her messenger returned to her, saying: Where did you get the sheep? She said: I bought it with my own money. So he drank from it. The next day, Umm Abdullah, the sister of Shaddad, came to him and said: O Messenger of God, I sent you milk to console you for the long day and the intense heat. So you returned the messenger to me with it. He said to her: This is what the messengers were commanded to do: Eat only good things and do only good deeds." It has been proven in Sahih Muslim, Jami' al-Tirmidhi and Musnad al-Imam Ahmad, and the wording is his, from the hadith of Fadil ibn Marzouq, from Adi ibn Thabit, from Abu Hazim, from Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "O people, God is good and does not accept anything but that which is good. God has commanded the believers with what He commanded the messengers, saying: 'O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.' And He said: 'O you who have believed, eat from the good things which We have provided for you.' Then he mentioned the man who travels a long way, disheveled and dusty, whose food is unlawful, whose drink is unlawful, whose clothing is unlawful, and who is nourished with unlawful things, and he stretches out his hands to the sky, saying: 'O Lord, O Lord.' How can that be accepted?" Al-Tirmidhi said: It is hasan gharib, and we do not know it except from the hadith of Fadil ibn Marzouq.

And His statement: **And indeed, this nation of yours is one nation** means, your religion, O group of prophets, is one religion and one creed, which is the call to worship God alone, with no partner for Him. For this reason, He said: **And I am your Lord, so fear Me.** We have already discussed this in Surat Al-Anbiya. And His statement: **One nation** is in the accusative case as a state. And His statement: **Then they divided their**

affair among themselves into groups means the nations to whom the prophets were sent. **Every party rejoicing in what it has** means they rejoice in what they are in of misguidance because they think they are guided. For this reason, He said, threatening and warning them: **So leave them in their confusion** meaning in their error and misguidance **for a time** meaning until the time of their time and their destruction, as God the Almighty said: "So grant respite to the disbelievers. Grant them respite for a while" and God the Almighty said: "Leave them to eat and enjoy themselves and let hope delude them. They are going to know."

And His statement: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they perceive not.** Meaning, do these deceived people think that what We give them of wealth and children is because of their honor and respect with Us? No, it is not as they claim in their statement, **We are more abundant in wealth and children, and we will not be punished.** They were mistaken in that and their hope was disappointed. Rather, We only do that to them as a lure, a reprieve, and a delay. That is why He said, **Rather, they perceive not.** Just as God the Most High said, "So let not their wealth or their children impress you. God only intends to punish them thereby in the life of this world." God the Almighty said: **We only grant them respite that they may increase in sin.** God the Almighty said: "So leave Me and he who denies this statement. We will gradually lead them on from where they do not know. And I will grant them respite." The verse, and He said: "Leave Me and he whom I created alone. And made for him abundant wealth. And children to witness. And prepared for him a [right] preparation. Then he desires that I should increase. No! He has been obstinate toward Our signs." The Almighty said: **And it is not your wealth or your children that will bring you nearer to Us, except for him who believes and does righteousness.** The verse, and there are many verses on this subject.

Qatada said about His statement: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive.** He said: God has deceived the people in their wealth and children. O son of Adam, do not consider people by their wealth and children, but consider them by their faith and righteous deeds. Imam Ahmad said: Muhammad bin Ubaid told us, Abaan bin Ishaq told us, on the authority of Al-Sabah bin Muhammad, on the authority of Marra Al-Hamadani, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God has divided your morals among you as He has divided your provisions among you. God gives the world to whom He loves and to whom He does not love, but He does not give religion except to whom He loves. So whoever God gives religion to, He loves him. By the One in Whose Hand is the soul of Muhammad, a servant does not become Muslim until his heart and tongue become Muslim, and he does not believe until his neighbor is safe from his evils." They said: **What are his evils, O Messenger of God?** He said: "His deception and oppression. A servant does not earn wealth unlawfully and spend it and it will be

Surat al-Mu'minun 23:51

O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.

blesed for him, nor does he give it in charity and it will be accepted from him, nor does he leave it behind him except that it will be his provision for the Fire. God does not erase evil with evil, but He erases evil with good. Indeed, evil does not erase evil.”

Fath al-Qadir

51- **O messengers, eat from the good things.** Al-Zajjal said: This address is to the Messenger of God, may God bless him and grant him peace, and the plural indicates that all the messengers were commanded thus. It was said that this statement was addressed to every prophet, because this was their way of being, which they should follow, so the meaning is: And We said, O messengers, addressing each one individually due to the difference in their times. Ibn Jarir said: The address was to Jesus. Al-Farraa said: It is like saying to one man, **Stop from us.** The good things are what is desirable and enjoyable, and it was said that they are the permissible, and it was said that they are what combines the two mentioned descriptions. Then after He commanded them to eat from the good things, He commanded them to do righteous deeds, saying: **And do righteous deeds**, meaning righteous deeds, which are those that are in accordance with the Shari'ah. Then He explained this command by saying: **Indeed, I am Knowing of what you do**, nothing of it is hidden from Me, and I will reward you according to your deeds, if good, then good, and if evil, then evil.

example of the messengers in eating what they were provided with. It was said that the call is for him and the plural form is for glorification and good things are what are enjoyed from the permissible things. It was said that the permissible is the pure and consistent, so the permissible is that in which God is not disobeyed, and the pure is that in which God is not forgotten, and the consistent is that which controls the soul and preserves the mind. **And do righteousness** for it is what is intended from you and is beneficial to your Lord. **I am aware of what you do**, so I will reward you for it.

Tafsir al-Baghawi

51. The Almighty said: **O messengers**, Al-Hasan, Mujahid, Qatada, Al-Suddi, Al-Kalbi and a group said: He meant Muhammad, may God bless him and grant him peace, alone, according to the Arabs' way of addressing one person with the word *group*. Some of them said: He meant Jesus. It was said: He meant all the messengers, peace be upon them. **Eat from the good things**, meaning the lawful things, **and do righteousness**, righteousness is being upright in what the Shariah requires, **Indeed, I am Knowing of what you do**.

Tafsir al-Baidawi

51- **O messengers, eat from the good things** is a call and address to all the prophets, not that they were addressed with that at once because they were sent at different times, but rather in the sense that each of them was addressed with it in his time, so Jesus is included under it as a primary entry and the beginning of the speech is a warning that the preparation of the means of enjoyment was not specific to him, and that the permissibility of good things for the prophets is an ancient law and an argument against monasticism in rejecting the good things, or a narration of what was mentioned to Jesus and his mother when they were sheltered on the hill so that they would follow the

Surat al-Mu'minun 23:52

And indeed, this, your nation, is one nation, and I am your Lord, so fear Me.

Tafsir al-Jalalayn

52 - And know **that this** is the religion of Islam **your nation** your religion, **O** you who are being addressed, you must be upon it **one nation** a necessary state, and in one reading with a lightened nun, and in another with a broken nun, stressed, as a resumption **and I am your Lord, so fear Me** so beware.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their reading of His statement, **And indeed, this, your nation, is one nation**. The majority of the reciters of Medina and Basra read it as *and* with the fat-ha, meaning: Indeed, I know what you do, and that this, your nation, is one nation. According to this interpretation, *that* is in the accusative case, in apposition to what is in His statement, **what you do**. It may also be possible that it is in the accusative case if it is read in this way, and the meaning of the statement then would be: And know that this, and its accusative would be with an implied verb. The majority of the reciters of Kufa read it with the kasra, **and indeed, this** as a resumption. In my opinion, the kasra in this as a beginning is correct, because the report from God about His saying to Jesus, **O messengers**, is a subject, so His saying, **and indeed, this** is rejected by it as an apposition to it, so the meaning of the statement would be: And We said to Jesus, O messengers, eat from the good things, and We said: Indeed, this, your nation, is one nation. It was said: The nation in this position is religion and faith.

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 indeed, this nation of yours is one nation**, he said: The religion and faith.

And his saying: **And I am your Lord, so fear Me**. He says: And I am your Master, so fear Me. By obeying Me you will be safe from My punishment. And the word **ummah wahidah** is in the accusative case as a state. It was mentioned from some of them that he read it in the nominative case. Some of the grammarians of Basra used to say: **That is in the nominative case if it is in the nominative case as a predicate, and he makes "ummahtu** in the accusative case as a substitute for *this*. As for the grammarians of Kufa, they reject that except in poetic necessity. They said: It is not said: **I passed by this slave of yours**, because this is only followed by the definite article and the genera, because this is a reference to a number. So the need in that is to clarify what is meant by what is referred to, which genera is it? They said: And if it is said: **This is your nation, one nation**, and the nation is absent, and

this is present, they said: Then it is not permissible to clarify the present with the absent. They said: That is why it is not permissible: **Indeed, this is Zayd standing**, because this needs the genera, not the definite article.

Tafsir al-Qurtubi

It has four issues:

The first: The Almighty's saying: **And indeed, this nation of yours is one nation**. The meaning is: What was mentioned above is your religion and your nation, so adhere to it. The nation here is the religion, and its implications have been mentioned above, including the Almighty's saying: **Indeed, we found our fathers upon a religion** (al-Zukhruf 43:23), meaning upon a religion. Al-Nabigha said:

I swore and left no doubt for you. Can a slave be held accountable while he is obedient?

Second: It was read **and this** with a kasra on *in* for severing, and with a fatha on it and a shaddah on the *nun*. Al-Khalil said: It is in the accusative case because the preposition has not been removed, meaning I know that this is your religion that I have commanded you to believe in. Al-Farra' said: *that* is related to an implied verb, the meaning of which is: and know that this is your nation. According to Sibawayh, it is related to His statement: **so fear God**, and the meaning is fear God because your nation is one. This is like the statement of God the Most High: **And that the mosques are for God, so do not invoke with God anyone** (al-Jinn 72:18), meaning because the mosques are for God, so do not invoke with Him other than Him. And like His statement: **for the mutual security of the Quraysh**, meaning let them worship the Lord of this House for the mutual security of the Quraysh.

Third: This verse strengthens the fact that the Almighty's statement, **O Messengers**, is addressing all of them, and that it is based on the assumption that they were present. If you assume that **O Messengers** is addressing Muhammad, may God bless him and grant him peace, then the connection between this verse and His statement, **Then be cut off**, is clear. As for His statement, **And I am your Lord, so fear Me**, even if it was said to the prophets, then their nations are included in it in meaning, then a connection is appropriate after that.

Tafsir Ibn Kathir

God the Almighty commands His servants, the Messengers, peace and blessings be upon them, to eat from what is lawful and to perform righteous deeds. This indicates that what is lawful helps in performing righteous deeds. The Prophets, peace be upon them, did this perfectly, and combined all good things in word and deed, guidance and advice. May God reward them well on behalf of His servants. Al-Hasan Al-Basri said about His statement: **O Messengers, eat from the good things**. He said: By God, He did not command you to eat yellow or red, sweet or sour, but He said:

And indeed, this, your nation, is one nation, and I am your Lord, so fear Me.

Stick to what is lawful. Saeed bin Jubair and Ad-Dahhak said: **Eat from the good things** meaning what is lawful. Abu Ishaq Al-Subaie said on the authority of Abu Maysarah Amr bin Shurahbil: Jesus, son of Mary, used to eat from his mother's spinning. In Sahih: "There is no prophet who did not tend sheep. They said: And you, O Messenger of God? He said: Yes, and I used to tend them for a few Qirats for the people of Mecca." In Sahih: "David, peace be upon him, used to eat from the earnings of his hand." In the two Sahih: "The fasting most beloved to God is the fasting of David, and the standing prayer most beloved to God is the standing prayer of David. He used to sleep half the night, stand for a third of it, and sleep for a sixth of it. He used to fast one day and break his fast the next day, and he did not flee when he encountered it."

Ibn Abi Hatim said: My father told us, Abu Al-Yaman Al-Hakam bin Nafi' told us, Abu Bakr bin Abi Maryam told us on the authority of Damrah bin Habib that Umm Abdullah, the sister of Shaddad bin Aws, said: "I sent a cup of milk to the Prophet, may God bless him and grant him peace, when he broke his fast, and that was at the beginning of the day and the heat was intense. Her messenger returned to her, saying: Where did you get the sheep? She said: I bought it with my own money. So he drank from it. The next day, Umm Abdullah, the sister of Shaddad, came to him and said: O Messenger of God, I sent you milk to console you for the long day and the intense heat. So you returned the messenger to me with it. He said to her: This is what the messengers were commanded to do: Eat only good things and do only good deeds." It has been proven in Sahih Muslim, Jami' al-Tirmidhi and Musnad al-Imam Ahmad, and the wording is his, from the hadith of Fadil ibn Marzouq, from Adi ibn Thabit, from Abu Hazim, from Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "O people, God is good and does not accept anything but that which is good. God has commanded the believers with what He commanded the messengers, saying: 'O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.' And He said: 'O you who have believed, eat from the good things which We have provided for you.' Then he mentioned the man who travels a long way, disheveled and dusty, whose food is unlawful, whose drink is unlawful, whose clothing is unlawful, and who is nourished with unlawful things, and he stretches out his hands to the sky, saying: 'O Lord, O Lord.' How can that be accepted?" Al-Tirmidhi said: It is hasan gharib, and we do not know it except from the hadith of Fadil ibn Marzouq.

And His statement: **And indeed, this nation of yours is one nation** means, your religion, O group of prophets, is one religion and one creed, which is the call to worship God alone, with no partner for Him. For this reason, He said: **And I am your Lord, so fear Me.** We have already discussed this in Surat Al-Anbiya. And His statement: **One nation** is in the accusative case as a state. And His statement: **Then they divided their affair among themselves into groups** means the nations to whom the prophets were sent. **Every party**

rejoicing in what it has means they rejoice in what they are in of misguidance because they think they are guided. For this reason, He said, threatening and warning them: **So leave them in their confusion** meaning in their error and misguidance **for a time** meaning until the time of their time and their destruction, as God the Almighty said: "So grant respite to the disbelievers. Grant them respite for a while" and God the Almighty said: "Leave them to eat and enjoy themselves and let hope delude them. They are going to know."

And His statement: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they perceive not.** Meaning, do these deceived people think that what We give them of wealth and children is because of their honor and respect with Us? No, it is not as they claim in their statement, **We are more abundant in wealth and children, and we will not be punished.** They were mistaken in that and their hope was disappointed. Rather, We only do that to them as a lure, a reprieve, and a delay. That is why He said, **Rather, they perceive not.** Just as God the Most High said, "So let not their wealth or their children impress you. God only intends to punish them thereby in the life of this world." God the Almighty said: **We only grant them respite that they may increase in sin.** God the Almighty said: "So leave Me and he who denies this statement. We will gradually lead them on from where they do not know. And I will grant them respite." The verse, and He said: "Leave Me and he whom I created alone. And made for him abundant wealth. And children to witness. And prepared for him a [right] preparation. Then he desires that I should increase. No! He has been obstinate toward Our signs." The Almighty said: **And it is not your wealth or your children that will bring you nearer to Us, except for him who believes and does righteousness.** The verse, and there are many verses on this subject.

Qatada said about His statement: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive.** He said: God has deceived the people in their wealth and children. O son of Adam, do not consider people by their wealth and children, but consider them by their faith and righteous deeds. Imam Ahmad said: Muhammad bin Ubaid told us, Abaan bin Ishaq told us, on the authority of Al-Sabah bin Muhammad, on the authority of Marra Al-Hamadani, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God has divided your morals among you as He has divided your provisions among you. God gives the world to whom He loves and to whom He does not love, but He does not give religion except to whom He loves. So whoever God gives religion to, He loves him. By the One in Whose Hand is the soul of Muhammad, a servant does not become Muslim until his heart and tongue become Muslim, and he does not believe until his neighbor is safe from his evils." They said: **What are his evils, O Messenger of God?** He said: "His deception and oppression. A servant does not earn wealth unlawfully and spend it and it will be

blessed for him, nor does he give it in charity and it will be accepted from him, nor does he leave it behind him except that it will be his provision for the Fire. God does not erase evil with evil, but He erases evil with good. Indeed, evil does not erase evil."

Fath al-Qadir

52- **And this nation of yours is one nation.** This is among the things that the prophets were addressed with, and the meaning is: This is your religion and your law, O messengers, one religion, and a unified law united by a principle that is the greatest thing with which God sent His prophets and revealed His books, which is the call of all the prophets to worship God with no partner. It was said that the meaning is: This that was mentioned above is your religion and your nation, so adhere to it, on the basis that what is meant by the nation here is religion, as in His statement: **Indeed, we found our fathers upon a nation.** And from this is the statement of Al-Nabigha:

I swore and left no doubt for you. Can a slave be held accountable while he is obedient?

It was read with a kasra on the resumption of what preceded it, and it was read with a fatha and a shaddah. Al-Khalil said: It is in the accusative case because the preposition has not yet been applied: meaning, I know that this is your religion that I have commanded you to believe in. Al-Farra' said: In is related to an implied verb, and its meaning is: And know that this is your nation. Sibawayh said: It is related to **fear God**, and the meaning is: fear God because your nation is one nation, and the *fa* in **fear God** is to arrange the command to fear God on what preceded it from His being your Lord who is special in lordship: meaning, do not do what would necessitate punishment from Me by associating others with Me, or disobeying what I have commanded you to do or forbidden you from doing.

Tafsir al-Baghawi

52. **And this** The people of Kufa read: (*and*) with a kasra on the alif as a beginning, and the rest read it with a fatha on the alif, and Ibn Amir lightened the nun and made (*in*) a connection, meaning: and this is **your nation**, and the rest read it with a shaddah on the nun with the meaning of and that this, its estimate is: that this is your nation, meaning your religion and your law that you are upon, **one nation**, meaning one religion which is Islam, **and I am your Lord, so fear Me**, meaning: fear Me for this.

It was said: Its meaning is that I have commanded you with what I commanded the messengers before you, so your command is one, **And I am your Lord, so fear Me**. So beware. It was said: It is an accusative with an implied verb, meaning: Know that this is your nation, that is, your religion, one nation, and I am your Lord, so fear Me.

Tafsir al-Baidawi

52- **And this** meaning because *this* and the reason for it **so fear God**, or know that this, and it was said that it is conjoined with **what you do** and Ibn Amir read it with the alleviation and the Kufians with the kasra as a resumption. **Your nation is one nation** your religion is one religion meaning united in belief and the principles of the laws, or your group is one group agreed upon faith and monotheism in worship and the accusative of *nation* is in the state. **And I am your Lord, so fear God** in splitting the stick and contradicting the word.

Surat al-Mu'minun 23:53

So they divided their affair among themselves into groups, each faction rejoicing in what it had.

Surat al-Mu'minun 23:53

So they divided their affair among themselves into groups, each faction rejoicing in what it had.

Tafsir al-Jalalayn

53 - **And they divided their affair** that is, the followers **into groups** their religion **among themselves** a state of the subject of the verb **they divided** that is, into conflicting parties like the Jews, Christians, and others **each party rejoicing in what they have** what they have of religion **without any difficulty** happy.

Tafsir al-Suyuti

Tafsir al-Tabari

The readers differed in their reading of His statement *Zubra*, so the majority of the readers of Medina and Iraq read it as *Zubra* meaning the plural of Zabur. The interpretation of the statement according to the reading of these people is: So the people whom God commanded from the nation of the Messenger Jesus to unite on one religion, and one creed, their religion which God commanded them to adhere to, dispersed *Zubra* books, so each group of them believed in a book other than the book that the other group believed in, like the Jews who claimed that they believed in the ruling of the Torah, and they denied the ruling of the Gospel and the Qur'an, and like the Christians who believed in the Gospel according to their claim, and they denied the ruling of the Criterion.

It was mentioned that he interpreted this as well:

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: *Zabra* means books.

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, **between them in groups**, he said: God's books were divided into parts.

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 they divided their affair among themselves into groups**. Mujahid said: They divided their books into pieces.

Others of the people of this reading said: The meaning of the speech is: Their leaders will scatter among them books that they have created, in which they will argue for their slaughter.

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 into sects, each faction rejoicing in what it has**, he said: This is what they differed about of religions and books, each one admiring his own opinion, there are no people of whims except that they are admiring their own opinion and whims, and their companion is the one who penetrated that for them. And the majority of the reciters of Ash-Sham read that as **and they divided their affair among themselves into sects, like the pieces of iron**, and that cutting is from it, and its singular is *zubra*, from the statement of God, **Bring Me sheets of iron** (al-Kahf 18:96). So some of them became Jews, and some of them Christians.

The reading we choose in this regard is the reading of those who read it with a damma on the *zay* and the *ba'*, due to the consensus of the people of interpretation in interpreting this, that what is meant by it is books. This shows the correctness of what we chose in this regard, because the *zabar* are the books, and it is said from it: *zabarat al-kitab*: if you wrote it.

The interpretation of the statement: Then those nations whom God commanded to adhere to His religion were divided into books among themselves, as we explained before.

His saying, **Every party rejoices in what it has**, means: Every group of those nations rejoices in what they have chosen for themselves of religion and books, admiring it, and they do not see that there is any truth other than 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, **Every party rejoices in what it has**, a part, and these are the People of 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: **Every party** is a group of the People of the Book.

Tafsir al-Qurtubi

So they were cut off meaning they separated, meaning the nations, meaning they made their religions religions after they were ordered to unite. Then the Almighty mentioned that each of them was impressed by his opinion and his misguidance, and this is the height of misguidance.

Fourth: This verse refers to the saying of the Prophet, may God bless him and grant him peace:

"Behold, those before you from the People of the Book split into seventy-two sects, and this nation will split into seventy-three sects, seventy-two of which will be in Hellfire and one of which will be in Paradise, and that is the Jama'ah." Narrated by Abu Dawud, and narrated by al-Tirmidhi, who added: They said: Who are they, O Messenger of God? He said: **What I and**

my companions are upon. Narrated by Abdullah ibn Amr. This shows that the division warned against in the verse and the hadith is in the fundamentals and principles of the religion, because they are called religions, and it is stated that adhering to any of those religions necessitates entering Hellfire. The same cannot be said about the branches, because it does not necessitate changing the religions or punishing in Hellfire. God the Most High said: **To each of you We prescribed a law and a method.** (al-Ma'idah 5:48)

God the Almighty said: *Zubran* meaning books they made up and misguidances they invented, as stated by Ibn Zayd. It was also said that they divided the books, so a group followed the scrolls, a group followed the Torah, a group followed the Psalms, and a group followed the Gospel. Then they changed and substituted all of them, as stated by Qatada. It was also said that each group took a book that they believed in and disbelieved in everything else. *Zubran* with a damma on the ba' is the reading of Nafi', the plural of Zabur. Al-A'mash and Abu Amr differed from him, *Zubran* with a fatha on the ba', meaning pieces like pieces of iron, as stated by God the Almighty: **Bring me sheets of iron** (al-Kahf 18:96). **Every party** means a group and a religion. **With what they have** means what they have of the religion. *Rejoicing* means admiring it.

Tafsir Ibn Kathir

God the Almighty commands His servants, the Messengers, peace and blessings be upon them, to eat from what is lawful and to perform righteous deeds. This indicates that what is lawful helps in performing righteous deeds. The Prophets, peace be upon them, did this perfectly, and combined all good things in word and deed, guidance and advice. May God reward them well on behalf of His servants. Al-Hasan Al-Basri said about His statement: **O Messengers, eat from the good things.** He said: By God, He did not command you to eat yellow or red, sweet or sour, but He said: Stick to what is lawful. Saeed bin Jubair and Ad-Dahhak said: **Eat from the good things** meaning what is lawful. Abu Ishaq Al-Subaie said on the authority of Abu Maysarah Amr bin Shurahbil: Jesus, son of Mary, used to eat from his mother's spinning. In Sahih: "There is no prophet who did not tend sheep. They said: And you, O Messenger of God? He said: Yes, and I used to tend them for a few Qirats for the people of Mecca." In Sahih: "David, peace be upon him, used to eat from the earnings of his hand." In the two Sahih: "The fasting most beloved to God is the fasting of David, and the standing prayer most beloved to God is the standing prayer of David. He used to sleep half the night, stand for a third of it, and sleep for a sixth of it. He used to fast one day and break his fast the next day, and he did not flee when he encountered it."

Ibn Abi Hatim said: My father told us, Abu Al-Yaman Al-Hakam bin Nafi' told us, Abu Bakr bin Abi Maryam told us on the authority of Damrah bin Habib that Umm Abdullah, the sister of Shaddad bin Aws, said: "I sent a

cup of milk to the Prophet, may God bless him and grant him peace, when he broke his fast, and that was at the beginning of the day and the heat was intense. Her messenger returned to her, saying: Where did you get the sheep? She said: I bought it with my own money. So he drank from it. The next day, Umm Abdullah, the sister of Shaddad, came to him and said: O Messenger of God, I sent you milk to console you for the long day and the intense heat. So you returned the messenger to me with it. He said to her: This is what the messengers were commanded to do: Eat only good things and do only good deeds." It has been proven in Sahih Muslim, Jami' al-Tirmidhi and Musnad al-Imam Ahmad, and the wording is his, from the hadith of Fadil ibn Marzouq, from Adi ibn Thabit, from Abu Hazim, from Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "O people, God is good and does not accept anything but that which is good. God has commanded the believers with what He commanded the messengers, saying: 'O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.' And He said: 'O you who have believed, eat from the good things which We have provided for you.' Then he mentioned the man who travels a long way, disheveled and dusty, whose food is unlawful, whose drink is unlawful, whose clothing is unlawful, and who is nourished with unlawful things, and he stretches out his hands to the sky, saying: 'O Lord, O Lord.' How can that be accepted?" Al-Tirmidhi said: It is hasan gharib, and we do not know it except from the hadith of Fadil ibn Marzouq.

And His statement: **And indeed, this nation of yours is one nation** means, your religion, O group of prophets, is one religion and one creed, which is the call to worship God alone, with no partner for Him. For this reason, He said: **And I am your Lord, so fear Me.** We have already discussed this in Surat Al-Anbiya. And His statement: **One nation** is in the accusative case as a state. And His statement: **Then they divided their affair among themselves into groups** means the nations to whom the prophets were sent. **Every party rejoicing in what it has** means they rejoice in what they are in of misguidance because they think they are guided. For this reason, He said, threatening and warning them: **So leave them in their confusion** meaning in their error and misguidance **for a time** meaning until the time of their time and their destruction, as God the Almighty said: "So grant respite to the disbelievers. Grant them respite for a while" and God the Almighty said: "Leave them to eat and enjoy themselves and let hope delude them. They are going to know."

And His statement: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they perceive not.** Meaning, do these deceived people think that what We give them of wealth and children is because of their honor and respect with Us? No, it is not as they claim in their statement, **We are more abundant in wealth and children, and we will not be punished.** They were mistaken in that and their hope was disappointed. Rather, We only do that to them as a lure, a reprieve, and a delay. That is why He said, **Rather, they perceive not.** Just as God the Most High said, "So let

So they divided their affair among themselves into groups, each faction rejoicing in what it had.

not their wealth or their children impress you. God only intends to punish them thereby in the life of this world." God the Almighty said: **We only grant them respite that they may increase in sin.** God the Almighty said: "So leave Me and he who denies this statement. We will gradually lead them on from where they do not know. And I will grant them respite." The verse, and He said: "Leave Me and he whom I created alone. And made for him abundant wealth. And children to witness. And prepared for him a [right] preparation. Then he desires that I should increase. No! He has been obstinate toward Our signs." The Almighty said: **And it is not your wealth or your children that will bring you nearer to Us, except for him who believes and does righteousness.** The verse, and there are many verses on this subject.

Qatada said about His statement: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive.** He said: God has deceived the people in their wealth and children. O son of Adam, do not consider people by their wealth and children, but consider them by their faith and righteous deeds. Imam Ahmad said: Muhammad bin Ubaid told us, Abaan bin Ishaq told us, on the authority of Al-Sabah bin Muhammad, on the authority of Marra Al-Hamadani, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God has divided your morals among you as He has divided your provisions among you. God gives the world to whom He loves and to whom He does not love, but He does not give religion except to whom He loves. So whoever God gives religion to, He loves him. By the One in Whose Hand is the soul of Muhammad, a servant does not become Muslim until his heart and tongue become Muslim, and he does not believe until his neighbor is safe from his evils." They said: **What are his evils, O Messenger of God?** He said: "His deception and oppression. A servant does not earn wealth unlawfully and spend it and it will be blessed for him, nor does he give it in charity and it will be accepted from him, nor does he leave it behind him except that it will be his provision for the Fire. God does not erase evil with evil, but He erases evil with good. Indeed, evil does not erase evil."

Fath al-Qadir

Then the Almighty mentioned what happened from the nations of their disobedience to what the messengers commanded them to do, so He said: 53- **So they divided their affair among themselves into sects.** The *fa* is to arrange their disobedience to what preceded from the command to be pious, and the pronoun refers to what the word *nation* indicates, and the meaning is: that they made their religion, despite its unity, into separate, different pieces. Al-Mubarrad said: *Zabran* means sects and different pieces, the singular of which is Zabur, which is the group and sect, and the same is the case with zuba and its plural is zubar, so the Almighty described the nations as having differed, so a group followed the Torah, a group followed the Zabur, and a group followed the Gospel, then they distorted

and changed, and a group of polytheists followed what their fathers had prescribed for them of misguidance: Zabran is read with a damma on the ba', the plural of Zabur, and it is read with a fatha: meaning pieces like pieces of iron. **Every party rejoices in what they have** meaning every group of these different ones rejoices in what they have: meaning in what they have of religion: meaning they are pleased with it.

Tafsir al-Baghawi

53. **And their affair was cut off,** their religion, **among themselves,** meaning: they were divided and became sects, Jews, Christians and Zoroastrians, *Zubran*, meaning: different groups and sections, the singular of which is Zabur, which is a group and sect, and the same is true of Zuba, the plural of which is Zubar, and from it: **Zubar Al-Hadid** *Al-Kahf-96*. Meaning: they became groups like Zabar Al-Hadid. Some of the people of Ash-Sham read (*Zubran*) with the opening of the Baa. Qatada and Mujahid said (*Zubran*) meaning: books, meaning each group believed in a book other than the book that the others believed in. It was said: they made their books into different sections, they believed in some, disbelieved in some, and distorted some, **each party with what they have,** with what they have of religion, *rejoicing*, amazed and delighted.

Tafsir al-Baidawi

53- **So they divided their affair among themselves** So they divided their affair among themselves, they made it into different religions, or they dispersed and became parties, and their affair is in the accusative case by removing the preposition or the distinction, and the pronoun refers to what the nation indicates from its masters, the first of them. *Zubran* is definitely the plural of Zabur, which means division, and this is supported by the reading with the opening of the ba', as it is the plural of zabarrah, and it is a state of their affair or of the waw, or a second object of **So they divided**, as it includes the meaning of making. And it was said that it is books from zabarat al-kitab, so it is a second object, or a state of their affair, based on the estimation of the like of kataba, and it was read with a light ba' like rusul in *rusul*. **Every party** of the parties. **With what they have** of religion. *Rejoicing* is admiring, believing that they are on the truth.

Surat al-Mu'minin 23:54

So leave them in their confusion for a time.

Tafsir al-Jalalayn

54 - **So leave them** leave the infidels of Mecca in their **misguidance** (for a time) until their death

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: So leave, O Muhammad, those whose affair has been divided among themselves in groups, in their confusion: in their misguidance and error. Until a time: meaning until a term when My punishment will come to them.

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, on the authority of Mujahid: **So leave them in their error for a time**. He said: In their misguidance.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So leave them in their immersion for a time**, he said: The immersion is the flood.

And His statement, **Do they think that what We provide them with of wealth and children?** God Almighty says: Do these parties who have divided their religion into sects think that what We give them in this world of wealth and children **We hasten to them?** He says: We race them in the good things of the Hereafter, and in the rewards for them in it? And what is in His statement, **that We provide them with** is an accusative, because it means that. **Rather, they do not perceive** God Almighty says, denying them: That is not so, rather they do not know that My providing them with that, I provide them with it, it is only a respite and a lure for them.

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

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 Nahih, on the authority of Mujahid, **We only provide for them**, he said: We give them, we hasten to them, he said: We increase their goodness, we delay it for them, he said: This is for the 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.

Muhammad bin Amr bin Ali told me, he said: Ash'ath bin Abdullah told me, he said: Shu'bah told us, on the authority of Khalid Al-Hadha', he said: I said to Abd Al-Rahman bin Abi Bakra, God's statement, **We hasten to them** means that we provide them with wealth and children in goodness.

Tafsir al-Qurtubi

This verse is an example of Quraysh addressing Muhammad (peace be upon him) regarding their situation, connected by his saying: **So leave them in their immersion for a time** meaning leave those who are in the same position as those who came before, and do not be distressed by delaying the punishment for them, for everything has its time. In the language, ghamrah is what engulfs you and what rises above you, and its origin is covering, and from it comes ghamr, hatred, because it covers the heart. Ghamr is abundant water because it covers the earth. Ghamr is the cloak that covers people with gifts. He said:

If he smiles and laughs, the necks of money will be closed because of his laughter.

What is meant here is confusion, heedlessness and misguidance. So-and-so entered the crowd of people, i.e., into their throng. And the Almighty's statement: **until a time**, Mujahid said: until death. So it is a threat, not a time limit, as one would say: The day will come to you.

Tafsir Ibn Kathir

God the Almighty commands His servants, the Messengers, peace and blessings be upon them, to eat from what is lawful and to perform righteous deeds. This indicates that what is lawful helps in performing righteous deeds. The Prophets, peace be upon them, did this perfectly, and combined all good things in word and deed, guidance and advice. May God reward them well on behalf of His servants. Al-Hasan Al-Basri said about His statement: **O Messengers, eat from the good things**. He said: By God, He did not command you to eat yellow or red, sweet or sour, but He said: Stick to what is lawful. Saeed bin Jubair and Ad-Dahhak said: **Eat from the good things** meaning what is lawful. Abu Ishaq Al-Subaie said on the authority of Abu Maysarah Amr bin Shurahbil: Jesus, son of Mary, used to eat from his mother's spinning. In Sahih: "There is no prophet who did not tend sheep. They said: And you, O Messenger of God? He said: Yes, and I used to tend them for a few Qirats for the people of Mecca." In Sahih: "David, peace be upon him, used to eat from the earnings of his hand." In the two Sahih: "The fasting most beloved to God is the fasting of David, and the standing prayer most beloved to God is the standing prayer of David. He used to sleep half the night, stand for a third of it, and sleep for a sixth of it. He used to fast one day and break his fast the next day, and he did not flee when he encountered it."

Ibn Abi Hatim said: My father told us, Abu Al-Yaman

So leave them in their confusion for a time.

Al-Hakam bin Nafi' told us, Abu Bakr bin Abi Maryam told us on the authority of Damrah bin Habib that Umm Abdullah, the sister of Shaddad bin Aws, said: "I sent a cup of milk to the Prophet, may God bless him and grant him peace, when he broke his fast, and that was at the beginning of the day and the heat was intense. Her messenger returned to her, saying: Where did you get the sheep? She said: I bought it with my own money. So he drank from it. The next day, Umm Abdullah, the sister of Shaddad, came to him and said: O Messenger of God, I sent you milk to console you for the long day and the intense heat. So you returned the messenger to me with it. He said to her: This is what the messengers were commanded to do: Eat only good things and do only good deeds." It has been proven in Sahih Muslim, Jami' al-Tirmidhi and Musnad al-Imam Ahmad, and the wording is his, from the hadith of Fadil ibn Marzouq, from Adi ibn Thabit, from Abu Hazim, from Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "O people, God is good and does not accept anything but that which is good. God has commanded the believers with what He commanded the messengers, saying: 'O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.' And He said: 'O you who have believed, eat from the good things which We have provided for you.' Then he mentioned the man who travels a long way, disheveled and dusty, whose food is unlawful, whose drink is unlawful, whose clothing is unlawful, and who is nourished with unlawful things, and he stretches out his hands to the sky, saying: 'O Lord, O Lord.' How can that be accepted?" Al-Tirmidhi said: It is hasan gharib, and we do not know it except from the hadith of Fadil ibn Marzouq.

And His statement: **And indeed, this nation of yours is one nation** means, your religion, O group of prophets, is one religion and one creed, which is the call to worship God alone, with no partner for Him. For this reason, He said: **And I am your Lord, so fear Me.** We have already discussed this in Surat Al-Anbiya. And His statement: **One nation** is in the accusative case as a state. And His statement: **Then they divided their affair among themselves into groups** means the nations to whom the prophets were sent. **Every party rejoicing in what it has** means they rejoice in what they are in of misguidance because they think they are guided. For this reason, He said, threatening and warning them: **So leave them in their confusion** meaning in their error and misguidance **for a time** meaning until the time of their time and their destruction, as God the Almighty said: "So grant respite to the disbelievers. Grant them respite for a while" and God the Almighty said: "Leave them to eat and enjoy themselves and let hope delude them. They are going to know."

And His statement: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they perceive not.** Meaning, do these deceived people think that what We give them of wealth and children is because of their honor and respect with Us? No, it is not as they claim in their statement, **We are more abundant in wealth and**

children, and we will not be punished. They were mistaken in that and their hope was disappointed. Rather, We only do that to them as a lure, a reprieve, and a delay. That is why He said, **Rather, they perceive not.** Just as God the Most High said, "So let not their wealth or their children impress you. God only intends to punish them thereby in the life of this world." God the Almighty said: **We only grant them respite that they may increase in sin.** God the Almighty said: "So leave Me and he who denies this statement. We will gradually lead them on from where they do not know. And I will grant them respite." The verse, and He said: "Leave Me and he whom I created alone. And made for him abundant wealth. And children to witness. And prepared for him a [right] preparation. Then he desires that I should increase. No! He has been obstinate toward Our signs." The Almighty said: **And it is not your wealth or your children that will bring you nearer to Us, except for him who believes and does righteousness.** The verse, and there are many verses on this subject.

Qatada said about His statement: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive.** He said: God has deceived the people in their wealth and children. O son of Adam, do not consider people by their wealth and children, but consider them by their faith and righteous deeds. Imam Ahmad said: Muhammad bin Ubaid told us, Abaan bin Ishaq told us, on the authority of Al-Sabah bin Muhammad, on the authority of Marra Al-Hamadani, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God has divided your morals among you as He has divided your provisions among you. God gives the world to whom He loves and to whom He does not love, but He does not give religion except to whom He loves. So whoever God gives religion to, He loves him. By the One in Whose Hand is the soul of Muhammad, a servant does not become Muslim until his heart and tongue become Muslim, and he does not believe until his neighbor is safe from his evils." They said: **What are his evils, O Messenger of God?** He said: "His deception and oppression. A servant does not earn wealth unlawfully and spend it and it will be blessed for him, nor does he give it in charity and it will be accepted from him, nor does he leave it behind him except that it will be his provision for the Fire. God does not erase evil with evil, but He erases evil with good. Indeed, evil does not erase evil."

Fath al-Qadir

54- So leave them in their ignorance for a time meaning leave them in their ignorance, for they are not worthy of guidance, and do not be distressed by delaying the punishment for them, for everything has its time. The Almighty likened their state of ignorance to water that immerses whoever enters it. The immersion is originally what immerses you and rises above you, and its origin is covering, and the immersion is a lot of water because it covers the earth, and the burden of the cloak is what includes people

with gifts, and hatred is called the immersion, and what is meant here is: confusion, heedlessness and misguidance, and the verse is out of the context of threatening them, not of ordering him, may God bless him and grant him peace, to refrain from them, and the meaning of **until a time** is until the time of their punishment by killing comes, or until they die in disbelief and are punished in the Fire.

Tafsir al-Baghawi

54. **So leave them in their confusion**, Ibn Abbas said: in their disbelief and misguidance, and it was said: their blindness, and it was said: their heedlessness, **for a time**, until they die.

Tafsir al-Baidawi

54- **Leave them in their ignorance** in their ignorance, he likened it to water that submerges a person because they are immersed in it or playing with it, and it was read in **(their ignorance) until a time** until they are killed or die.

Do they think that what We provide them with of wealth and children is a loss?

Surat al-Mu'minun 23:55

Do they think that what We provide them with of wealth and children is a loss?

Tafsir al-Jalalayn

55 - **Do they think that what We provide them with** We give them **of wealth and children** in this world

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Do they think that what We provide them with of wealth and children?**

Tafsir al-Qurtubi

The Almighty said: **Do they think that what We provide them with of wealth and children?** "What" means which, that is, do they think, O Muhammad, that what We give them in this world of wealth and children is a reward for them? It is only a lure and a delay, not hastening in good deeds. There are three opinions regarding the report of "that", one of which is that it is omitted. Al-Zajaj said: The meaning is that We hasten them with it in good deeds, and it was omitted. Hisham Al-Darir said a precise opinion, he said: "Anma" is the good deeds, so the meaning became: We hasten them with it, then he made it clear and said "in good deeds", and there is no omission in it according to this estimation. The doctrine of Al-Kisa'i is that "Anma" is one letter, so it does not need to estimate the omission, and it is permissible to stop at his saying: "and sons." Whoever says: "Anma is two letters, then there must be a pronoun that refers from the report to the name of that and the stop is not complete at and sons." Al-Sakhtiyani said: It is not appropriate to stop at *wabanin* because *yahasboon* needs two objects, so the two objects are completed by **fi al-khayrat**. Ibn al-Anbari said: This is a mistake because *an* is sufficient as a noun of *an* and its predicate, and it is not permissible to bring a second object after *an*.

Tafsir Ibn Kathir

God the Almighty commands His servants, the Messengers, peace and blessings be upon them, to eat from what is lawful and to perform righteous deeds. This indicates that what is lawful helps in performing righteous deeds. The Prophets, peace be upon them, did this perfectly, and combined all good things in word and deed, guidance and advice. May God reward them well on behalf of His servants. Al-Hasan Al-Basri said about His statement: "O Messengers, eat from the good things." He said: By God, He did not command

you to eat yellow or red, sweet or sour, but He said: Stick to what is lawful. Saeed bin Jubair and Ad-Dahhak said: "Eat from the good things" meaning what is lawful. Abu Ishaq Al-Suba'ie said on the authority of Abu Maysarah Amr bin Shurahbil: Jesus, son of Mary, used to eat from his mother's spinning. In Sahih: "There is no prophet who did not tend sheep. They said: And you, O Messenger of God? He said: Yes, and I used to tend them for a few Qirats for the people of Mecca." In Sahih: "David, peace be upon him, used to eat from the earnings of his hand." In the two Sahih: "The fasting most beloved to God is the fasting of David, and the standing prayer most beloved to God is the standing prayer of David. He used to sleep half the night, stand for a third of it, and sleep for a sixth of it. He used to fast one day and break his fast the next day, and he did not flee when he encountered it."

Ibn Abi Hatim said: My father told us, Abu Al-Yaman Al-Hakam bin Nafi' told us, Abu Bakr bin Abi Maryam told us on the authority of Damrah bin Habib that Umm Abdullah, the sister of Shaddad bin Aws, said: "I sent a cup of milk to the Prophet, may God bless him and grant him peace, when he broke his fast, and that was at the beginning of the day and the heat was intense. Her messenger returned to her, saying: Where did you get the sheep? She said: I bought it with my own money. So he drank from it. The next day, Umm Abdullah, the sister of Shaddad, came to him and said: O Messenger of God, I sent you milk to console you for the long day and the intense heat. So you returned the messenger to me with it. He said to her: This is what the messengers were commanded to do: Eat only good things and do only good deeds." It has been proven in Sahih Muslim, Jami' al-Tirmidhi and Musnad al-Imam Ahmad, and the wording is his, from the hadith of Fadil ibn Marzouq, from Adi ibn Thabit, from Abu Hazim, from Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "O people, God is good and does not accept anything but that which is good. God has commanded the believers with what He commanded the messengers, saying: 'O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.' And He said: 'O you who have believed, eat from the good things which We have provided for you.' Then he mentioned the man who travels a long way, disheveled and dusty, whose food is unlawful, whose drink is unlawful, whose clothing is unlawful, and who is nourished with unlawful things, and he stretches out his hands to the sky, saying: 'O Lord, O Lord.' How can that be accepted?" Al-Tirmidhi said: It is hasan gharib, and we do not know it except from the hadith of Fadil ibn Marzouq.

And His statement: **And indeed, this nation of yours is one nation** means, your religion, O group of prophets, is one religion and one creed, which is the call to worship God alone, with no partner for Him. For this reason, He said: **And I am your Lord, so fear Me**. We have already discussed this in Surat Al-Anbiya. And His statement: **One nation** is in the accusative case as a state. And His statement: **Then they divided their affair among themselves into groups** means the

nations to whom the prophets were sent. **Every party rejoicing in what it has** means they rejoice in what they are in of misguidance because they think they are guided. For this reason, He said, threatening and warning them: **So leave them in their confusion** meaning in their error and misguidance **for a time** meaning until the time of their time and their destruction, as God the Almighty said: "So grant respite to the disbelievers. Grant them respite for a while" and God the Almighty said: "Leave them to eat and enjoy themselves and let hope delude them. They are going to know."

And His statement: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they perceive not.** Meaning, do these deceived people think that what We give them of wealth and children is because of their honor and respect with Us? No, it is not as they claim in their statement, **We are more abundant in wealth and children, and we will not be punished.** They were mistaken in that and their hope was disappointed. Rather, We only do that to them as a lure, a reprieve, and a delay. That is why He said, **Rather, they perceive not.** Just as God the Most High said, "So let not their wealth or their children impress you. God only intends to punish them thereby in the life of this world." God the Almighty said: **We only grant them respite that they may increase in sin.** God the Almighty said: "So leave Me and he who denies this statement. We will gradually lead them on from where they do not know. And I will grant them respite." The verse, and He said: "Leave Me and he whom I created alone. And made for him abundant wealth. And children to witness. And prepared for him a [right] preparation. Then he desires that I should increase. No! He has been obstinate toward Our signs." The Almighty said: **And it is not your wealth or your children that will bring you nearer to Us, except for him who believes and does righteousness.** The verse, and there are many verses on this subject.

Qatada said about His statement: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive.** He said: God has deceived the people in their wealth and children. O son of Adam, do not consider people by their wealth and children, but consider them by their faith and righteous deeds. Imam Ahmad said: Muhammad bin Ubaid told us, Abaan bin Ishaq told us, on the authority of Al-Sabah bin Muhammad, on the authority of Marra Al-Hamadani, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God has divided your morals among you as He has divided your provisions among you. God gives the world to whom He loves and to whom He does not love, but He does not give religion except to whom He loves. So whoever God gives religion to, He loves him. By the One in Whose Hand is the soul of Muhammad, a servant does not become Muslim until his heart and tongue become Muslim, and he does not believe until his neighbor is safe from his evils." They said: **What are his evils, O Messenger of God?** He said: "His deception and oppression. A servant does not earn wealth unlawfully and spend it and it will be blessed for him, nor does he give it in charity and it will

be accepted from him, nor does he leave it behind him except that it will be his provision for the Fire. God does not erase evil with evil, but He erases evil with good. Indeed, evil does not erase evil."

Fath al-Qadir

55- **Do they think that what We provide them with of wealth and children?** That is, do they think that what We give them in this world of wealth and children?

Tafsir al-Baghawi

55. **Do they think that what We provide them with of wealth and children?** What We give them and make it a support for them of wealth and children in this world.

Tafsir al-Baidawi

55- **Do they think that what We provide for them that what We give them and make for them is a support, of wealth and children** is an explanation of what is not report of it, for he is not to be blamed for it, but rather what is to be blamed for is their belief that this is better for them, report of it.

Surat al-Mu'minun 23:56

We hasten to them in good deeds, but they do not perceive.

Surat al-Mu'minun 23:56

We hasten to them in good deeds, but they do not perceive.

Tafsir al-Jalalayn

56 - **We hasten** We hasten **for them in good deeds** No, **but they do not perceive** that this is a lure for them.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **We hasten to them in good deeds, but they do not perceive.**

Tafsir al-Qurtubi

Abu Abd al-Rahman al-Salami and Abd al-Rahman ibn Abi Bakra read *yusara'a* with a *ya'*, so that its subject is our support. This may be without deletion, i.e. He hastens to provide them with support. It may also be deletion, and the meaning is that God hastens to them. It was read **yusara'a lahum fi al-khayrat** and there are three ways to do this: One of them is with deletion. It may be **yusara'a al-'imdad**. It may be that *lahum* is a noun for something whose subject is not named, as mentioned by al-Nahhas. Al-Mahdawi said: Al-Hurr al-Nahwi read **nusara'a lahum fi al-khayrat** and this is the meaning of the reading of the group. Al-Tha'labi said: The correct reading is the reading of the common people, because of his saying *Namdhum*. **Rather, they do not feel** that this is a trial for them and a lure.

Tafsir Ibn Kathir

God the Almighty commands His servants, the Messengers, peace and blessings be upon them, to eat from what is lawful and to perform righteous deeds. This indicates that what is lawful helps in performing righteous deeds. The Prophets, peace be upon them, did this perfectly, and combined all good things in word and deed, guidance and advice. May God reward them well on behalf of His servants. Al-Hasan al-Basri said about His statement: **O Messengers, eat from the good things.** He said: By God, He did not command you to eat yellow or red, sweet or sour, but He said: Stick to what is lawful. Saeed bin Jubair and Ad-Dahhak said: **Eat from the good things** meaning what is lawful. Abu Ishaq Al-Subaie said on the authority of Abu Maysarah Amr bin Shurahbil: Jesus, son of Mary, used to eat from his mother's spinning. In Sahih: "There is no prophet who did not tend sheep. They said: And you, O Messenger of God? He said: Yes, and I used to tend them for a few Qirats for the people of Mecca." In Sahih: "David, peace be upon

him, used to eat from the earnings of his hand." In the two Sahih: "The fasting most beloved to God is the fasting of David, and the standing prayer most beloved to God is the standing prayer of David. He used to sleep half the night, stand for a third of it, and sleep for a sixth of it. He used to fast one day and break his fast the next day, and he did not flee when he encountered it."

Ibn Abi Hatim said: My father told us, Abu Al-Yaman Al-Hakam bin Nafi' told us, Abu Bakr bin Abi Maryam told us on the authority of Damrah bin Habib that Umm Abdullah, the sister of Shaddad bin Aws, said: "I sent a cup of milk to the Prophet, may God bless him and grant him peace, when he broke his fast, and that was at the beginning of the day and the heat was intense. Her messenger returned to her, saying: Where did you get the sheep? She said: I bought it with my own money. So he drank from it. The next day, Umm Abdullah, the sister of Shaddad, came to him and said: O Messenger of God, I sent you milk to console you for the long day and the intense heat. So you returned the messenger to me with it. He said to her: This is what the messengers were commanded to do: Eat only good things and do only good deeds." It has been proven in Sahih Muslim, Jami' al-Tirmidhi and Musnad al-Imam Ahmad, and the wording is his, from the hadith of Fadil ibn Marzouq, from Adi ibn Thabit, from Abu Hazim, from Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "O people, God is good and does not accept anything but that which is good. God has commanded the believers with what He commanded the messengers, saying: 'O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.' And He said: 'O you who have believed, eat from the good things which We have provided for you.' Then he mentioned the man who travels a long way, disheveled and dusty, whose food is unlawful, whose drink is unlawful, whose clothing is unlawful, and who is nourished with unlawful things, and he stretches out his hands to the sky, saying: 'O Lord, O Lord.' How can that be accepted?" Al-Tirmidhi said: It is hasan gharib, and we do not know it except from the hadith of Fadil ibn Marzouq.

And His statement: **And indeed, this nation of yours is one nation** means, your religion, O group of prophets, is one religion and one creed, which is the call to worship God alone, with no partner for Him. For this reason, He said: **And I am your Lord, so fear Me.** We have already discussed this in Surat Al-Anbiya. And His statement: **One nation** is in the accusative case as a state. And His statement: **Then they divided their affair among themselves into groups** means the nations to whom the prophets were sent. **Every party rejoicing in what it has** means they rejoice in what they are in of misguidance because they think they are guided. For this reason, He said, threatening and warning them: **So leave them in their confusion** meaning in their error and misguidance **for a time** meaning until the time of their time and their destruction, as God the Almighty said: "So grant respite to the disbelievers. Grant them respite for a while" and God the Almighty said: "Leave them to eat

and enjoy themselves and let hope delude them. They are going to know."

And His statement: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they perceive not.** Meaning, do these deceived people think that what We give them of wealth and children is because of their honor and respect with Us? No, it is not as they claim in their statement, **We are more abundant in wealth and children, and we will not be punished.** They were mistaken in that and their hope was disappointed. Rather, We only do that to them as a lure, a reprieve, and a delay. That is why He said, **Rather, they perceive not.** Just as God the Most High said, "So let not their wealth or their children impress you. God only intends to punish them thereby in the life of this world." God the Almighty said: **We only grant them respite that they may increase in sin.** God the Almighty said: "So leave Me and he who denies this statement. We will gradually lead them on from where they do not know. And I will grant them respite." The verse, and He said: "Leave Me and he whom I created alone. And made for him abundant wealth. And children to witness. And prepared for him a [right] preparation. Then he desires that I should increase. No! He has been obstinate toward Our signs." The Almighty said: **And it is not your wealth or your children that will bring you nearer to Us, except for him who believes and does righteousness.** The verse, and there are many verses on this subject.

Qatada said about His statement: **Do they think that what We provide them with of wealth and children * We hasten to them with good things? Rather, they do not perceive.** He said: God has deceived the people in their wealth and children. O son of Adam, do not consider people by their wealth and children, but consider them by their faith and righteous deeds. Imam Ahmad said: Muhammad bin Ubaid told us, Abaan bin Ishaq told us, on the authority of Al-Sabah bin Muhammad, on the authority of Marra Al-Hamadani, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God has divided your morals among you as He has divided your provisions among you. God gives the world to whom He loves and to whom He does not love, but He does not give religion except to whom He loves. So whoever God gives religion to, He loves him. By the One in Whose Hand is the soul of Muhammad, a servant does not become Muslim until his heart and tongue become Muslim, and he does not believe until his neighbor is safe from his evils." They said: **What are his evils, O Messenger of God?** He said: "His deception and oppression. A servant does not earn wealth unlawfully and spend it and it will be blessed for him, nor does he give it in charity and it will be accepted from him, nor does he leave it behind him except that it will be his provision for the Fire. God does not erase evil with evil, but He erases evil with good. Indeed, evil does not erase evil."

Fath al-Qadir

56- *Nasara'i* with it **for them** in what is good for them and honors them, and the hamza is for denial, and the

answer to this is understood and indicated by his saying: **Rather, they do not perceive** because it is a conjunction to an understood word to which the speech extends: meaning, no, we do not do that, rather they do not perceive anything at all like the animals that do not understand or reason, for what We have granted them of blessings and what We have extended to them of good things is only a lure for them to increase in sin as the Almighty said: **We only grant them respite so that they may increase in sin.** Al-Zajjaj said: The meaning is that We hasten with it for them in good things, so it was deleted with it, and what in *anma* is a relative pronoun, and the link is this deleted one. Al-Kisa'i said: *Anma* here is one letter so it does not need to estimate a link. It was said that it is permissible to stop at *Banin*, and it was said that it is not good because *yahsabun* needs two objects, so the two objects are complete in good things. Ibn Al-Anbari said: This is a mistake because *ma* is a plural. Abu Abd al-Rahman al-Salami and Abd al-Rahman ibn Abi Bakra read *yasara'a* with a *ya* underneath, on the basis that its subject is what is indicated by *amdadna*, which is the supply. It is also possible that the meaning is: God hastens to them. The rest read *nasara'a* with a *nun*. Al-Tha'labi said: This reading is the correct one, because of his saying *namdhum*.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement: **Then We sent Our messengers in succession**, he said: One after the other. In another version he said: One after the other. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada: **And We made the son of Mary and his mother a sign**, he said: She gave birth to him without a father. Ibn Abi Hatim narrated on the authority of Al-Rabi' Ibn Anas: A sign, he said: A lesson. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: **And We settled them on a high ground**, he said: A level hill. Al-Ma'in is the flowing water, and it is the river about which God said: **Your Lord has provided beneath you a stream.** Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority: **And We settled them on a high ground**, he said: It is the elevated place on the earth, and it is the best place for plants to grow, **of stability**, of fertility, and Al-Ma'in is the apparent water. Wakee', Al-Faryabi, Ibn Abi Shaybah, Abd Ibn Hamid, Ibn Al-Mundhir, Ibn Abi Hatim, Tamam Al-Razi and Ibn Asakir narrated. Al-Suyuti said with a sound chain of transmission on the authority of Ibn Abbas regarding his statement: **to a hill**, he said: We were informed that it is Damascus. Ibn Asakir narrated something similar on the authority of Abdullah bin Salam. Ibn Abi Hatim narrated it likewise on his authority. Ibn Asakir narrated on the authority of Abu Umamah, with a chain of transmission traceable to the Prophet, similar to this, but its chain of transmission is weak. Ibn Jarir, Ibn Abi Hatim, Al-Tabarani in Al-Awsat, Ibn Mardawayh, and Ibn Asakir narrated on the authority of Murrah Al-Nahzi: I heard the Messenger of God, may God bless him and grant him peace, say: **The hill is the sand.** Abd Al-Razzaq, Abd bin Hamid, Ibn Jarir, Ibn Abi Hatim, Al-Hakim in Al-Kuna, and Ibn Asakir narrated on the authority of Abu Hurairah, who said: It is the sand in Palestine. Ibn Mardawayh narrated from his hadith with a chain of transmission traceable to the Prophet,

We hasten to them in good deeds, but they do not perceive.

similar to this. Al-Tabarani, Ibn Al-Sakn, Ibn Mandah, Abu Nu'aym, and Ibn Asakir narrated on the authority of Al-Aqra' bin Shafi Al-Akki, with a chain of transmission traceable to the Prophet, similar to this. Ahmad, Muslim and others narrated on the authority of Abu Hurairah that he said: The Messenger of God, may God bless him and grant him peace, said: "O people, God is good and accepts only that which is good. God has commanded the believers with what He commanded the messengers, saying: 'O messengers, eat from the good things and work righteousness. Indeed, I, of what you do, am Knowing.' Or he said: 'O you who believe, eat from the good things which We have provided for you.' Then he mentioned a man who travels a long way, disheveled and dusty, whose food is unlawful, whose drink is unlawful, whose clothing is unlawful, and who is nourished with unlawful things, and he stretches out his hands to the sky, saying: 'O Lord, O Lord.' How can that be answered?" Sa'id ibn Mansur narrated on the authority of Hafs al-Fazari, regarding his statement: 'O messengers, eat from the good things,' he said: That is Jesus, son of Mary, eating from his mother's spinning. Abdun narrated it in the Companions on the authority of Hafs, with a chain of transmission traceable back to the Prophet, and it is *mursal* because Hafs was a *Tabi'i*.

Tafsir al-Baghawi

56. **We hasten to them in good deeds**, meaning: We hasten to do good deeds for them, and present them as a reward for their deeds to please Us, **but they do not perceive**, that this is a lure for them. Then He mentioned those who hasten to do good deeds, saying:

Tafsir al-Baidawi

56- **We hasten to them in good deeds**. The referent is omitted, and the meaning is: Do they think that what We provide them with will be hastened to them in what is good for them and honors them? **Rather, they do not perceive**. Rather, they are like animals, they have no intelligence or awareness to reflect on it and know that this provision is a lure, not a hastening in good. The reading of *Yamduhum* is in the third person, as is *Yasara'a* and *Yasra'a*. It is possible that there is a pronoun for the one provided with in them, and *Yasara'a* is in the passive form.

Surat al-Mu'minun 23:57

Indeed, those who are fearful of their Lord

Tafsir al-Jalalayn

57 - Indeed, those who are, out of fear of their Lord, apprehensive afraid of His punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means, **Indeed, those who are fearful of their Lord** Indeed, those who are fearful of the punishment of God are fearful, so out of their fear of that, they are persistent in obeying Him, and are serious in seeking His pleasure. **And those who believe in the verses of their Lord** He says: And those who believe in the verses of His Book and His proofs. **And those who do not associate anything with their Lord** He says: And those who sincerely worship their Lord, so they do not associate anything with anyone other than Him in it, such as an idol or a statue, nor do they show off with it to any of His creation, but rather they make their actions purely for His sake, and they intend Him with obedience and worship, without anything else.

Tafsir al-Qurtubi

The Almighty said: **Indeed, those who are fearful of their Lord** When He finished mentioning the disbelievers and threatening them, He followed that by mentioning the believers who hasten to do good deeds and promising them, and He mentioned that with their most eloquent attributes. And *fearful* is fearful and apprehensive of what God Almighty has frightened them with.

Tafsir Ibn Kathir

God the Almighty says: **Indeed, those who are fearful of their Lord** meaning that they, along with their good deeds, faith, and righteous actions, are fearful of God, afraid of Him, and apprehensive of His deception of them, as Al-Hasan Al-Basri said: The believer combines goodness and compassion, and the disbeliever combines evil and security. **And those who believe in the signs of their Lord** meaning that they believe in His cosmic and legal signs, as God the Almighty said, informing about Mary, peace be upon her: **And she believed in the words of her Lord and His books** meaning that she was certain that what happened was only from the decree and judgment of God, and whatever God legislated, if it was a command, then it was from what He loves and is pleased with, and if it was a prohibition, then it was from what He hates and rejects, and if it was good, then it is true, as God the Almighty said: **And those**

who do not associate anything with their Lord meaning that they do not worship anyone other than Him, rather they believe in His Oneness and know that there is no god but God, One and Eternal, who has not taken a wife or a son, and that He has no equal or Efficient for him.

And His statement: **And those who give what they give while their hearts are fearful that they will be returning to their Lord** means that they give what they give while they are afraid and fearful that it will not be accepted from them for fear that they may have fallen short in fulfilling the condition of giving. This is out of compassion and caution, as Imam Ahmad said: Yahya bin Adam told us, Malik bin Mughul told us, Abd al-Rahman bin Saeed bin Wahb told us on the authority of Aisha that she said: **O Messenger of God, are those who give what they give while their hearts are fearful? Is it the one who steals, commits adultery, and drinks alcohol, and fears God the Almighty?** He said: **No, O daughter of As-Siddiq, but rather the one who prays, fasts, and gives charity, and fears God the Almighty.** And this is how At-Tirmidhi and Ibn Abi Hatim narrated it from the hadith of Malik bin Mughul in a similar manner, and he said: "No, O daughter of As-Siddiq, but rather they are the ones who pray, fast, and give charity, and they fear that it will not be accepted from them. 'Those are the ones who hasten to good deeds.'" And At-Tirmidhi said: This hadith was narrated on the authority of Abd al-Rahman bin Saeed on the authority of Abu Hazim, on the authority of Abu Hurairah narrated on the authority of the Prophet, may God bless him and grant him peace, something similar to this. This is what Ibn Abbas, Muhammad ibn Ka'b al-Qurazi, and al-Hasan al-Basri said in their interpretation of this verse.

Others have read this verse, **And those who give what they give while their hearts are fearful**, meaning they do what they do while they are afraid. This has been narrated on the authority of the Prophet, may God bless him and grant him peace, that he read it in this way. Imam Ahmad said: Affan told us, Sakhr bin Juwayriyah told us, Ismail Al-Makki told us, Abu Khalaf, the freed slave of Banu Jumah, told us that he entered with Ubayd bin Umair upon Aisha, may God be pleased with her, and she said: **Welcome, Abu Asim, what prevents you from visiting us or visiting us?** He said: I fear that I will become weak. She said: What would you do? He said: I came to ask you about a verse from the Book of God, the Almighty and Majestic: How did the Messenger of God, may God bless him and grant him peace, recite it? He said: Which verse? He said: **And those who give what they give and And those who give what they give** She said: Which of the two is dearer to you? I said: By the One in Whose Hand is my soul, one of them is dearer to me than the whole world, or the world and everything in it. She said: What is it? I said: **And those who give what they give** She said: I bear witness that the Messenger of God, may God bless him and grant him peace, used to recite it like this, and it was revealed like this. However, the spelling is a letter, in it is Ismail bin Muslim Al-Makki, who is weak, and the meaning is according to the reading. The first, which is the reading of the seven majority and others, is more apparent, because he said: **Those are the ones who hasten to good deeds and are the foremost in them**, so he made them

Surat al-Mu'minun 23:57

Indeed, those who are fearful of their Lord

among the forerunners. If the meaning had been according to the other reading, it would have been likely that they would not be among the forerunners, but rather among the moderate or the negligent, and God knows best.

Fath al-Qadir

When He, the Almighty, denied the true goodness of the infidels who live in luxury, He followed that by mentioning those who are deserving of goodness, both soon and in the hereafter, and He described them with four attributes: The first is His statement: 57- **Indeed, those who, for fear of their Lord, are apprehensive.** Apprehension means fear. You say, **I am apprehensive about this matter**, meaning, I am afraid. It was said that apprehension means fear, so the apparent meaning of the verse is repetition. It was answered by interpreting fear as punishment: meaning, they are afraid of the punishment of their Lord. Al-Kalbi and Muqatil said the same. It was also answered by interpreting apprehension as what is an effect of it: which is constant obedience: meaning, those who, for fear of their Lord, are constant in obeying Him. It was also answered that apprehension is the perfection of fear, so there is no repetition. It was also said that repetition is for emphasis.

Tafsir al-Baghawi

57. **Indeed, those who are fearful of their Lord,** meaning: afraid, and fear is fear, and the meaning is that the believers, because of their fear of God, are afraid of His punishment. Al-Hasan Al-Basri said: The believer is the one who combines goodness and fear, and the hypocrite is the one who combines evil and security.

Tafsir al-Baidawi

57- **Indeed, those who are, out of fear of their Lord** out of fear of His punishment. **are apprehensive** are cautious.

Surat al-Mu'minun 23:58

And those who believe in the verses of their Lord

Tafsir al-Jalalayn

58 - **And those who believe in the verses of their Lord** the Qur'an **they believe** they confirm

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And those who believe in the signs of their Lord.**

Tafsir al-Qurtubi

And those who believe in the verses of their Lord.

Tafsir Ibn Kathir

God the Almighty says: **Indeed, those who are fearful of their Lord** meaning that they, along with their good deeds, faith, and righteous actions, are fearful of God, afraid of Him, and apprehensive of His deception of them, as Al-Hasan Al-Basri said: The believer combines goodness and compassion, and the disbeliever combines evil and security. **And those who believe in the signs of their Lord** meaning that they believe in His cosmic and legal signs, as God the Almighty said, informing about Mary, peace be upon her: **And she believed in the words of her Lord and His books** meaning that she was certain that what happened was only from the decree and judgment of God, and whatever God legislated, if it was a command, then it was from what He loves and is pleased with, and if it was a prohibition, then it was from what He hates and rejects, and if it was good, then it is true, as God the Almighty said: **And those who do not associate anything with their Lord** meaning that they do not worship anyone other than Him, rather they believe in His Oneness and know that there is no god but God, One and Eternal, who has not taken a wife or a son, and that He has no equal or Efficient for him.

And His statement: **And those who give what they give while their hearts are fearful that they will be returning to their Lord** means that they give what they give while they are afraid and fearful that it will not be accepted from them for fear that they may have fallen short in fulfilling the condition of giving. This is out of compassion and caution, as Imam Ahmad said: Yahya bin Adam told us, Malik bin Mughul told us, Abd al-Rahman bin Saeed bin Wahb told us on the authority of Aisha that she said: **O Messenger of God, are those who give what they give while their hearts are fearful? Is it the one who steals, commits adultery,**

and drinks alcohol, and fears God the Almighty? He said: **No, O daughter of As-Siddiq, but rather the one who prays, fasts, and gives charity, and fears God the Almighty.** And this is how At-Tirmidhi and Ibn Abi Hatim narrated it from the hadith of Malik bin Mughul in a similar manner, and he said: "No, O daughter of As-Siddiq, but rather they are the ones who pray, fast, and give charity, and they fear that it will not be accepted from them. 'Those are the ones who hasten to good deeds.'" And At-Tirmidhi said: This hadith was narrated on the authority of Abd al-Rahman bin Saeed on the authority of Abu Hazim, on the authority of Abu Hurairah narrated on the authority of the Prophet, may God bless him and grant him peace, something similar to this. This is what Ibn Abbas, Muhammad ibn Ka'b al-Qurazi, and al-Hasan al-Basri said in their interpretation of this verse.

Others have read this verse, **And those who give what they give while their hearts are fearful**, meaning they do what they do while they are afraid. This has been narrated on the authority of the Prophet, may God bless him and grant him peace, that he read it in this way. Imam Ahmad said: Affan told us, Sakhr bin Juwayriyah told us, Ismail Al-Makki told us, Abu Khalaf, the freed slave of Banu Jumah, told us that he entered with Ubayd bin Umair upon Aisha, may God be pleased with her, and she said: **Welcome, Abu Asim, what prevents you from visiting us or visiting us?** He said: I fear that I will become weak. She said: What would you do? He said: I came to ask you about a verse from the Book of God, the Almighty and Majestic: How did the Messenger of God, may God bless him and grant him peace, recite it? He said: Which verse? He said: **And those who give what they give and And those who give what they give** She said: Which of the two is dearer to you? I said: By the One in Whose Hand is my soul, one of them is dearer to me than the whole world, or the world and everything in it. She said: What is it? I said: **And those who give what they give** She said: I bear witness that the Messenger of God, may God bless him and grant him peace, used to recite it like this, and it was revealed like this. However, the spelling is a letter, in it is Ismail bin Muslim Al-Makki, who is weak, and the meaning is according to the reading. The first, which is the reading of the seven majority and others, is more apparent, because he said: **Those are the ones who hasten to good deeds and are the foremost in them**, so he made them among the forerunners. If the meaning had been according to the other reading, it would have been likely that they would not be among the forerunners, but rather among the moderate or the negligent, and God knows best.

Fath al-Qadir

And the second attribute is his saying: 58- **And those who believe in the signs of their Lord.** It was said that what is meant by the signs is the revelation, and it was said that it is the creation, and it was said that it is the combination of both. It was said that what is meant by belief in them is not the belief that they are proofs and that their meaning is true.

Surat al-Mu'minun 23:58

And those who believe in the verses of their Lord

Tafsir al-Baghawi

58. **And those who believe in the signs of their Lord,**
they confirm.

Tafsir al-Baidawi

58- **And those who believe in the signs of their Lord**
the accusative and the subjunctive. **By confirming their meaning.**

Surat al-Mu'minun 23:59

And those who do not associate anything with their Lord.

Tafsir al-Jalalayn

59 - **And those who associate no partner with their Lord** with Him.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And those who do not associate anything with their Lord.**

Tafsir al-Qurtubi

And those who do not associate anything with their Lord.

Tafsir Ibn Kathir

God the Almighty says: **Indeed, those who are fearful of their Lord** meaning that they, along with their good deeds, faith, and righteous actions, are fearful of God, afraid of Him, and apprehensive of His deception of them, as Al-Hasan Al-Basri said: The believer combines goodness and compassion, and the disbeliever combines evil and security. **And those who believe in the signs of their Lord** meaning that they believe in His cosmic and legal signs, as God the Almighty said, informing about Mary, peace be upon her: **And she believed in the words of her Lord and His books** meaning that she was certain that what happened was only from the decree and judgment of God, and whatever God legislated, if it was a command, then it was from what He loves and is pleased with, and if it was a prohibition, then it was from what He hates and rejects, and if it was good, then it is true, as God the Almighty said: **And those who do not associate anything with their Lord** meaning that they do not worship anyone other than Him, rather they believe in His Oneness and know that there is no god but God, One and Eternal, who has not taken a wife or a son, and that He has no equal or Efficient for him.

And His statement: **And those who give what they give while their hearts are fearful that they will be returning to their Lord** means that they give what they give while they are afraid and fearful that it will not be accepted from them for fear that they may have fallen short in fulfilling the condition of giving. This is out of compassion and caution, as Imam Ahmad said: Yahya bin Adam told us, Malik bin Mughul told us, Abd al-Rahman bin Saeed bin Wahb told us on the authority of Aisha that she said: **O Messenger of God,**

are those who give what they give while their hearts are fearful? Is it the one who steals, commits adultery, and drinks alcohol, and fears God the Almighty? He said: **No, O daughter of As-Siddiq, but rather the one who prays, fasts, and gives charity, and fears God the Almighty.** And this is how At-Tirmidhi and Ibn Abi Hatim narrated it from the hadith of Malik bin Mughul in a similar manner, and he said: "No, O daughter of As-Siddiq, but rather they are the ones who pray, fast, and give charity, and they fear that it will not be accepted from them. 'Those are the ones who hasten to good deeds.'" And At-Tirmidhi said: This hadith was narrated on the authority of Abd al-Rahman bin Saeed on the authority of Abu Hazim, on the authority of Abu Hurairah narrated on the authority of the Prophet, may God bless him and grant him peace, something similar to this. This is what Ibn Abbas, Muhammad ibn Ka'b al-Qurazi, and al-Hasan al-Basri said in their interpretation of this verse.

Others have read this verse, **And those who give what they give while their hearts are fearful**, meaning they do what they do while they are afraid. This has been narrated on the authority of the Prophet, may God bless him and grant him peace, that he read it in this way. Imam Ahmad said: Affan told us, Sakhr bin Juwayriyah told us, Ismail Al-Makki told us, Abu Khalaf, the freed slave of Banu Jumah, told us that he entered with Ubayd bin Umair upon Aisha, may God be pleased with her, and she said: **Welcome, Abu Asim, what prevents you from visiting us or visiting us?** He said: I fear that I will become weak. She said: What would you do? He said: I came to ask you about a verse from the Book of God, the Almighty and Majestic: How did the Messenger of God, may God bless him and grant him peace, recite it? He said: Which verse? He said: **And those who give what they give** and **And those who give what they give** She said: Which of the two is dearer to you? I said: By the One in Whose Hand is my soul, one of them is dearer to me than the whole world, or the world and everything in it. She said: What is it? I said: **And those who give what they give** She said: I bear witness that the Messenger of God, may God bless him and grant him peace, used to recite it like this, and it was revealed like this. However, the spelling is a letter, in it is Ismail bin Muslim Al-Makki, who is weak, and the meaning is according to the reading. The first, which is the reading of the seven majority and others, is more apparent, because he said: **Those are the ones who hasten to good deeds and are the foremost in them**, so he made them among the forerunners. If the meaning had been according to the other reading, it would have been likely that they would not be among the forerunners, but rather among the moderate or the negligent, and God knows best.

Fath al-Qadir

The third attribute is His statement: 59- **And those who do not associate anything with their Lord** meaning they completely abandon association, both outwardly and inwardly.

Surat al-Mu'minun 23:59

And those who do not associate anything with their Lord.

Tafsir al-Baghawi

59. **And those who do not associate anything with their Lord.**

Tafsir al-Baidawi

59- **And those who do not associate anything with their Lord** with obvious or hidden association.

Surat al-Mu'minin 23:60

And those who give what they give while their hearts are fearful because they will be returning to their Lord.

Tafsir al-Jalalayn

60 - **And those who give** give **what they give** give of charity and righteous deeds **while their hearts are fearful** afraid that it will not be accepted from them **that they** the preposition lam is understood before it **will return to their Lord**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High means by His statement, **And those who give what they give** and those who give to the people of the two shares of charity what God has imposed for them in their wealth. **What they give** means: what they gave them in charity, and they fulfill God's rights over them in their wealth to its people. **And their hearts are fearful** He says: afraid that they will return to their Lord, and what they did will not save them from God's punishment, so they are afraid of returning to God for that reason, as Al-Hasan said: The believer combines goodness and compassion.

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 Ibn Abjar, on the authority of a man, on the authority of Ibn Umar, **They give what they give while their hearts are fearful.** He said: Zakat.

Muhammad bin Amara told me, he said: Ubaidullah bin Musa told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, **And their hearts are fearful.** He said: The believer spends his money and his heart is fearful.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Al-Ashhab, on the authority of Al-Hasan, he said: **They give what they give while their hearts are fearful.** He said: They know what righteous deeds they have done, and they fear that this will not save them from the punishment of their Lord.

Al-Qasim told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Ibn Abbas said, **They give what they give, and their hearts are fearful.** He said: The believer spends his money and gives charity, and his heart is fearful that he will return to his Lord.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Yunus, on the authority of al-Hasan, that he used to say: The believer combines kindness and compassion, and the hypocrite combines evil and security. Then al-Hasan recited: **Indeed, those who are fearful for their Lord to and their hearts are fearful**

because they will be returning to their Lord. And the hypocrite said: I was only given it because of knowledge I have.

Ibn Hamid narrated: Yahya bin Wadh narrated: Al-Husayn bin Waqid narrated: Yazid narrated: Ikrimah narrated: **They give what they give** he said: They give what they give **and their hearts are fearful** he said: afraid.

Khallad bin Aslam told us: Al-Nadr bin Shumayl told us: Israel told us: Salim Al-Aftas told us, on the authority of Saeed bin Jubair, regarding his statement, **And those who give what they give while their hearts are fearful,** he said: They do what they do while they know that they are going to die, and it is one of the good tidings.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **They give what they give, and their hearts are fearful.** He said: They give what they give, and they do what they do of good, and their hearts are fearful and apprehensive.

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

Ali told us, he said: Muawiyah told me, on the authority of Ibn Abbas, his statement, **And those who give what they give while their hearts are fearful,** meaning: They work while they are afraid.

He said: 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 those who give what they give while their hearts are fearful,** he said: They give what they give out of fear of God, and in awe of God.

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, **They give what they give,** they spend what they spend.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **They give what they give while their hearts are fearful.** He said: They give what they give, and spend what they spend, and give in charity what they give, while their hearts are fearful, fearing the wrath of God and the Fire. And according to this reading, I mean according to **and those who give what they give,** is the reading of the regions, and it is the script of their Qur'ans and it is the script of our Qur'ans, due to the consensus of the proof from the reciters on it, and it is in agreement with the script of the Qur'ans of the Muslims.

It was narrated on the authority of Aisha, may God be pleased with her, regarding this:

Ahmad bin Yusuf told us: Al-Qasim told us: Ali bin Thabit told us, on the authority of Talha bin Omar, on the authority of Abu Khalaf, who said: I entered with Ubaid bin Umair upon Aisha, and Ubaid asked her: Do we recite this word: **And those who give what they give?** She said: They give what they give, and it was as if she interpreted that as: And those who do what they do of good deeds while they are fearful of God.

Surat al-Mu'minun 23:60

And those who give what they give while their hearts are fearful because they will be returning to their Lord.

It is as if she interpreted it as: And those who do what they do of good deeds while they are fearful of God, like the one who:

Ibn Hamid told us: Al-Hakam bin Bashir told us: Umar bin Qais told us, on the authority of Abd al-Rahman bin Saeed bin Wahb al-Hamadani, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: Aisha said: O Messenger of God, and those who do what they do while their hearts are fearful, is it the one who commits a sin and is fearful of it? He said: No, but the one who fasts, prays, and gives charity and is fearful.

Abu Kurail told us: Ibn Idris told us, on the authority of Malik bin Mughul, on the authority of Abd al-Rahman bin Saeed bin Wahb, that Aisha said: I said: O Messenger of God, are those who do what they do while their hearts are fearful, are they those who sin while they are fearful and fast while they are fearful?

Abu Kuraib told us, he said: Ibn Idris told us, he said: Laith told us, on the authority of Mughith, on the authority of a man from the people of Mecca, on the authority of Aisha, she said: I said: O Messenger of God, those who do what they do while their hearts are fearful. He said: Then he mentioned something like this.

Sufyan ibn Wakee' told us: My father told us, on the authority of Malik ibn Mughul, on the authority of Abd al-Rahman ibn Saeed, on the authority of Aisha, that she said: O Messenger of God, those who do what they do while their hearts are fearful, are they men who commit adultery, steal, and drink alcohol? He said: No, O daughter of Abu Bakr - or O daughter of Abu Bakr - but rather they are men who fast, pray, and give charity, and fear that it will not be accepted from them.

Al-Qasim narrated: Al-Husayn narrated: Jarir narrated: Layth bin Abi Sulaym and Hisham narrated: Al-Awam bin Hawshab, all of them, on the authority of Aisha, that she said: I asked the Messenger of God, may God bless him and grant him peace, and he said: O daughter of Abu Bakr, or O daughter of As-Siddiq, they are those who pray and fear that it will not be accepted from them. And that from His statement, **Indeed, to their Lord they will return**: is in the accusative case, because the meaning of the statement is **and their hearts are fearful** because they, so when the word that preceded it was deleted, it was in the accusative case. Some of them said: It is in the genitive case, even though the genitive is not apparent. And His statement, **Those hasten to good deeds**, the Most High says: These are the ones who have these characteristics, they hasten to do righteous deeds, and seek closeness to God through obeying Him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Those are the ones who hasten to good deeds**, he said: And good deeds are: opposition, fear, faith, and refraining from associating partners with God, so that is the race to these good deeds. And His statement, **And they are the first to it**, some of them said: Its meaning is: happiness has preceded them from God, so that is

their precedence in the good deeds that they do.

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 they are the first to it**, meaning: happiness has preceded them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And they are the forerunners in it**, then those are the good deeds.

Some of them interpreted it to mean: And they are racing towards it. Others interpreted it: And they are racing towards it.

The most correct of the sayings on this matter, in my opinion, is the saying of Ibn Abbas, that happiness had been granted to them by God before they hastened to do good deeds, and because of what had been granted to them, they hastened to do them.

I said that this is the more correct of the two interpretations of the speech, because this is the more apparent of its two meanings, and that there is no need for us, if we direct the interpretation of the speech to this, to change the meaning of the lam in his saying **and they are for it** to a meaning other than its most prevalent meaning.

Tafsir al-Qurtubi

And those who give what they give while their hearts are fearful. Al-Hasan said: They give sincerely and fear that it will not be accepted from them. At-Tirmidhi narrated: "On the authority of Aisha, may God be pleased with her, the wife of the Prophet, may God bless him and grant him peace, she said: I asked the Messenger of God, may God bless him and grant him peace, about this verse: "And those who give what they give while their hearts are fearful." Aisha said: Are they those who drink alcohol and steal? He said: No, O daughter of As-Siddiq, but they are those who fast, pray, and give charity, and they fear that it will not be accepted from them. Those are the ones who hasten to do good deeds." Al-Hasan said: We have known people who were more afraid that their good deeds would be rejected than you are of your bad deeds that you would be punished for them. Aisha, may God be pleased with her, Ibn Abbas, and An-Nakha'i recited: **And those who give what they give** shortened from *coming*. Al-Farra' said: Even if this reading from Aisha was authentic, it would not contradict the reading of the group, because the hamza of the Arabs requires an alif in all cases when writing, so it is written sala al-rajul with an alif after the seen, and yastadhahu with an alif between the zay and the waw, and shay' wa shay' with an alif after the ya', so it is not strange according to the doctrine of these people to write yu'tu

with an alif after the ya', so this wording, based on this script, can have two readings: *yu'tu ma a'tawa* and *yu'tu ma a'tawa*. The only thing that the group is based on is that it can have two possible interpretations: One of them is: And those who give what they give of zakat and charity, while their hearts are fearful. The other is: And those who give to the angels who record the deeds of the servants what they give, while their hearts are fearful. So the object was omitted in this chapter because its meaning is clear, just as it was omitted in the statement of God the Almighty: **Therein people are given relief, and therein they press** (Yusuf 12:49), and the meaning is they press sesame and grapes, so the object was abbreviated because its interpretation is clear. The original letter is as it is spelled in the Imam *yatu'u* with an alif replaced by a hamza, so the alif was written as a waw because of the brotherhood of the long and soft letters in the secret, as narrated by Ibn al-Anbari. Al-Nahhas said: What is known from the reading of Ibn Abbas is **and those who come what they come** and it is the reading narrated from the Prophet, may God bless him and grant him peace, and from Aisha, may God be pleased with her, and its meaning is they do what they do, as narrated in the hadith. And fear is like compassion and fear, so the pious and the repentant fear the matter of the consequence and what he will see after death. And in His saying: **Indeed, to their Lord we will return** is a reminder of the conclusion. And in Sahih al-Bukhari:

Actions are judged by their endings. As for the one who mixes things up, he should be under fear that the threat of his mixing up will be carried out against him. The scholars of thoughts said: The one who knows fears obeying Him more than he fears disobeying Him, because disobedience is erased by repentance, and obedience is sought by correcting the obligation. *They* means because they, or because they will return to their Lord.

Tafsir Ibn Kathir

God the Almighty says: **Indeed, those who are fearful of their Lord** meaning that they, along with their good deeds, faith, and righteous actions, are fearful of God, afraid of Him, and apprehensive of His deception of them, as Al-Hasan Al-Basri said: The believer combines goodness and compassion, and the disbeliever combines evil and security. **And those who believe in the signs of their Lord** meaning that they believe in His cosmic and legal signs, as God the Almighty said, informing about Mary, peace be upon her: **And she believed in the words of her Lord and His books** meaning that she was certain that what happened was only from the decree and judgment of God, and whatever God legislated, if it was a command, then it was from what He loves and is pleased with, and if it was a prohibition, then it was from what He hates and rejects, and if it was good, then it is true, as God the Almighty said: **And those who do not associate anything with their Lord** meaning that they do not worship anyone other than Him, rather they believe in His Oneness and know that there is no god but God, One and Eternal, who has not taken a wife or a son, and that He has no equal or Efficient for

him.

And His statement: **And those who give what they give while their hearts are fearful that they will be returning to their Lord** means that they give what they give while they are afraid and fearful that it will not be accepted from them for fear that they may have fallen short in fulfilling the condition of giving. This is out of compassion and caution, as Imam Ahmad said: Yahya bin Adam told us, Malik bin Mughul told us, Abd al-Rahman bin Saeed bin Wahb told us on the authority of Aisha that she said: **O Messenger of God, are those who give what they give while their hearts are fearful? Is it the one who steals, commits adultery, and drinks alcohol, and fears God the Almighty?** He said: **No, O daughter of As-Siddiq, but rather the one who prays, fasts, and gives charity, and fears God the Almighty.** And this is how At-Tirmidhi and Ibn Abi Hatim narrated it from the hadith of Malik bin Mughul in a similar manner, and he said: "No, O daughter of As-Siddiq, but rather they are the ones who pray, fast, and give charity, and they fear that it will not be accepted from them. 'Those are the ones who hasten to good deeds.'" And At-Tirmidhi said: This hadith was narrated on the authority of Abd al-Rahman bin Saeed on the authority of Abu Hazim, on the authority of Abu Hurairah narrated on the authority of the Prophet, may God bless him and grant him peace, something similar to this. This is what Ibn Abbas, Muhammad ibn Ka'b al-Qurazi, and al-Hasan al-Basri said in their interpretation of this verse.

Others have read this verse, **And those who give what they give while their hearts are fearful**, meaning they do what they do while they are afraid. This has been narrated on the authority of the Prophet, may God bless him and grant him peace, that he read it in this way. Imam Ahmad said: Affan told us, Sakhr bin Juwayriyah told us, Ismail Al-Makki told us, Abu Khalaf, the freed slave of Banu Jumah, told us that he entered with Ubayd bin Umair upon Aisha, may God be pleased with her, and she said: **Welcome, Abu Asim, what prevents you from visiting us or visiting us?** He said: I fear that I will become weak. She said: What would you do? He said: I came to ask you about a verse from the Book of God, the Almighty and Majestic: How did the Messenger of God, may God bless him and grant him peace, recite it? He said: Which verse? He said: **And those who give what they give** and **And those who give what they give** She said: Which of the two is dearer to you? I said: By the One in Whose Hand is my soul, one of them is dearer to me than the whole world, or the world and everything in it. She said: What is it? I said: **And those who give what they give** She said: I bear witness that the Messenger of God, may God bless him and grant him peace, used to recite it like this, and it was revealed like this. However, the spelling is a letter, in it is Ismail bin Muslim Al-Makki, who is weak, and the meaning is according to the reading. The first, which is the reading of the seven majority and others, is more apparent, because he said: **Those are the ones who hasten to good deeds and are the foremost in them**, so he made them among the forerunners. If the meaning had been according to the other reading, it would have been likely that they would not be among the forerunners, but rather among the moderate or the negligent, and God knows best.

Surat al-Mu'minun 23:60

And those who give what they give while their hearts are fearful because they will be returning to their Lord.

Fath al-Qadir

The fourth attribute is His statement: 60- **And those who give what they give while their hearts are fearful because they will be returning to their Lord.** That is, they give what they give while their hearts are fearful because of that giving, thinking that it will not save them from the punishment of God. The phrase **and their hearts are fearful** is in the accusative case as a state: that is, while their hearts are fearful with the greatest fear. Al-Zajaj said: Their hearts are fearful because they will be returning to their Lord, and the reason for the fear is that they fear that it will not be accepted from them in the desired manner, not just their return to Him, glory be to Him. It was said that the meaning is: Whoever believes in returning to the reward and reckoning and knows that the rewarder and the reckoner is the Lord from whom nothing is hidden, is not free from fear. Aisha, Ibn Abbas, and Al-Nakha'i read **they give what they give** shortened from *coming*. Al-Farra' said: Even if this reading is correct, it does not contradict the reading of the group because some Arabs require the alif in the hamza in all cases. Al-Nahhas said: The meaning of this reading is that they do what they do.

obedience. **And their hearts are fearful** fearing that it will not be accepted from them and that it will not be done in the appropriate manner and they will be held accountable for it. **Indeed, to their Lord they will return** because their return is to Him, or that their return is to Him and He knows what is hidden from them.

Tafsir al-Baghawi

60. **And those who give what they give**, meaning: they give what they give of zakat and charity. It was narrated on the authority of Aisha that she used to recite **And those who give what they give**, meaning: they do what they do of righteous deeds, **and their hearts are fearful**, that this will not save them from the punishment of God and that their deeds will not be accepted from them, **that to their Lord they will return**, because they are certain that they will return to God Almighty. Al-Hasan said: They worked for God with acts of obedience [and strove in them], and they feared that they would be rejected.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abdullah bin Yusuf told us, Muhammad bin Hamid told us, Muhammad bin Al-Jahm told us, Abdullah bin Amr told us, Wakee' told us, on the authority of Malik bin Mughul, on the authority of Abd Al-Rahman bin Saeed bin Wahb, on the authority of Aisha, may God be pleased with her, who said: "I said, O Messenger of God, 'And those who give what they give while their hearts are fearful,' is he the one who commits adultery, drinks alcohol, and steals? He said: No, O daughter of As-Siddiq, but rather he is the man who fasts, prays, and gives charity, and fears that it will not be accepted from him."

Tafsir al-Baidawi

60- **And those who give what they give** they give what they give of charity, and it was read **(they give what they give)** meaning they do what they do of acts of

Surat al-Mu'minin 23:61

Those are the ones who hasten to good deeds and are the foremost in them.

Tafsir al-Jalalayn

61 - **Those are the ones who hasten to good deeds and are the foremost in them** in the knowledge of God.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Those are the ones who hasten to good deeds and are the foremost in them.**

Tafsir al-Qurtubi

The Almighty says: **Those hasten to good deeds** meaning to acts of obedience, so that they may attain the highest ranks and chambers. It was read **they hasten to good deeds** meaning they are quick to do them. **they hasten** means they race those who precede them to them, so the object is omitted. Al-Zajaj said: **they hasten** is more eloquent than **they hasten**.

And they are the first to it. The best thing that has been said about it is that they are the first to its times. This indicates that prayer at the beginning of its time is better, as mentioned in (*Al-Baqarah*). And whoever is ahead in something is the first to it, and whoever is behind from it has been preceded by his death. So the lam in **to it** according to this statement means to, as he said: **That your Lord has inspired it** (al-Zalzalah 99:5) meaning inspired it. And Sibawayh recited:

My camel turned away from the Yamamah valley, and I did not intend to visit anyone but you from its people.

On the authority of Ibn Abbas, regarding the meaning of **and they are the first to do it**, happiness has been given to them by God, and therefore they hastened to do good deeds. It was said: The meaning is that they are the first to do good deeds.

Tafsir Ibn Kathir

God the Almighty says: **Indeed, those who are fearful of their Lord** meaning that they, along with their good deeds, faith, and righteous actions, are fearful of God, afraid of Him, and apprehensive of His deception of them, as Al-Hasan Al-Basri said: The believer combines goodness and compassion, and the disbeliever combines evil and security. **And those who believe in the signs of their Lord** meaning that they believe in His cosmic and legal signs, as God the Almighty said, informing about Mary, peace be upon her: **And she believed in the words of her Lord and His books** meaning that she was certain that what

happened was only from the decree and judgment of God, and whatever God legislated, if it was a command, then it was from what He loves and is pleased with, and if it was a prohibition, then it was from what He hates and rejects, and if it was good, then it is true, as God the Almighty said: **And those who do not associate anything with their Lord** meaning that they do not worship anyone other than Him, rather they believe in His Oneness and know that there is no god but God, One and Eternal, who has not taken a wife or a son, and that He has no equal or Efficient for him.

And His statement: **And those who give what they give while their hearts are fearful that they will be returning to their Lord** means that they give what they give while they are afraid and fearful that it will not be accepted from them for fear that they may have fallen short in fulfilling the condition of giving. This is out of compassion and caution, as Imam Ahmad said: Yahya bin Adam told us, Malik bin Mughul told us, Abd al-Rahman bin Saeed bin Wahb told us on the authority of Aisha that she said: **O Messenger of God, are those who give what they give while their hearts are fearful? Is it the one who steals, commits adultery, and drinks alcohol, and fears God the Almighty?** He said: **No, O daughter of As-Siddiq, but rather the one who prays, fasts, and gives charity, and fears God the Almighty.** And this is how At-Tirmidhi and Ibn Abi Hatim narrated it from the hadith of Malik bin Mughul in a similar manner, and he said: "No, O daughter of As-Siddiq, but rather they are the ones who pray, fast, and give charity, and they fear that it will not be accepted from them. 'Those are the ones who hasten to good deeds.'" And At-Tirmidhi said: This hadith was narrated on the authority of Abd al-Rahman bin Saeed on the authority of Abu Hazim, on the authority of Abu Hurairah narrated on the authority of the Prophet, may God bless him and grant him peace, something similar to this. This is what Ibn Abbas, Muhammad ibn Ka'b al-Qurazi, and al-Hasan al-Basri said in their interpretation of this verse.

Others have read this verse, **And those who give what they give while their hearts are fearful**, meaning they do what they do while they are afraid. This has been narrated on the authority of the Prophet, may God bless him and grant him peace, that he read it in this way. Imam Ahmad said: Affan told us, Sakhr bin Juwayriyah told us, Ismail Al-Makki told us, Abu Khalaf, the freed slave of Banu Jumah, told us that he entered with Ubayd bin Umair upon Aisha, may God be pleased with her, and she said: **Welcome, Abu Asim, what prevents you from visiting us or visiting us?** He said: I fear that I will become weak. She said: What would you do? He said: I came to ask you about a verse from the Book of God, the Almighty and Majestic: How did the Messenger of God, may God bless him and grant him peace, recite it? He said: Which verse? He said: **And those who give what they give and And those who give what they give** She said: Which of the two is dearer to you? I said: By the One in Whose Hand is my soul, one of them is dearer to me than the whole world, or the world and everything in it. She said: What is it? I said: **And those who give what they give** She said: I bear witness that the Messenger of God, may God bless him and grant him peace, used to recite it like this, and it was revealed like this. However,

Surat al-Mu'minun 23:61

Those are the ones who hasten to good deeds and are the foremost in them.

the spelling is a letter, in it is Ismail bin Muslim Al-Makki, who is weak, and the meaning is according to the reading. The first, which is the reading of the seven majority and others, is more apparent, because he said: **Those are the ones who hasten to good deeds and are the foremost in them**, so he made them among the forerunners. If the meaning had been according to the other reading, it would have been likely that they would not be among the forerunners, but rather among the moderate or the negligent, and God knows best.

Fath al-Qadir

And the reference in his saying: 61- *those* is to those who are described by these qualities, and the meaning of **they hasten in good deeds** is they initiate them. Al-Farra' and Al-Zajaj said: they compete in them, and it was said they race, and it was read **they hasten** "and they are foremost in it" the lam is for emphasis, and the meaning is: they are foremost in it, and it was said that the lam is to as in his saying: "that your Lord inspired it" meaning inspired it, and Sibawayh recited the words of the poet:

Stay away from the people of Yamamah, young man,
and I did not seek anyone from its people except you.

That is, to your liking. It was said that the object is omitted, and the meaning is: And they are ahead of the people for its sake.

Tafsir al-Baghawi

61. The Almighty said: **Those are the ones who hasten to good deeds**, they hasten to do good deeds, **and they are the first to do them**, meaning: they are the first to do them, like the Almighty's saying: **When they were forbidden**, meaning: to what they were forbidden, and when they said and the like. Ibn Abbas said about the meaning of this verse: happiness from God preceded them. Al-Kalbi said: they preceded the nations to good deeds.

Tafsir al-Baidawi

61- "Those are the ones who hasten to good deeds"
They desire acts of obedience with the greatest desire and they hasten to do them, or they hasten to attain the promised worldly good deeds by hastening to do them, as in the Almighty's saying: "Then God gave them the reward of this world" This is an affirmation for them of what was denied for their opponents. "And they are the forerunners thereto" For its sake, they do the forerunner or they are the first people to do obedience or reward or Paradise, or they are the forerunners thereto, meaning they attain it before the Hereafter, as it has been hastened for them in this world, as in the Almighty's saying: "And they are the workers thereof".

Surat al-Mu'minun 23:62

And We do not charge a soul except [with that within] its capacity, and with Us is a record that speaks the truth, and they will not be wronged.

Tafsir al-Jalalayn

62 - **And We charge no soul except [with that within] its capacity** its ability. So whoever is unable to pray standing, let him pray sitting, and whoever is unable to fast, let him eat. **And with Us with Us is a book that speaks the truth** about what you have done, and it is the Preserved Tablet in which deeds are recorded. **And they** meaning the working souls **will not be wronged** in any of them, so the reward for good deeds will not be diminished nor will the evil deeds be increased.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We do not charge a soul except [with that within] its capacity and [with that within] its capacity of worship. Therefore, We have charged it with what We have charged it with of knowledge of the Oneness of God, and We have prescribed for it what We have prescribed of laws. **And with Us is a Book that speaks the truth.** He says: And with Us is a Book of the deeds of creation, of what they have done of good and evil. **It speaks the truth, and they are not wronged.** He says: And it explains with the truth what they have done of deeds in this world, neither adding to it nor subtracting from it. And We will give them all their rewards, the good-doer among them for his goodness and the evil-doer for his evil. **And they are not wronged.** He says: And they are not wronged, by adding to the evil deeds of the evil-doer among them what he did not do, so he is punished for a crime other than his, and the good-doer is deducted from what he did of goodness, so his reward is deducted.

Tafsir al-Qurtubi

The Almighty's saying: **And We charge no soul except [with that within] its capacity** has already been mentioned in (*Al-Baqarah*) and that it abrogates all that has been mentioned in the Shariah about charging what is not possible. **And with Us is a book that speaks the truth** The most apparent of what has been said about it is that he meant the book of enumeration of deeds that the angels carry, and he attributed it to himself because the angels wrote in it the deeds of the servants by his command, so it speaks the truth. In this there is a threat and despair from injustice and oppression. The word *speaking* is permissible in the book, and what is meant is that the prophets speak what is in it. And God knows best. It was said: He meant the Preserved Tablet, and everything has been established in it, so they do not go beyond that. It was said: The reference in his saying **And with Us is a book**

is the Qur'an, and God knows best, and each is possible, but the first is more apparent.

Tafsir Ibn Kathir

God Almighty says, informing about His justice in His law for His servants in this world, that He does not burden a soul beyond its capacity, that is, except what it can bear and carry, and that on the Day of Resurrection He will hold them accountable for their deeds that He has written for them in a written book from which nothing is lost. For this reason He said: **And with Us is a Book that speaks the truth**, meaning the Book of deeds, **and they will not be wronged**, meaning they will not be deprived of any good. As for the bad deeds, He pardons and forgives many of them for His believing servants. Then He said, denouncing the infidels and polytheists of Quraysh 106: **Rather, their hearts are in heedlessness**, meaning in heedlessness and misguidance, **from this**, meaning the Qur'an that He revealed to His Messenger, may God bless him and grant him peace.

And His statement: **And for them are deeds other than that, which they are doing.** Al-Hakam bin Abaan said, on the authority of Ikrimah, on the authority of Ibn Abbas, **And for them are deeds**, meaning evil deeds other than that, meaning polytheism, **which they are doing.** He said: They must do them. This is how it was narrated on the authority of Mujahid, Al-Hasan, and others. And others said, **And for them are deeds other than that, which they are doing**, meaning evil deeds have been written for them, which they must do before their death, without a doubt, so that the word of punishment will be fulfilled upon them. Something similar to this was narrated on the authority of Muqatil bin Hayyan, Al-Suddi, and Abd Al-Rahman bin Zaid bin Aslam, and it is apparent, strong, and good. We have already mentioned in the hadith of Ibn Masoud: "By Him besides Whom there is no god, a man may do the deeds of the people of Paradise until there is only an arm's length between him and it, then the writing overtakes him and he does the deeds of the people of Hell and enters it."

And His statement: **Until when We seize their affluent ones with punishment, at once they cry out** means until when their affluent ones, who are the ones who are comfortable in this world, come to God's punishment, wrath and vengeance upon them, **at once they cry out** meaning they scream and cry out as God the Almighty said: "And leave Me and the deniers, the possessors of ease, and give them respite for a little. Indeed, with Us are shackles and a blazing Fire" 19:20. And God the Almighty said: **How many generations before them have We destroyed when they cried out, but there was no time for escape** 19:20. And His statement: **Do not cry out today, for you will not be helped by Us** means no one will protect you from what has befallen you, whether you cry out or remain silent. There is no escape, no escape, and no burden. The matter is necessary and the punishment is obligatory. Then He mentioned their greatest sins, saying: **My verses were recited to you, but you were turning back on your heels** meaning if you were called upon, you refused, and if you were asked, you refused. "That is

Surat al-Mu'minun 23:62

And We do not charge a soul except [with that within] its capacity, and with Us is a record that speaks the truth, and they will not be wronged.

because when God alone is called upon, you disbelieve, and if partners are associated with Him, you believe. So the judgment belongs to God, the Most High, the Grand."

His statement: **arrogantly, staying up late and talking nonsensically** has two interpretations. **One of them** is that arrogant is a state of them when they turn away from the truth and reject it out of arrogance towards it and contempt for it and its people. So based on this pronoun in *bih* there are three interpretations. **One of them** is that it is the sanctuary, i.e. Mecca, and they were blamed because they used to stay up late there talking nonsensically. **The second** is that it is a pronoun for the Qur'an, and they used to stay up late and mention the Qur'an nonsensically: it is magic, it is poetry, it is divination, and other false statements. **The third** is that it is Muhammad, may God bless him and grant him peace, whom they used to mention in their evening conversations with corrupt statements, and they used to give him false examples, such as that he was a poet, a soothsayer, a magician, a liar, or a madman. All of that is false. Rather, he is the servant and messenger of God whom God made victorious over them and brought them out of the sanctuary, humiliated and disgraced. It was said that what is meant by his saying: **arrogant about it** is that they boast about the House and believe that they are its guardians, but they are not, as al-Nasa'i said in the interpretation in his Sunan: Ahmad ibn Sulayman told us, Abdullah told us, on the authority of Isra'il, on the authority of Abd al-A'la, that he heard Sa'id ibn Jubayr narrating on the authority of Ibn Abbas that he said: He disliked staying up late when this verse was revealed: **arrogant about it, spending time in idle chatter**, so he said: arrogant about the House, saying: We are its people, spending time in idle chatter. He said: They were arrogant and spent time in it, but they did not populate it and neglected it. Ibn Abi Hatim elaborated here with what is the gist of it.

Fath al-Qadir

Then when the speech moved to mentioning the actions of those charged, he mentioned two rulings for them: The first is His statement: 62- **And We charge no soul except [with that within] its capacity**. Capacity is the ability, and this was explained at the end of Surat Al-Baqarah. There are two opinions regarding the interpretation of capacity: The first is that it is the ability, as the linguists have explained it. The second is that it is less than the ability, and this is what Muqatil, Ad-Dahhak, and Al-Kalbi said. The Mu'tazila said: Because capacity is only called that because its action is spacious for the doer and not tight for him, so whoever is unable to sit, then he should not for a day, and whoever is unable to fast, then he should break his fast. This sentence is a resumption of the incitement to what the predecessors described of doing acts of obedience that lead to attaining honors by explaining its ease and that it is not beyond the limits of one's ability and capacity, and that this is the habit of God, the Most High, in charging His servants. The sentence **And with Us is a Book that speaks the**

truth is a completion of what preceded it of denying charging with what is beyond one's capacity. What is meant by the Book are the records of deeds: that is, with Us is a Book in which He has recorded the deeds of each one of those charged as they are. The meaning of **speaks the truth** is that the truth that corresponds to reality is revealed in it without addition or subtraction. Similar to this is His, the Most High's, statement: "This is Our Book that speaks against you with the truth. Indeed, We were transcribing what you used to do." In this is a threat to the disobedient and a comfort to the obedient from injustice and oppression. It was said that what is meant by the Book is the Preserved Tablet, for everything was written in it. It was also said that what is meant by the Book is the Qur'an, and the former is more appropriate. In this verse there is a comparison of the Book to the one from whom the statement is issued by speaking with his tongue, for the Book expresses what is in it as the true speaker expresses it, and His statement: **with the truth**. It is related to speaking, or to an omitted word that is a state of its subject: that is, speaking in a way that is ambiguous with the truth. The phrase **and they are not wronged** explains what preceded it of His favor and justice in rewarding His servants: they are not wronged by reducing reward or increasing punishment. Similar to it is the statement of the Almighty: **And they will find what they did present, and your Lord does not wrong anyone**.

Tafsir al-Baghawi

62. His statement: **And We charge no soul except [with that within] its capacity**, meaning: its ability, so whoever is unable to stand should pray while sitting, and whoever is unable to fast should break his fast, **And with Us is a Book that speaks the truth**, which is the Preserved Tablet, **speaks the truth** explains the truth, and the meaning of the verse: God does not charge a soul except [with that within] its capacity, except for what it can do, and we have established its work in the Preserved Tablet, so it speaks it and explains it. It was said: It is the Book of the deeds of the servants that are recorded by the guardians, **and they will not be wronged**, and their good deeds will not be diminished nor will their bad deeds be increased. Then he mentioned the disbelievers, saying:

Tafsir al-Baidawi

62- **And We charge no soul except [with that within] its capacity** according to its ability, meaning to incite what the righteous were described with and to make it easy for souls. **And with Us is a Book** meaning the tablet or the record of deeds. **It speaks the truth** with honesty, there is nothing in it that contradicts reality. **And they will not be wronged** by an increase in punishment or a decrease in reward.

Surat al-Mu'minun 23:63

Rather, their hearts are in a state of confusion about this, and they have other deeds besides that which they are doing.

Tafsir al-Jalalayn

63 - **Rather, their hearts** meaning the disbelievers **are overwhelmed** with ignorance **of this** the Qur'an **and they have deeds besides that** mentioned for the believers **that they are doing** so they are punished for them.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: The matter is not as these polytheists think, that Our provision of what We provide them with of pain and children is a good thing that We bring to them and Our pleasure with them, but their hearts are in a state of blindness to this Qur'an. What He meant by blindness is what has overwhelmed their hearts, covering them from understanding what God has deposited in His Book of admonitions, lessons, and arguments. And what He meant by His saying **of this** is of the Qur'an.

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, **in the midst of this**, he said: in blindness to this Qur'an.

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, regarding his statement, **in the midst of this**, he said: from the Qur'an.

And His statement, **And they have deeds other than that which they do**, God Almighty says: And these disbelievers have deeds that God does not approve of, such as sins. Other than that: He says: Other than the deeds of the people of faith in God, and the people of piety and fear of Him.

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

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: **And they have deeds other than that which they are doing**. He said: Sins.

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, **And they will have deeds other than that**, he said: The truth.

Ali bin Sahl told us: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **And they will have deeds besides that**, he said: Sins besides that right.

He said: Hajjaj told us, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-'Aliyah, regarding his statement, **And they will have deeds other than that**, he said: Deeds other than the truth.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: God mentioned those who are fearful out of fear of their Lord, and those who give what they give while their hearts are fearful. Then He said to the disbelievers: **Rather, their hearts are in a state of confusion over this, and they have deeds other than that which they do**. He said: Other than the deeds, from which His statement: **out of fear of their Lord are fearful**, and those, and those.

Al-Qasim told me, he said: Al-Hussein told us, he said: Isa bin Yunus told us, on the authority of Al-Ala bin Abdul Karim, on the authority of Mujahid, he said: Actions that they must do.

Ali bin Sahl told us: Zaid bin Abi Al-Zarqa told us, on the authority of Hammad bin Salamah, on the authority of Hamid, who said: I asked Al-Hasan about the statement of God, **And they have deeds other than that which they will do**. He said: Deeds that they did not do, they will do.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And they have other works besides that which they do**, he said: He had no choice but to complete the rest of his work and pray with it.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of al-Thawri, on the authority of al-Ala' ibn Abd al-Karim, on the authority of Mujahid, regarding his statement, **And they have other works besides that which they do**, he said: Works that they must do.

Amr told us: Marwan bin Muawiyah told us, on the authority of Al-Ala bin Abdul Karim, on the authority of Mujahid, regarding the statement of God Almighty, **And they have deeds besides that**, he said: Deeds that they must do.

Tafsir al-Qurtubi

The Almighty said: **Rather, their hearts are in a state of confusion about this**. Mujahid said: meaning, in a covering, heedlessness, and blindness to the Qur'an. It is said: **The water covered him** if it covered him. A river covers whoever enters it. A man is immersed in the opinions of people. It was said: *Ghamrah* because it covers the face. From this, he entered into the midst of people and their veil, meaning in what he covers of the crowd. It was said: **Rather, their hearts are in a state of confusion** meaning, in confusion and

Rather, their hearts are in a state of confusion about this, and they have other deeds besides that which they are doing.

blindness, meaning from what was described of the righteous deeds in the previous verses, as Qatada said. Or from the Book that speaks the truth. **And they have deeds other than that, they are doing them.**

Qatada and Mujahid said: meaning, they have sins that they must do without the truth. Al-Hasan and Ibn Zayd said: The meaning is that they have bad deeds that they did not do without what they are upon, they must do them without the deeds of the believers, and they will enter the Fire because of them, because of what preceded them of misery. Thirdly, it is possible that it is injustice to creation along with disbelief in the Creator, as mentioned by Al-Mawardi. The meaning is close.

Tafsir Ibn Kathir

God Almighty says, informing about His justice in His law for His servants in this world, that He does not burden a soul beyond its capacity, that is, except what it can bear and carry, and that on the Day of Resurrection He will hold them accountable for their deeds that He has written for them in a written book from which nothing is lost. For this reason He said: **And with Us is a Book that speaks the truth, meaning the Book of deeds, and they will not be wronged,** meaning they will not be deprived of any good. As for the bad deeds, He pardons and forgives many of them for His believing servants. Then He said, denouncing the infidels and polytheists of Quraysh 106: **Rather, their hearts are in heedlessness, meaning in heedlessness and misguidance, from this,** meaning the Qur'an that He revealed to His Messenger, may God bless him and grant him peace.

And His statement: **And for them are deeds other than that, which they are doing.** Al-Hakam bin Abaan said, on the authority of Ikrimah, on the authority of Ibn Abbas, **And for them are deeds,** meaning evil deeds other than that, meaning polytheism, **which they are doing.** He said: They must do them. This is how it was narrated on the authority of Mujahid, Al-Hasan, and others. And others said, **And for them are deeds other than that, which they are doing,** meaning evil deeds have been written for them, which they must do before their death, without a doubt, so that the word of punishment will be fulfilled upon them. Something similar to this was narrated on the authority of Muqatil bin Hayyan, Al-Suddi, and Abd Al-Rahman bin Zaid bin Aslam, and it is apparent, strong, and good. We have already mentioned in the hadith of Ibn Masoud: "By Him besides Whom there is no god, a man may do the deeds of the people of Paradise until there is only an arm's length between him and it, then the writing overtakes him and he does the deeds of the people of Hell and enters it."

And His statement: **Until when We seize their affluent ones with punishment, at once they cry out** means until when their affluent ones, who are the ones who are comfortable in this world, come to God's punishment, wrath and vengeance upon them, **at once**

they cry out meaning they scream and cry out as God the Almighty said: "And leave Me and the deniers, the possessors of ease, and give them respite for a little. Indeed, with Us are shackles and a blazing Fire" 19:20. And God the Almighty said: **How many generations before them have We destroyed when they cried out, but there was no time for escape** 19:20. And His statement: **Do not cry out today, for you will not be helped by Us** means no one will protect you from what has befallen you, whether you cry out or remain silent. There is no escape, no escape, and no burden. The matter is necessary and the punishment is obligatory. Then He mentioned their greatest sins, saying: **My verses were recited to you, but you were turning back on your heels** meaning if you were called upon, you refused, and if you were asked, you refused. "That is because when God alone is called upon, you disbelieve, and if partners are associated with Him, you believe. So the judgment belongs to God, the Most High, the Grand."

His statement: **arrogantly, staying up late and talking nonsensically** has two interpretations. **One of them** is that arrogant is a state of them when they turn away from the truth and reject it out of arrogance towards it and contempt for it and its people. So based on this pronoun in *bihi* there are three interpretations. **One of them** is that it is the sanctuary, i.e. Mecca, and they were blamed because they used to stay up late there talking nonsensically. **The second** is that it is a pronoun for the Qur'an, and they used to stay up late and mention the Qur'an nonsensically: it is magic, it is poetry, it is divination, and other false statements. **The third** is that it is Muhammad, may God bless him and grant him peace, whom they used to mention in their evening conversations with corrupt statements, and they used to give him false examples, such as that he was a poet, a soothsayer, a magician, a liar, or a madman. All of that is false. Rather, he is the servant and messenger of God whom God made victorious over them and brought them out of the sanctuary, humiliated and disgraced. It was said that what is meant by his saying: **arrogant about it** is that they boast about the House and believe that they are its guardians, but they are not, as al-Nasa'i said in the interpretation in his Sunan: Ahmad ibn Sulayman told us, Abdullah told us, on the authority of Isra'il, on the authority of Abd al-A'la, that he heard Sa'id ibn Jubayr narrating on the authority of Ibn Abbas that he said: He disliked staying up late when this verse was revealed: **arrogant about it, spending time in idle chatter,** so he said: arrogant about the House, saying: We are its people, spending time in idle chatter. He said: They were arrogant and spent time in it, but they did not populate it and neglected it. Ibn Abi Hatim elaborated here with what is the gist of it.

Fath al-Qadir

Then He, the Most High, struck out from this and said: 63- **Rather, their hearts are in a state of overwhelming darkness over this** and the pronoun refers to the disbelievers: meaning, rather, the hearts of the disbelievers are in a state of overwhelming darkness

over this Book that speaks the truth, or over the matter that the believers are upon. It is said that the water covered him: if it covered him, and a river covered: it covered whoever entered it, and what is meant by it here is covering and heedlessness or confusion and blindness, and the discussion of the darkness came before recently. **And they have deeds other than that** Qatada and Mujahid said: meaning, they have sins that they must commit other than the truth. Al-Hasan and Ibn Zayd said: The meaning is that they have evil deeds that they did not do, other than what they are upon, and they must do them and enter the Fire because of them. So the reference in His statement, *that*, is either to the deeds of the believers, or to the deeds of the disbelievers: that is, they have deeds other than the deeds of the believers that God mentioned, or other than the deeds of the disbelievers that were mentioned earlier, because their hearts are in great heedlessness of what was mentioned, and they are the types of their disbelief and their sins, including what will come of their criticism of the Qur'an. Al-Wahidi said: The consensus of the commentators and the scholars of meaning is that this is a statement about what they will do of their evil deeds that were written for them, and they must do them. The phrase **they are doing them** confirms what came before it: that is, it is obligatory upon them to do them and enter the Fire because of what preceded them of misery, and they have no escape from that.

Tafsir al-Baghawi

63. **Rather, their hearts are in a state of heedlessness and ignorance, of this**, meaning of the Qur'an, **and they have deeds other than that**, meaning: the disbelievers have evil deeds of sins and transgressions that are decreed upon them other than that, meaning other than the deeds of the believers that God the Most High mentioned in His statement, **Indeed, those who are fearful of their Lord, are doing them**, they must do them, and they will enter the Fire because of what has preceded them of misery. This is the opinion of most of the commentators. Qatada said: This refers to the Muslims, and that they have deeds other than what they have done of good deeds that they are doing, and the first is more apparent.

Tafsir al-Baidawi

63- **Rather, their hearts** the hearts of the disbelievers. **are in a state of heedlessness** in a state of overwhelming negligence of it. **From this** who described these people or the Book of the Guardians. **And they have evil deeds** other than that" exceeding what they were described with or exceeding what they are upon of polytheism. **They are doing it** accustomed to doing it.

Surat al-Mu'minun 23:64

Until, when We seize their affluent ones with punishment, at once they cry out.

Surat al-Mu'minun 23:64

Until, when We seize their affluent ones with punishment, at once they cry out.

Tafsir al-Jalalayn

64 - *Until* introductory **if We seize their affluent ones** their rich people and their leaders **with the punishment** of the sword on the day of Badr **when they cry out** they make a commotion, it is said to them

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these infidels from Quraysh have other works that they will do, until the people of luxury and arrogance among them are seized with punishment.

As Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said: **When We seize their affluent ones with punishment**, he said: The affluent ones are the great ones. **When they roar**, he said: When We seize them with it, they roar, he said: They groan and cry out for help from what has befallen them of Our punishment. Perhaps roaring is raising the voice, as a bull roars, and from this is the saying of Al-A'sha:

He alternates between the prayers of the King, sometimes prostrating and sometimes praying.

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: **When they cry out** meaning: they seek help.

Ibn Bashir told us, he said: Yahya and Abd al-Rahman told us, they said: Sufyan told us, on the authority of Alqamah ibn Qardad, on the authority of Mujahid, regarding his statement, **Until, when We seized their affluent ones with punishment, at once they cried out in outrage**, he said: with swords on the day of Badr.

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' bin Anas, regarding his statement, **When they cry out**, he said: They are impatient.

He said: Hajjaj told us, on the authority of Ibn Jurayj, **Until when We seized their affluent ones with punishment**, he said: the punishment of the Day of Badr, **at once they cried out**, he said: those in Mecca.

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, **Until**,

when We seized their affluent ones with punishment, meaning the people of Badr. God seized them with punishment on the day of Badr.

Yunus told me, he said: Ibn Wahb told us, he said: I heard Ibn Zayd say about His statement, **When they cry out**, he said: They are impatient.

And His statement, **Do not cry out today**, means: Do not make noise and cry out for help today, when the punishment that will not be averted from those who wronged themselves has descended upon you. For your noise will not benefit you, nor will it avert from you anything of the wrath of God that has descended upon you. **For you will not be aided by Us**, means: You will not be rescued from Our punishment that has befallen you, and nothing will save you from it.

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

Who said that?

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' bin Anas, **Do not be alarmed today**: Do not be impatient today.

Yunus told me, he said: Al-Rabi' bin Anas told us, **Do not be impatient today**, do not be impatient now when the punishment has befallen you, for it will not benefit you. If this impatientness had benefited you before, it would have benefited you.

Tafsir al-Qurtubi

Until when We seized their affluent ones with punishment meaning with the sword on the day of Badr, as Ibn Abbas said. Ad-Dahhak said: He meant with hunger when the Prophet, may God bless him and grant him peace, said:

"O God, make your punishment severe upon Mudar. O God, make it suffer years like the years of Joseph." So God afflicted them with famine and hunger until they ate bones, dead animals, dogs and carrion, and their wealth was destroyed by their supplication, as an ox does. Al-A'sha said, describing a cow:

She went around three times in a day and a night, and the objection was that she would host and trade.

Al-Jawhari said: "Jawar is like lowing. It is said: The bull roared, meaning it cried out. Some of them read it as a calf with a body that roared, as narrated by Al-Akhfash. And the man cried out to God Almighty, supplicating with prayer. Qatada: They cry out in repentance, but it is not accepted from them. He said:

He alternates between the prayers of the King, at breakfast, prostration, and at night.

Ibn Jurayj said: "Until when We seized their affluent ones with punishment" they are those who were killed at Badr **at once they cried out** they are those in Mecca, so he combined the two previous statements, and it is good.

Tafsir Ibn Kathir

God Almighty says, informing about His justice in His law for His servants in this world, that He does not burden a soul beyond its capacity, that is, except what it can bear and carry, and that on the Day of Resurrection He will hold them accountable for their deeds that He has written for them in a written book from which nothing is lost. For this reason He said: **And with Us is a Book that speaks the truth**, meaning the Book of deeds, **and they will not be wronged**, meaning they will not be deprived of any good. As for the bad deeds, He pardons and forgives many of them for His believing servants. Then He said, denouncing the infidels and polytheists of Quraysh 106: **Rather, their hearts are in heedlessness**, meaning in heedlessness and misguidance, **from this**, meaning the Qur'an that He revealed to His Messenger, may God bless him and grant him peace.

And His statement: **And for them are deeds other than that, which they are doing**. Al-Hakam bin Abaan said, on the authority of Ikrimah, on the authority of Ibn Abbas, **And for them are deeds**, meaning evil deeds other than that, meaning polytheism, **which they are doing**. He said: They must do them. This is how it was narrated on the authority of Mujahid, Al-Hasan, and others. And others said, **And for them are deeds other than that, which they are doing**, meaning evil deeds have been written for them, which they must do before their death, without a doubt, so that the word of punishment will be fulfilled upon them. Something similar to this was narrated on the authority of Muqatil bin Hayyan, Al-Suddi, and Abd Al-Rahman bin Zaid bin Aslam, and it is apparent, strong, and good. We have already mentioned in the hadith of Ibn Masoud: "By Him besides Whom there is no god, a man may do the deeds of the people of Paradise until there is only an arm's length between him and it, then the writing overtakes him and he does the deeds of the people of Hell and enters it."

And His statement: **Until when We seize their affluent ones with punishment, at once they cry out** means until when their affluent ones, who are the ones who are comfortable in this world, come to God's punishment, wrath and vengeance upon them, **at once they cry out** meaning they scream and cry out as God the Almighty said: "And leave Me and the deniers, the possessors of ease, and give them respite for a little. Indeed, with Us are shackles and a blazing Fire" 19:20. And God the Almighty said: **How many generations before them have We destroyed when they cried out, but there was no time for escape** 19:20. And His statement: **Do not cry out today, for you will not be helped by Us** means no one will protect you from what has befallen you, whether you cry out or remain silent. There is no escape, no escape, and no burden. The matter is necessary and the punishment is obligatory. Then He mentioned their greatest sins, saying: **My verses were recited to you, but you were turning back on your heels** meaning if you were called upon, you refused, and if you were asked, you refused. "That is because when God alone is called upon, you disbelieve, and if partners are associated with Him,

you believe. So the judgment belongs to God, the Most High, the Grand."

His statement: **arrogantly, staying up late and talking nonsensically** has two interpretations. **One of them** is that arrogant is a state of them when they turn away from the truth and reject it out of arrogance towards it and contempt for it and its people. So based on this pronoun in *bihi* there are three interpretations. **One of them** is that it is the sanctuary, i.e. Mecca, and they were blamed because they used to stay up late there talking nonsensically. **The second** is that it is a pronoun for the Qur'an, and they used to stay up late and mention the Qur'an nonsensically: it is magic, it is poetry, it is divination, and other false statements. **The third** is that it is Muhammad, may God bless him and grant him peace, whom they used to mention in their evening conversations with corrupt statements, and they used to give him false examples, such as that he was a poet, a soothsayer, a magician, a liar, or a madman. All of that is false. Rather, he is the servant and messenger of God whom God made victorious over them and brought them out of the sanctuary, humiliated and disgraced. It was said that what is meant by his saying: **arrogant about it** is that they boast about the House and believe that they are its guardians, but they are not, as al-Nasa'i said in the interpretation in his Sunan: Ahmad ibn Sulayman told us, Abdullah told us, on the authority of Isra'il, on the authority of Abd al-A'la, that he heard Sa'id ibn Jubayr narrating on the authority of Ibn Abbas that he said: He disliked staying up late when this verse was revealed: **arrogant about it, spending time in idle chatter**, so he said: arrogant about the House, saying: We are its people, spending time in idle chatter. He said: They were arrogant and spent time in it, but they did not populate it and neglected it. Ibn Abi Hatim elaborated here with what is the gist of it.

Fath al-Qadir

Then the Almighty returned to describing the disbelievers and said: 64- **Until, when We seized their affluent ones with punishment**. Until this is what the speech begins after, and the speech is the conditional sentence mentioned, and this sentence explains what came before it, and the pronoun in their affluent ones refers to those previously mentioned from the disbelievers, and what is meant by the affluent ones are those who live in luxury among them, and the pronoun in their affluent ones refers to those previously mentioned from the disbelievers, and what is meant by the affluent ones are those who live in luxury among them, and they are those whom God provided with what was mentioned above of wealth and children, or what is meant by them are the leaders among them. What is meant by the punishment is their punishment with the sword on the day of Badr, or with hunger by the supplication of the Prophet, may God bless him and grant him peace, when he said: O God, intensify Your wrath upon Mudar and make it years for them like the years of Joseph. It was said that what is meant by the punishment is the punishment of the Hereafter, and this is preferred because what they do of rebellion only happens at the time of the punishment of the Hereafter, because it is a call for help from God and they did not do that on the day of Badr nor in the

Surat al-Mu'minun 23:64

Until, when We seize their affluent ones with punishment, at once they cry out.

years of famine. The answer to this is that in the language, *jawar* means screaming and shouting. Al-Jawhari said: *Jawar* is like *khowar*. It is said that a bull roared, meaning it shouted. This happened to them, their families, and their children when they were tortured with the sword on the day of Badr, and with hunger during the years of famine. Here, *jawar* is not restricted to *jawar*, which is supplication in prayer, until what the speaker mentioned is fulfilled. The phrase **if they roar** is the answer to the condition, and *if* is the suddenness, and the meaning is: until when We seized their affluent ones with the punishment, they roared and shouted.

Tafsir al-Baghawi

64. **Until when We seized their affluent ones**, meaning: We seized their rich and their leaders, **with punishment**, Ibn Abbas said: It is the sword on the day of Badr. Ad-Dahhak said: It means hunger when the Messenger of God, may God bless him and grant him peace, called down a curse upon them, saying: **O God, intensify Your punishment upon Mudar, and make it for them years like the years of Joseph**, so God, the Almighty, afflicted them with famine until they ate dogs and carcasses. **When they cried out** they made a commotion, became impatient, and called for help. The root of the word **crying out** is to raise one's voice in supplication.

Tafsir al-Baidawi

64- **Until when We seized their affluent ones** those who were enjoying themselves. **With punishment** meaning killing on the day of Badr or hunger when "the Messenger, may God bless him and grant him peace, called upon them and said: O God, make Your punishment severe upon Mudar and make it for them years like the years of Joseph." So they suffered from drought until they ate carcasses, dogs, and burnt bones. **When they cried out** they suddenly cried out in distress, and it is the answer to the condition and the sentence is the subject after *until*. It is possible for the answer to be:

Surat al-Mu'minun 23:65

Do not cry out today, for indeed you will not be helped by Us.

Tafsir al-Jalalayn

65 - **Do not shout today, for you will not be helped by Us** You will not be prevented.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Do not shout today, for you will not be helped by Us.**

Tafsir al-Qurtubi

Do not cry out today, for you are from Us meaning from Our punishment. **You will not be helped** you will not be prevented and your impatience will not benefit you. Al-Hasan said: You will not be helped by the acceptance of repentance. It was said: The meaning of this prohibition is to inform, meaning that if you supplicate, it will not benefit you.

Tafsir Ibn Kathir

God Almighty says, informing about His justice in His law for His servants in this world, that He does not burden a soul beyond its capacity, that is, except what it can bear and carry, and that on the Day of Resurrection He will hold them accountable for their deeds that He has written for them in a written book from which nothing is lost. For this reason He said: **And with Us is a Book that speaks the truth,** meaning the Book of deeds, **and they will not be wronged,** meaning they will not be deprived of any good. As for the bad deeds, He pardons and forgives many of them for His believing servants. Then He said, denouncing the infidels and polytheists of Quraysh 106: **Rather, their hearts are in heedlessness,** meaning in heedlessness and misguidance, **from this,** meaning the Qur'an that He revealed to His Messenger, may God bless him and grant him peace.

And His statement: **And for them are deeds other than that, which they are doing.** Al-Hakam bin Abaan said, on the authority of Ikrimah, on the authority of Ibn Abbas, **And for them are deeds,** meaning evil deeds other than that, meaning polytheism, **which they are doing.** He said: They must do them. This is how it was narrated on the authority of Mujahid, Al-Hasan, and others. And others said, **And for them are deeds other than that, which they are doing,** meaning evil deeds have been written for them, which they must do before their death, without a doubt, so that the word of punishment will be fulfilled upon them. Something

similar to this was narrated on the authority of Muqatil bin Hayyan, Al-Suddi, and Abd Al-Rahman bin Zaid bin Aslam, and it is apparent, strong, and good. We have already mentioned in the hadith of Ibn Masoud: "By Him besides Whom there is no god, a man may do the deeds of the people of Paradise until there is only an arm's length between him and it, then the writing overtakes him and he does the deeds of the people of Hell and enters it."

And His statement: **Until when We seize their affluent ones with punishment, at once they cry out** means until when their affluent ones, who are the ones who are comfortable in this world, come to God's punishment, wrath and vengeance upon them, **at once they cry out** meaning they scream and cry out as God the Almighty said: "And leave Me and the deniers, the possessors of ease, and give them respite for a little. Indeed, with Us are shackles and a blazing Fire" 19:20. And God the Almighty said: **How many generations before them have We destroyed when they cried out, but there was no time for escape** 19:20. And His statement: **Do not cry out today, for you will not be helped by Us** means no one will protect you from what has befallen you, whether you cry out or remain silent. There is no escape, no escape, and no burden. The matter is necessary and the punishment is obligatory. Then He mentioned their greatest sins, saying: **My verses were recited to you, but you were turning back on your heels** meaning if you were called upon, you refused, and if you were asked, you refused. "That is because when God alone is called upon, you disbelieve, and if partners are associated with Him, you believe. So the judgment belongs to God, the Most High, the Grand."

His statement: **arrogantly, staying up late and talking nonsensically** has two interpretations. **One of them** is that arrogant is a state of them when they turn away from the truth and reject it out of arrogance towards it and contempt for it and its people. So based on this pronoun in *bihi* there are three interpretations. **One of them** is that it is the sanctuary, i.e. Mecca, and they were blamed because they used to stay up late there talking nonsensically. **The second** is that it is a pronoun for the Qur'an, and they used to stay up late and mention the Qur'an nonsensically: it is magic, it is poetry, it is divination, and other false statements. **The third** is that it is Muhammad, may God bless him and grant him peace, whom they used to mention in their evening conversations with corrupt statements, and they used to give him false examples, such as that he was a poet, a soothsayer, a magician, a liar, or a madman. All of that is false. Rather, he is the servant and messenger of God whom God made victorious over them and brought them out of the sanctuary, humiliated and disgraced. It was said that what is meant by his saying: **arrogant about it** is that they boast about the House and believe that they are its guardians, but they are not, as al-Nasa'i said in the interpretation in his Sunan: Ahmad ibn Sulayman told us, Abdullah told us, on the authority of Isra'il, on the authority of Abd al-A'la, that he heard Sa'id ibn Jubayr narrating on the authority of Ibn Abbas that he said: He disliked staying up late when this verse was revealed: **arrogant about it, spending time in idle chatter**, so he said: arrogant about the House, saying: We are its people, spending time in idle chatter. He said: They

Surat al-Mu'minun 23:65

Do not cry out today, for indeed you will not be helped by Us.

were arrogant and spent time in it, but they did not populate it and neglected it. Ibn Abi Hatim elaborated here with what is the gist of it.

Fath al-Qadir

Then the Almighty informed that it will be said to them then, as a form of rebuke 65- **Do not cry out in distress today** so the statement is implied, and the sentence is intended to rebuke them, make them despair, and cut off their desires. The Almighty singled out the luxurious ones, even though the punishment will befall them all, befalling both the luxurious and the non-luxurious ones, to show that after the blessing they were in, they became in a state that is different and contrasting from it, so they moved from complete bliss to pure misery. The Today was singled out for mention for the purpose of intimidation, and the sentence **You will not be helped by Us** is an explanation for the prohibition of crying out in distress, and the meaning is: You will not be protected from Our punishment, and your distress will not benefit you. It was said that the meaning is: You will not be helped by Us to prevent you from the punishment that has befallen you.

Tafsir al-Baghawi

65. **Do not make noise today**, meaning do not make a noise, **for you will not be helped by Us**, meaning you will not be protected by Us, and your supplication will not benefit you.

Tafsir al-Baidawi

65- **Do not cry out today** for it is estimated by the saying, meaning it was said to them, **Do not cry out today**. "You will not be helped by Us" is an explanation for the prohibition, meaning do not cry out, for it will not benefit you since you will not be protected by Us, or victory and assistance will not reach you from Us.

Surat al-Mu'minun 23:66

My verses were recited to you, but you turned back on your heels.

Tafsir al-Jalalayn

66 - **My verses** from the Qur'an **were recited to you, but you turned back on your heels** you went backwards.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to these polytheists from Quraysh 106: Do not make noise today, when the wrath and punishment of God has descended upon you, because of what your hands have earned, and you have deserved it by your disbelief in the verses of your Lord. **My verses were recited to you**, meaning: the verses of the Book of God. He says: The verses of My Book were recited to you, but you denied them, turning away from them when you heard them out of aversion to hearing them. And likewise it is said to everyone who turns back from where he came: So-and-so turned back on a hill.

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, on the authority of Mujahid: **And you were turning back on your heels**. He said: You were delaying.

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 you were turning back on your heels**, meaning you were turning away.

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, **My verses were recited to you, but you were turning back on your heels**, meaning the people of 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, regarding the statement of God **you turn back**, he said: you delay.

His saying, **arrogantly towards it**, means: arrogantly towards the praise of God, saying, **No one will prevail over us in it, because we are the people of the sanctuary**.

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, regarding his statement, **arrogant about it**, he said: arrogant about the sanctity of the House, that no one should prevail over us 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, regarding the statement of God, **arrogant towards Him**, he said: In Mecca, in the city.

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.

Ibn Bashar told us, he said: Hudha told us, he said: Aouf told us, on the authority of Al-Hasan: **Arrogant towards it**. He said: Arrogant towards my sanctity.

Ibn Bashar told us: Yahya told us, on the authority of Sufyan, on the authority of Hisayn, on the authority of Sa'id ibn Jubayr, regarding his statement, **arrogantly** in the Sacred Sanctuary.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **arrogant towards it**. He said: arrogant towards the sanctuary.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of Muammar, 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: **arrogantly therein**, he said: in the Sacred Sanctuary.

And his saying: *Samira* means: you stay up late at night, and he made his saying *Samira* singular, which means staying up late, because it was placed in place of time. The meaning of the statement: and you stay up late at night, so he made *samira* singular for that reason. Some of the Basrans used to say: it was singular and its meaning is plural, as it was said: child in place of children, and what shows the correctness of what we said about it being placed in place of time, so it was singular for that reason, is the saying of the poet:

Without them, if you come to them, you will be at a gathering of singing girls and a gathering of people.

He said: *Samra* because its meaning is: If you come to them at night while they are chatting, and the same is true of his saying *Samra*.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his saying *samaran* means: they stay up late around the House.

Surat al-Mu'minun 23:66

My verses were recited to you, but you turned back on your heels.

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, *Samarra* he said: A gathering at night.

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

Ibn Bashar told us, he said: Yahya told us, he said: Sufyan told us, on the authority of Hisin, on the authority of Saeed bin Jubair, *Samarra* he said: You stay up late at night.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, *Samarra*, he said: They used to stay up all night and play: they would talk about poetry and divination and what they did not know.

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, *Samarra*, that he meant staying up late at night.

Some of them said about this:

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: *Samarra* means: Samarra is from the people of the sanctuary, safe and not afraid. They used to say: We are the people of the sanctuary, not afraid.

Al-Hasan told us, he said: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, *Samarra* means: Samarra is from the people of Mecca, safe and not afraid. He said: They used to say: We are the people of the sanctuary, we are not afraid.

And his saying, **You abandon**, the reciters differed in their recitations of it, so most of the countries read it as **You abandon** with the opening of the taa and the damma of the jim. And the recitation of those who read it like that has two aspects of meaning: One of them is that he meant that he described them as turning away from the Qur'an or the House, or the Messenger of God, may God bless him and grant him peace, and rejecting him. And the other: that he meant that they say something like a man abandons himself in his sleep, and that is when he is guided, so it is as if he described them as saying about the Qur'an, what has no meaning in the saying, and that is that they say in it falsehood of saying that does not harm it, and both sayings were brought by the people of interpretation.

It was mentioned that he said: They used to turn away from the remembrance of God and the truth and abandon 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, **You abandon**, he said: They abandon the remembrance of God and the truth.

Ibn Al-Muthanna told us, he said: Abd Al-Samad told us, he said: Shu'bah told us, on the authority of Al-Suddi, on the authority of Abu Salih, regarding his

statement, **You are staying up late**, he said: Cursing.

It was mentioned that he said: They used to say falsehood and bad things about the Qur'an.

Ibn Bashar told us, he said: Yahya told us, he said: Sufyan told us, on the authority of Hisayn, on the authority of Saeed bin Jubair, **They squander**, he said: They squander in falsehood.

He said: Yahya told us, on the authority of Sufyan, on the authority of Hisin, on the authority of Saeed bin Jubair, **They stay up at night, engaging in falsehood**. He said: They stay up at night, engaging in falsehood.

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, **You abandon** he said: with bad speech in the Qur'an.

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, **You are delusional**, he said: The delirium is the one who speaks about what he does not want or understand, like the sick person who speaks about what he does not know. He said: My father used to recite it, **You are delusional**.

Others read it as **Samiran tahjirun** with a damma on the ta' and a kasra on the jim. Among those who read it like this from the reciters of the regions was Nafi' ibn Abi Na'im, meaning: they speak obscenely and say *khana*, from their saying: **Ahajar al-rajul** meaning if he speaks obscenely. It was mentioned that they used to curse the Messenger of God, may God bless him and grant him peace.

Who said that?

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, **You are talking nonsense**. He said: You are talking nonsense.

Ibn Hamid told us: Yahya bin Wadh told us: Abdul-Mumin told us, on the authority of Abu Nahik, on the authority of Ikrimah, that he recited **Samarra tahjaroon**: meaning, you curse.

Ibn Bashar told us, he said: Hudha told us, he said: Awn told us, on the authority of Al-Hasan, regarding his statement, **You are deserting My Messenger at Samarra**.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Al-Hasan said: You are abandoning the Messenger of God, may God bless him and grant him peace.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada: **You are ignoring** means: they say evil.

Al-Hasan told us, he said: Abd al-Razzaq told us, he

said: Muammar told us, he said: Al-Hasan said: You abandon the Book of God and His Messenger.

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, **You abandon**, that he said: They say evil and immoral speech, and thus the speech is abandoned.

The first of the two readings that is more correct in this regard, according to us, is the reading that the readers of the regions follow, which is opening the ta' and closing the jim, due to the consensus of the authoritative readers.

Tafsir al-Qurtubi

The Almighty says: **My verses were recited to you, but you were turning back on your heels**. The verses refer to the Qur'an. **Were recited to you** means read.

Ad-Dahhak said: Before you were punished by killing and **turned back** means you went back behind you.

Mujahid: You were delayed, and its origin is to go back in reverse. The poet said:

They claimed that they were on the path to salvation, but they turned back on their heels.

Here it is a metaphor for turning away from the truth. Ali ibn Abi Talib, may God be pleased with him, read **on your backs** instead of **on your heels**, "you turn back" with a damma on the kaf.

Tafsir Ibn Kathir

God Almighty says, informing about His justice in His law for His servants in this world, that He does not burden a soul beyond its capacity, that is, except what it can bear and carry, and that on the Day of Resurrection He will hold them accountable for their deeds that He has written for them in a written book from which nothing is lost. For this reason He said:

And with Us is a Book that speaks the truth, meaning the Book of deeds, **and they will not be wronged**, meaning they will not be deprived of any good. As for the bad deeds, He pardons and forgives many of them for His believing servants. Then He said, denouncing the infidels and polytheists of Quraysh 106: **Rather, their hearts are in heedlessness**, meaning in heedlessness and misguidance, **from this**, meaning the Qur'an that He revealed to His Messenger, may God bless him and grant him peace.

And His statement: **And for them are deeds other than that, which they are doing**. Al-Hakam bin Abaan said, on the authority of Ikrimah, on the authority of Ibn Abbas, **And for them are deeds**, meaning evil deeds other than that, meaning polytheism, **which they are doing**. He said: They must do them. This is how it was narrated on the authority of Mujahid, Al-Hasan, and others. And others said, **And for them are deeds other than that, which they are doing**, meaning evil deeds have been written for them, which they must do before their death, without a doubt, so that the word of punishment will be fulfilled upon them. Something

similar to this was narrated on the authority of Muqatil bin Hayyan, Al-Suddi, and Abd Al-Rahman bin Zaid bin Aslam, and it is apparent, strong, and good. We have already mentioned in the hadith of Ibn Masoud: "By Him besides Whom there is no god, a man may do the deeds of the people of Paradise until there is only an arm's length between him and it, then the writing overtakes him and he does the deeds of the people of Hell and enters it."

And His statement: **Until when We seize their affluent ones with punishment, at once they cry out** means until when their affluent ones, who are the ones who are comfortable in this world, come to God's punishment, wrath and vengeance upon them, **at once they cry out** meaning they scream and cry out as God the Almighty said: "And leave Me and the deniers, the possessors of ease, and give them respite for a little. Indeed, with Us are shackles and a blazing Fire" 19:20. And God the Almighty said: **How many generations before them have We destroyed when they cried out, but there was no time for escape** 19:20. And His statement: **Do not cry out today, for you will not be helped by Us** means no one will protect you from what has befallen you, whether you cry out or remain silent. There is no escape, no escape, and no burden. The matter is necessary and the punishment is obligatory. Then He mentioned their greatest sins, saying: **My verses were recited to you, but you were turning back on your heels** meaning if you were called upon, you refused, and if you were asked, you refused. "That is because when God alone is called upon, you disbelieve, and if partners are associated with Him, you believe. So the judgment belongs to God, the Most High, the Grand."

His statement: **arrogantly, staying up late and talking nonsensically** has two interpretations. **One of them** is that arrogant is a state of them when they turn away from the truth and reject it out of arrogance towards it and contempt for it and its people. So based on this pronoun in *bihi* there are three interpretations. **One of them** is that it is the sanctuary, i.e. Mecca, and they were blamed because they used to stay up late there talking nonsensically. **The second** is that it is a pronoun for the Qur'an, and they used to stay up late and mention the Qur'an nonsensically: it is magic, it is poetry, it is divination, and other false statements. **The third** is that it is Muhammad, may God bless him and grant him peace, whom they used to mention in their evening conversations with corrupt statements, and they used to give him false examples, such as that he was a poet, a soothsayer, a magician, a liar, or a madman. All of that is false. Rather, he is the servant and messenger of God whom God made victorious over them and brought them out of the sanctuary, humiliated and disgraced. It was said that what is meant by his saying: **arrogant about it** is that they boast about the House and believe that they are its guardians, but they are not, as al-Nasa'i said in the interpretation in his Sunan: Ahmad ibn Sulayman told us, Abdullah told us, on the authority of Isra'il, on the authority of Abd al-A'la, that he heard Sa'id ibn Jubayr narrating on the authority of Ibn Abbas that he said: He disliked staying up late when this verse was revealed: **arrogant about it, spending time in idle chatter**, so he said: arrogant about the House, saying: We are its people, spending time in idle chatter. He said: They

Surat al-Mu'minun 23:66

My verses were recited to you, but you turned back on your heels.

were arrogant and spent time in it, but they did not populate it and neglected it. Ibn Abi Hatim elaborated here with what is the gist of it.

Fath al-Qadir

Then the Almighty enumerated their ugliness as a rebuke to them, saying: 66- **My verses were recited to you**, meaning in this world, and they are the verses of the Qur'an, **but you turned back on your heels**, meaning you went back behind you. The root of *backsliding* is to go backwards, and from this is the saying of the poet:

They claimed to be on the right path, but I turned back.

Here it is a metaphor for turning away from the truth. Ali bin Abi Talib read **ala adbarkum** instead of **ala tankasoona** with a damma on the kaf. **ala tankasoona** is related to *tankasoona* or related to an omitted word that was a state of the subject of *tankasoona*.

Tafsir al-Baghawi

66. **My verses were recited to you**, meaning the Qur'an, **but you turned back on your heels**, turning back, lagging behind in faith.

Tafsir al-Baidawi

66- **My verses were recited to you**, meaning the Qur'an. **But you turned back on your heels**, turning away and turning away from hearing them, believing them, and acting upon them. Turning back means going backwards.

Surat al-Mu'minin 23:67

Arrogantly, you spend the night there, neglecting it.

Tafsir al-Jalalayn

67 - *arrogant* about believing **in it** meaning in the House or the Sanctuary, that they are its people in security unlike the rest of the people in their places *Samarra* a state, meaning a group talking at night around the House **you abandon** from the triliteral you leave the Qur'an and from the quadriliteral, meaning you say other than the truth about the Prophet and the Qur'an

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Saeed bin Jubair, who said: The Quraysh used to spend the night around the House, but they did not circumambulate it, and they were proud of it. So God revealed, arrogantly, spending the night around it, ignoring it.

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They are arrogant about it, staying up late.**

Tafsir al-Qurtubi

And *arrogant* is a state, and the pronoun in *it*, the majority said: It refers to the sanctuary or the mosque or the city which is Mecca, even if it was not mentioned before because of its fame in the matter, i.e. they say we are the people of the sanctuary so we do not fear. It was said: The meaning is that they believe in themselves that they have the greatest rights over people and homes due to the mosque and the sanctuary, so they are arrogant because of that, and arrogance is not from the truth. A group said: The pronoun refers to the Qur'an from where the verses were mentioned, and the meaning is: Hearing my verses causes you arrogance and tyranny, so do not believe in it. Ibn Atiyyah said: This is a good statement. An-Nahhas: The first statement is better, and the meaning is: They boast about the sanctuary and say we are the people of the sanctuary of God Almighty.

The Almighty's saying: **Samarra, you are deserted.** There are four issues in it:

The first: The Almighty's saying: **Samarra tahjiroon** "Samarra" is in the accusative case as a state, and its meaning is *talking* and it is a group of people talking at night. It is taken from *samar* which is the shadow of the moon, and from it is **samra colour** and they used to talk around the Kaaba in the *samra* of the moon, so talking was named after it. Al-Thawri said: The shadow of the moon is called *samar*, and from it is *samra* in colour, and it is called *fakht*, and from it is said *fakhatah*. Abu Raja' read *samar* which is the plural of *samir*, as he said:

Don't you see the dark-skinned people and my condition?

In the hadith of Qaylah: If her husband comes from the Samir, meaning from the people who stay up late at night, it is a singular noun with the meaning of a group, like the Hadir, which is the people who come to the water, and the Baqir is the plural of cows, and the Jamil is the plural of camels, male and female, and from this is the saying of the Almighty: **Then We bring you out as children** (al-Hajj 22:5), meaning children. It is said: a people of Samr, Samr, and Samir, and its meaning is staying up late at night, taken from Samr, which is what falls on the trees from the moonlight. Al-Jawhari said: the Samir is also the Samar, and they are the people who stay up late, just as the pilgrim is called Hajjaj, and the poet said:

And Samer spent a long time having fun and chatting

It is as if he named the place where people gather to chat. It was said: He used the word Samir, which means chatting, because it was used in the place of time, like the poet's saying:

Without them, if you come to them for a night of singing, the singing of the female singers and a gathering they will be overwhelmed with

He said: *Samra*, because its meaning is: If you come to them at night, you will find them chatting. Sameer's sons are: night and day, because he chats during them. It is said: I will never do it as long as Sameer's sons chat. It is also said: Sameer is time, and he built it night and day. I will not do it as-samr and the moon, meaning as long as people chat on a moonlit night. I will not do it as-samir al-layali. Al-Shanfari said:

There I do not hope for a life that pleases me, a night owl covered in crimes

As-Sammar **with the fat-ha** means thin milk. The Arabs used to sit and chat, and this made it necessary for them to know the stars, because they would sit in the desert and see the risings from the setting. The Quraysh used to sit around the Kaaba in gatherings about their falsehoods and disbelief, so God criticized them for that. And *tahjaroon* is read with a damma on the ta' and a kasra on the jim from ahjara, if he spoke obscenely. And with the nasb on the ta' and a damma on the jim from hajar al-marid if he raved. Its meaning is: they speak obsessively and badly about the Prophet, may God bless him and grant him peace, and about the Quran, according to Ibn Abbas and others.

Second: Saeed bin Jubair narrated on the authority of Ibn Abbas who said: He disliked staying up late when this verse was revealed: **Staying up late at night, ignoring it**, meaning that God Almighty condemned people who stay up late in disobedience to God Almighty, either in delirium or in harm's way. Al-A'mash used to say: If you see an old man who has not written down a hadith, slap him, for he is one of the old men of the moon, meaning that they gather on moonlit nights and talk about the days of the caliphs and princes, and none of them know how to perform ablution for prayer.

Third: Muslim narrated on the authority of Abu Barzah who said:

"The Prophet (peace and blessings of God be upon him) used to delay the Isha prayer until a third of the

Arrogantly, you spend the night there, neglecting it.

night and disliked sleeping before it,” and the hadith after it. Scholars said: As for disliking sleeping before it, it is so that he does not miss all of its time or the best time. That is why Omar said: **Whoever sleeps, may his eyes not sleep**, three times. Among those who disliked sleeping before it were Omar, his son Abdullah, Ibn Abbas, and others. This is the school of Malik. Some of them permitted it, including Ali, Abu Musa, and others. This is the school of Kufic scholars. Some of them stipulated that someone should be with him to wake him up for prayer. A similar hadith was narrated from Ibn Omar, and Al-Tahawi agreed with him. As for disliking talking after it, it is because the prayer has expiated his sins, so he sleeps in peace, and the book has concluded its page with worship. If he stays up late and talks, he will fill it with obsession and make its conclusion idle talk and falsehood. This is not the action of the believers. Also, staying up late in conversation is a reason for sleep to overcome him at the end of the night, so he sleeps through the night prayer at the end of the night, and he may sleep through the Fajr prayer. It has been said: It is disliked to stay up late after that, because Jabir ibn Abdullah narrated that the Messenger of God, may God bless him and grant him peace, said:

“Beware of chatting after a person has calmed down, for none of you knows what God the Almighty is spreading among His creation. Close the doors, tie up the water skins, cover the vessels, and put out the lamps.” It was narrated on the authority of Omar that he used to beat people for talking after dinner, and he would say: Chatting at the beginning of the night and sleeping at the end! Give your book a break. It was even narrated on the authority of Ibn Omar that he said:

Whoever recites a verse of poetry after the evening prayer, his prayer will not be accepted until morning. Shaddad ibn Aws attributed it to the Prophet, may God bless him and grant him peace. It has been said that the wisdom behind the dislike of talking after it is that God Almighty made the night a place of rest, i.e. one rests in it. So if a person talks during it, he has made it during the day, which is the place of livelihood. It is as if he intended to contradict the wisdom of God Almighty upon which He directed His existence, as He said: **And it is He who made for you the night as clothing and sleep as rest and made the day for resurrection.** (al-Furqan 25:47)

Fourth: This dislike is specific to what is not from the category of closeness, remembrances, teaching knowledge, and chatting with family about knowledge and teaching interests and the like. There is what was reported from the Prophet (peace and blessings of God be upon him) and the early Muslims that indicates the permissibility of that, and even its desirability.

Al-Bukhari said: **Chapter on chatting about jurisprudence and goodness after the evening meal** and he mentioned that Qura bin Khalid said: We waited for Al-Hasan to come to us until he came close to the time of his standing, so he came and said: These are our neighbours who have invited us. Then he said: Anas said: We waited for the Messenger of God (peace and blessings of God be upon him) one

night until it was half the night, so he came and prayed, then he addressed us and said: The people have prayed and you have not ceased to be in prayer as long as you wait for the prayer.) Al-Hasan said: The people will not cease to be in goodness as long as they wait for goodness. He said: **Chapter on chatting with guests and family** and he mentioned the hadeeth of Abd al-Rahman bin Abi Bakr that the companions of the Suffa were poor... The hadeeth was also narrated by Muslim. There is a well-known report about guarding the borders and protecting the armies at night of great reward and great recompense. A sentence of this has already been mentioned at the end of **Al Imran**, and all praise is due to God alone.

Tafsir Ibn Kathir

God Almighty says, informing about His justice in His law for His servants in this world, that He does not burden a soul beyond its capacity, that is, except what it can bear and carry, and that on the Day of Resurrection He will hold them accountable for their deeds that He has written for them in a written book from which nothing is lost. For this reason He said: **And with Us is a Book that speaks the truth**, meaning the Book of deeds, **and they will not be wronged**, meaning they will not be deprived of any good. As for the bad deeds, He pardons and forgives many of them for His believing servants. Then He said, denouncing the infidels and polytheists of Quraysh 106: **Rather, their hearts are in heedlessness**, meaning in heedlessness and misguidance, **from this**, meaning the Qur'an that He revealed to His Messenger, may God bless him and grant him peace.

And His statement: **And for them are deeds other than that, which they are doing**. Al-Hakam bin Abaan said, on the authority of Ikrimah, on the authority of Ibn Abbas, **And for them are deeds**, meaning evil deeds other than that, meaning polytheism, **which they are doing**. He said: They must do them. This is how it was narrated on the authority of Mujahid, Al-Hasan, and others. And others said, **And for them are deeds other than that, which they are doing**, meaning evil deeds have been written for them, which they must do before their death, without a doubt, so that the word of punishment will be fulfilled upon them. Something similar to this was narrated on the authority of Muqatil bin Hayyan, Al-Suddi, and Abd Al-Rahman bin Zaid bin Aslam, and it is apparent, strong, and good. We have already mentioned in the hadith of Ibn Masoud: “By Him besides Whom there is no god, a man may do the deeds of the people of Paradise until there is only an arm's length between him and it, then the writing overtakes him and he does the deeds of the people of Hell and enters it.”

And His statement: **Until when We seize their affluent ones with punishment, at once they cry out** means until when their affluent ones, who are the ones who are comfortable in this world, come to God's punishment, wrath and vengeance upon them, **at once they cry out** meaning they scream and cry out as God the Almighty said: “And leave Me and the deniers, the

possessors of ease, and give them respite for a little. Indeed, with Us are shackles and a blazing Fire” 19:20. And God the Almighty said: **How many generations before them have We destroyed when they cried out, but there was no time for escape 19:20.** And His statement: **Do not cry out today, for you will not be helped by Us** means no one will protect you from what has befallen you, whether you cry out or remain silent. There is no escape, no escape, and no burden. The matter is necessary and the punishment is obligatory. Then He mentioned their greatest sins, saying: **My verses were recited to you, but you were turning back on your heels** meaning if you were called upon, you refused, and if you were asked, you refused. “That is because when God alone is called upon, you disbelieve, and if partners are associated with Him, you believe. So the judgment belongs to God, the Most High, the Grand.”

His statement: **arrogantly, staying up late and talking nonsensically** has two interpretations. **One of them** is that arrogant is a state of them when they turn away from the truth and reject it out of arrogance towards it and contempt for it and its people. So based on this pronoun in *bihi* there are three interpretations. **One of them** is that it is the sanctuary, i.e. Mecca, and they were blamed because they used to stay up late there talking nonsensically. **The second** is that it is a pronoun for the Qur'an, and they used to stay up late and mention the Qur'an nonsensically: it is magic, it is poetry, it is divination, and other false statements. **The third** is that it is Muhammad, may God bless him and grant him peace, whom they used to mention in their evening conversations with corrupt statements, and they used to give him false examples, such as that he was a poet, a soothsayer, a magician, a liar, or a madman. All of that is false. Rather, he is the servant and messenger of God whom God made victorious over them and brought them out of the sanctuary, humiliated and disgraced. It was said that what is meant by his saying: **arrogant about it** is that they boast about the House and believe that they are its guardians, but they are not, as al-Nasa'i said in the interpretation in his Sunan: Ahmad ibn Sulayman told us, Abdullah told us, on the authority of Isra'il, on the authority of Abd al-A'la, that he heard Sa'id ibn Jubayr narrating on the authority of Ibn Abbas that he said: He disliked staying up late when this verse was revealed: **arrogant about it, spending time in idle chatter**, so he said: arrogant about the House, saying: We are its people, spending time in idle chatter. He said: They were arrogant and spent time in it, but they did not populate it and neglected it. Ibn Abi Hatim elaborated here with what is the gist of it.

Fath al-Qadir

67- **arrogant to it** The pronoun in it refers to the ancient house, and it was said to the sanctuary, and what justified the omission before mentioning it is their fame for arrogance towards it and their pride in its guardianship and performing it, and they used to say: No one will prevail over us because we are the people of the sanctuary and its servants. And this is what the majority of commentators agreed with. And it was said that the pronoun refers to the Qur'an. And the meaning is: that listening to it causes them arrogance and

tyranny so they do not believe in it. Ibn Atiyah said: This is a good statement. And An-Nahhas said: The first statement is more appropriate and it is explained by what we mentioned. So according to the first statement, it would be related to arrogant, and according to the second, it would be related to **staying up late** because they used to gather around the house at night to stay up late, and most of their staying up late was to mention the Qur'an and criticize it, and the night owl is like the one present in the application of the plural. Al-Wahidi said: As-Sāmir is a group who chat at night: that is, they talk. It is possible that it is related to his saying: **You chatter**. And hajar with the fathah is idhyan: that is, you chatter idly about the Qur'an. It is possible that it is from hajar with the damma, which is obscenity. Ibn Mas'ud, Ibn Abbas, Ibn Omar, and Abu Haywah read samran with the damma of the seen and the fathah of the doubled meem. Zaid bin Ali and Abu Raja read samārān, and this reading was narrated from Ibn Abbas. The accusative of sāmiran is in the state either from the agent of tankasūn, or from the pronoun in mustakbireen. It was said that it is a source that came in the form of the agent. It is said the people of sāmir, and from it the saying of the poet:

As if there was no companion between Al-Hujun and Al-Safa, and no one spent the evening in Mecca

Al-Raghib said: It is also said Samer and Samar, Samar and Samaroon. The majority read *tahjaroon* with a fatha on the double taa' from above and a damma on the jim. Nafi' and Ibn Muhaisin read with a damma on the taa' and a kasra on the jim from ahjar: meaning he spoke obscenely. Zaid bin Ali, Ibn Muhaisin and Abu Nahik read with a damma on the taa' and a fatha on the haa' and a kasra on the jim with a shaddah, the present tense of hajar with a shaddah. Ibn Abi Asim read like the majority except that it is with a yaa' below, and there is a shift in it.

Al-Faryabi, Ahmad, Abd ibn Humayd, Al-Tirmidhi, Ibn Majah, Ibn Abi Al-Dunya in Na't Al-Kha'ifeen, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Aisha that she said: I said, O Messenger of God, does God's statement, **And those who give what they give while their hearts are fearful** refer to a man who steals, commits adultery and drinks alcohol, yet fears God? He said, **No, but rather it refers to a man who fasts, gives charity and prays, yet fears God that He will not accept it from him**. Ibn Abi Al-Dunya, Ibn Jarir, Ibn Al-Anbari in Al-Masahif, Ibn Jarir and Ibn Mardawayh narrated on the authority of Abu Hurayrah that Aisha said: O Messenger of God, and he mentioned something similar. Abd Al-Razzaq narrated on the authority of Ibn Abbas regarding his statement, **And those who give what they give** he said: They give what they give. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority regarding his statement, **And their hearts are fearful** he said: They act while fearing. Al-Faryabi and Ibn Jarir narrated on the authority of Ibn Umar, **And those who give what they give**, he said: Zakat. Saeed bin Mansour, Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Aisha, **And those who give what they give**, she said: They are those who fear God and obey Him. Abd bin Hamid

Arrogantly, you spend the night there, neglecting it.

narrated on the authority of Ibn Abi Malekah, he said: Aisha said: For this verse to be as I recite it is dearer to me than red camels. Ibn Abbas said to her: What is it? She said: **Those who give what they give**, and we have already mentioned its recitation and meaning. Saeed bin Mansour and Ibn Mardawayh narrated on her authority, on the authority of the Prophet, may God bless him and grant him peace, that he recited, **And those who give what they give**, shortened from coming. Saeed bin Mansour, Ahmad, Abdul bin Hameed, Al-Bukhari in his history, Ibn Al-Mundhir, Ibn Abi Shaybah, Ibn Al-Anbari in Al-Masahif, Al-Daraqutni in Al-Afrad, Al-Hakim who authenticated it, and Ibn Mardawayh narrated on the authority of Ubaid bin Umar that he asked Aisha how the Messenger of God (peace be upon him) used to recite this verse: **And those who give what they give**? She said: Which of the two is more beloved to you? I said: By the One in Whose Hand is my soul, one of them is more beloved to me than the whole world and everything in it. She said: Which of the two? I said: **Those who give what they give** She said: I bear witness that the Messenger of God (peace be upon him) used to recite it like this, and it was revealed like this, but the spelling is a letter. In its chain of transmission is Ismail bin Ali, who is weak. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the statement: **Those are the ones who hasten to good deeds and are the foremost in them** He said: Happiness from God has preceded them. And Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding this statement: **Rather, their hearts are in a state of overflow from this**, meaning by overflow disbelief and doubt, **and they have deeds other than that**, meaning evil deeds other than polytheism, **which they are doing**, he said: They must do them. And Al-Nasa'i narrated on his authority: **Until, when We seize their affluent ones with punishment**, he said: They are the people of Badr. And Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority regarding his statement: **When they cry out**, he said: They are calling for help. And regarding his statement: **Then you were turning back on your heels**, he said: You were turning away. And regarding his statement: **Staying up late at night**, he said: You stay up late at night around the House and talk nonsense. And Ibn Jarir and Ibn Abi Hatim also narrated on his authority: **Staying up late at night**, he said: The Quraysh used to gather in circles talking around the House. Ibn Abi Shaybah, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on his authority that the Messenger of God (may God bless him and grant him peace) used to recite, **arrogantly spending their evenings in idle talk**. He said: The polytheists used to spend their evenings in idle talk with the Messenger of God (may God bless him and grant him peace). Al-Nasa'i, Ibn Abi Hatim, al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: He disliked spending their evenings in idle talk when this verse was revealed, **arrogantly spending their evenings in idle talk**.

Tafsir al-Baghawi

67. **Arrogant to it**, they differed about this metaphor, the most apparent of the sayings is that it refers to the Sacred House as a metaphor for something not mentioned, that is: arrogant and proud of the Sacred House, and their pride in it is that they used to say we are the people of the sanctuary of God and the neighbors of His House, so no one can prevail over us, and we do not fear anyone, so they feel safe in it while the rest of the people are in fear, this is the saying of Ibn Abbas and Mujahid, and a group, and it was said: **(Arrogant to it)** meaning: in the Qur'an, so they did not believe in it. The first is more apparent, what is meant by it is the sanctuary, *Samiran*, accusative case in the state, that is, they stay up late at night in their gatherings around the House, and he used the singular form of samiran which means staying up late because it was used in place of time, he meant that you leave at night. It was said: It is a singular noun, and its meaning is gathering, like His saying: **Then We will bring you out as children** (al-Hajj 22:5), **You abandon**, Nafi' read (*Tahjiroon*) with a damma on the ta' and a kasra on the jim from ijhar, which is obscene speech: meaning: you are obscene and say indecency. It was mentioned that they used to curse the Prophet, may God bless him and grant him peace, and his companions. The others read (*Tahjiroon*) with a fatha on the ta' and a damma on the jim, meaning: you turn away from the Prophet, may God bless him and grant him peace, and from faith and the Qur'an, and you reject them. It was said: It is from hajar, which is ugly speech. It is said that he abandoned yahjar hajar if he said something other than the truth. It was said: You mock and say what you do not know, from their saying: A man abandoned in his sleep, if he raved.

Tafsir al-Baidawi

67- **Arrogant towards it** The pronoun refers to the house and the desire of their arrogance and their pride that it is its foundation made it unnecessary to mention it previously, or to My verses, for they mean My Book and the Baa is related to *Arrogant* because it means denying, or because their arrogance towards the Muslims occurred because of listening to him or because of his saying: *Samara* meaning you stay up late mentioning the Qur'an and criticizing it, and it is originally a source that came in the form of the agent like the consequence, and the word *Samaraan* is the plural of *Samir* "Tahjaroon from Hijr with the fat-ha, either meaning severance or delirium, meaning you turn away from the Qur'an or rave about it or Hijr with the damma meaning obscenity, and the second is supported by the reading of Nafi' Tahjaroon from Ahjar and it was read Tahjaroon" with exaggeration.

Surat al-Mu'minin 23:68

Have they not pondered the Word, or has there come to them that which did not come to their forefathers of old?

Tafsir al-Jalalayn

68 - **Have they not pondered** its original form is tadabbaru, so the ta' was assimilated into the dal **the saying** meaning the Qur'an indicating the truthfulness of the Prophet **or has there come to them that which did not come to their forefathers of old**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Did these polytheists not ponder God's revelation and His words, so that they would know the lessons in them, and recognize God's arguments with which He argued against them? **Or did there come to them that which did not come to their forefathers?** He says: Or did there come to them something that did not come to their forefathers before them, so they were arrogant about it and turned away, for messengers had come before them, and books were sent down with them. It may be possible that *umm* in this context means: Rather, so the interpretation of the statement would be: Did they not ponder the statement? Rather, there came to them that which did not come to their forefathers, so they abandoned that pondering and turned away from it, since that was not the case among their forefathers before them. It was reported from Ibn Abbas in a similar statement 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 Ikrimah, on the authority of Ibn Abbas, regarding his statement, **Have they not pondered the Word, or has there come to them that which did not come to their forefathers of old?** He said: By my life, what did come to them that did not come to their forefathers of old, but has there not come to them that which did not come to their forefathers of old?

And His statement, **Or did they not recognize their Messenger?** God Almighty says: Or did these deniers not recognize Muhammad, and that he was one of the people of truthfulness and trustworthiness, so they deny him? He says: So they deny his statement, or did they not recognize him as truthful, and they argue that they do not know him. God Almighty says: So how can they deny him when they know him among them as truthful and trustworthy! **Or do they say that Muhammad is crazy?** He says: Do they say that Muhammad is crazy, so he speaks what has no meaning and is not understood, and does not know what he is saying? **Rather, he brought them the truth** of speech that has no meaning, is not rational, and is not understood, and what Muhammad brought them is the wisdom than which there is no wiser, and the truth whose truth is not hidden from anyone with sound

nature, so how can it be said: It is the speech of a madman. And His statement, **And most of them are averse to the truth**, God Almighty says: It is not that these infidels did not know Muhammad to be truthful, nor that Muhammad is insane in their view. Rather, they knew him to be truthful and correct in what he said and in what he called them to. But most of them are averse to submitting to the truth, and are angry with the followers of Muhammad, out of envy of him, aggression against him, and arrogance on earth.

Tafsir al-Qurtubi

The Almighty said: **Have they not pondered the Word?** meaning the Qur'an, and it is like the Almighty's saying: **Do they not then ponder the Qur'an?** (al-Nisa 4:82). The Qur'an was called a Word because it was addressed to them. **Or has there come to them that which did not come to their forefathers of old?** So they denied it and turned away from it. It was said: *Or* means *rather*, meaning rather, rather what came to them was something that their forefathers had not known, so they denied it and abandoned pondering it. Ibn Abbas said: It was said: The meaning is, or has there come to them security from the punishment, which is something that did not come to their forefathers of old, so they abandoned the Most Honored.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for not understanding the Noble Qur'an, pondering it, and turning away from it, even though they were singled out for this Book, which God did not send down to a Messenger more perfect or noble than it, especially their fathers who died in the Age of Ignorance, when no Book reached them and no warner came to them. It was appropriate for them to meet the blessing that God bestowed upon them by accepting it, thanking it, understanding it, and acting in accordance with it day and night, as the noble ones among them did, who converted to Islam and followed the Messenger, may God bless him and grant him peace, and who was pleased with them. Qatada said, **Have they not pondered the Word?** By God, they find in the Qur'an a deterrent against disobeying God if the people pondered it and understood it, but they took what was ambiguous in it, and thus they perished. Then he said, denying the unbelievers of Quraysh 106: **Or do they not know their Messenger, so they deny him?** That is, do they not know Muhammad, his truthfulness, his honesty, and his integrity with which he was raised among them? That is, are they able to deny that and boast about it? For this reason, Ja'far ibn Abi Talib, may God be pleased with him, said to the Negus, the King of Abyssinia: O King, God has sent among us a Messenger whose lineage, truthfulness, and honesty we know. And thus Al-Mughira ibn Shu'ba said to the deputy of Kisra when he confronted them, and thus Abu Sufyan Sakhr ibn Harb said to the King of the Romans, Heraclius, when he asked him and his companions about the characteristics of the Prophet,

Have they not pondered the Word, or has there come to them that which did not come to their forefathers of old?

may God bless him and grant him peace, his lineage, his truthfulness, and his honesty, and they were still unbelievers who had not converted to Islam, and despite this, they could not do anything but tell the truth, so they admitted that. And His statement: **Or do they say that he is crazy?** recounts the polytheists' statement about the Prophet, may God bless him and grant him peace, that he fabricated the Qur'an, meaning that he invented it on his own, or that he was mad and did not know what he was saying. He informed us about them that their hearts did not believe in him, and they knew the falsehood of what they said about the Qur'an, for God's words had come to them that which was unbearable and unanswerable, and He had challenged them and all the people of the earth to produce something like it if they were able, but they would never be able to do so. For this reason He said: **Rather, he has brought them the truth, but most of them, to the truth, are averse.** It is possible that this is a circumstantial sentence, meaning in the state of most of them hating the truth, and it is possible that it is a new, informative sentence, and God knows best.

Qatada said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, met a man and said to him, **Convert to Islam.** The man said, **You are calling me to do something that I am reluctant to do.** The Prophet of God, may God bless him and grant him peace, said, **Even if I am reluctant.** He mentioned to us that he met a man and said to him, **Become a Muslim,** and that made him ascend, and he was hard on him. So the Prophet of God, may God bless him and grant him peace, said to him, **What do you think, if you were on a rough and difficult road, and you met a man whose face and lineage you knew, and he called you to a wide and easy road, would you follow him?** He said, **Yes.** He said, **By the One in Whose Hand is the soul of Muhammad, you would be on a road more difficult than that if you were on it, and I would call you to an easier path than that if you were called to it.** And he mentioned to us that the Prophet of God, may God bless him and grant him peace, met a man and said to him, **Become a Muslim,** and that made him ascend, and the Prophet of God, may God bless him and grant him peace, said to him, **What do you think, if there were two young men, one of whom would tell you the truth when he spoke to you, and if you entrusted him with something, he would fulfill it?** So he said to him, **What do you think, if there were two young men, one of whom would tell you the truth when he spoke to you, and if you entrusted him with something, he would fulfill it?** Would he be more beloved to you, or my young man who would lie to you when he spoke to you, and if you entrusted him with something, he would betray you?" He said, **Rather, my young man who would tell me the truth when he spoke to me, and if you entrusted him with something, he would fulfill it.** So the Prophet of God, may God bless him and grant him peace, said, **That is how you are with your Lord.**

And His statement: **And if the truth had followed their desires, the heavens and the earth and whoever is in them would have been ruined.** Mujahid, Abu Salih and

As-Suddi said: The truth is God, the Almighty, and what is meant is if God had responded to their desires and legislated matters according to that, the heavens and the earth and whoever is in them would have been ruined, meaning their desires would have been corrupted and differed, as He informed us about their statement: **Why was this Qur'an not sent down to a great man from the two cities?** Then He said: **Do they apportion the mercy of your Lord?** And God, the Almighty, said: "Say: If you possessed the treasures of the mercy of my Lord, then you would have withheld them for fear of spending." And God, the Almighty, said: **Or do they have a share in the kingdom? Then they would not give the people even a speck on a date stone?** In all of this, the helplessness of the servants and the differences in their opinions and desires are made clear, and that He, the Almighty, is perfect in all His attributes, sayings, actions, law, destiny and management of His creation. He is exalted and sanctified, for there is no god but Him and no lord but Him. For this reason He said: **Rather, We have brought them their message,** meaning the Qur'an, **but from their message they turn away.**

And His statement: **Or do you ask them for a payment?**

Al-Hasan said: A wage. Qatada said: A reward. **The reward of your Lord is better.** That is, you do not ask them for a wage, nor a reward, nor anything for your calling them to guidance, but rather you are in that seeking a great reward from God, as He said: "Say: I do not ask you for any payment - it is yours. My reward is only from God." And He said: "Say: I do not ask you for it any payment, nor am I of the pretenders." And He said: "Say: I do not ask you for it any payment except love for the relatives." And He said: "And there came from the farthest part of the city a man, running. He said: O my people, follow the messengers. Follow those who do not ask you for a payment."

And His saying: "And indeed, you are inviting them to a straight path. And indeed, those who do not believe in the Hereafter are deviating from the path." Imam Ahmad said: Hasan bin Musa told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, "That the Messenger of God, may God bless him and grant him peace, was visited in a dream by two angels. One of them sat at his feet and the other at his head. The one at his feet said to the one at his head: Give an example of this one and his nation. He said: The example of this one and his nation is like that of a group of travelers who have reached the top of a desert, and they have no provisions with which to cross the desert or return. While they were like that, a man in a rich garment came to them and said: Tell me, if I lead you to lush meadows and fertile ponds, will you follow me? They said: Yes. He said: So he set off with them and led them to lush meadows and fertile ponds, and they ate and drank and became fat. He said to them: Did I not find you in that state? So, if I come to you with lush meadows and fertile ponds, will you follow me? They said, "Yes." He said, **Before you are meadows more lush than these and ponds more fertile than these, so**

follow me. A group said, By God, he has spoken the truth, so we will follow him. A group said, We are satisfied with this and will remain on it.

Al-Hafiz Abu Ya'la al-Mawsili said: Zuhair told us, Yunus ibn Muhammad told us, Ya'qub ibn 'Abdullah al-Ash'ari told us, Hafs ibn Hamid told us, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, on the authority of 'Umar ibn al-Khattab, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am holding you by your belts, 'Come away from the Fire, come away from the Fire.' But you will overcome me, rushing into it like butterflies and locusts rush. I am about to send your belts, and I will be your leader at the Cistern. You will come to me together and separately. I will recognize you by your features and names, just as a man recognizes a stranger among his camels. He will lead you to the right and to the left. So I will call upon the Lord of the Worlds, that is, the Lord of my people, that is, the Lord of my nation, and it will be said: 'O Muhammad, you do not know what they innovated after you. They used to walk backwards after you. So I will recognize one of you who will come on the Day of Resurrection carrying a sheep that bleated and calling out: 'O Muhammad, O Muhammad.' I will say: 'I have no power over you from God. You have conveyed the message.' And I will recognize one of you who will come..." On the Day of Resurrection, he will carry a camel that will roar and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. I will know one of you who will come on the Day of Resurrection carrying a horse that will neigh and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. I will know one of you who will come on the Day of Resurrection carrying a leather water skin and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. Ali ibn al-Madini said: This hadith has a good chain of transmission, except that Hafs ibn Hamid is unknown. I do not know of anyone who narrated from him other than Yaqub ibn Abdullah al-Ash'ari al-Qummi. I said Rather, Ash'ath ibn Ishaq also narrated from him, and Yahya ibn Ma'in said about him: Salih, and al-Nasa'i and Ibn Hibban authenticated him.

His saying: **And indeed, those who do not believe in the Hereafter are deviating from the path.** That is, they are unjust, unjust, and deviant. The Arabs say: So-and-so has deviated from the path if he has strayed from it. And His statement: **And if We had mercy on them and removed the harm that is upon them, they would have persisted in their transgression, wandering blindly.** The Almighty informs us about the severity of their disbelief, that if He had removed the harm from them and made them understand the Qur'an, they would not have submitted to Him nor would they have persisted in their disbelief, stubbornness and transgression, as the Almighty said: "And if God had known any good in them, He would have made them hear. And if He had made them hear, they would have turned away, averse." And He said: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the

believers?' Rather, what they concealed before will become apparent to them. And if they were sent back, they would return to what they were forbidden, and indeed, they are liars. And they will say, 'There is nothing but our worldly life, and we will not be resurrected.'" This is from the aspect of His Almighty's knowledge of what will not be, and if it were, how it would be. Ad-Dahhak said on the authority of Ibn Abbas: Everything that has the word *if* in it is something that will never be.

Fath al-Qadir

His statement: 68- **Have they not pondered the Word?** God Almighty explained that the reason for their rushing to disbelief is one of these four matters: The first is the lack of pondering the Qur'an, for if they had pondered its meanings, its truthfulness would have become clear to them and they would have believed in it and in what is in it. The hamza is for denial and the fa' is for conjunction with an implied meaning: that is, they did what they did but did not ponder. What is meant by the word is the Qur'an, and similar to it is **Do they not ponder the Qur'an?** The second is His statement: **Or has there come to them that which did not come to their forefathers of old?** The word *am* is the disconnected one: that is, rather there came to them from the Book that which did not come to their forefathers of old, so that was the reason for their denial of the Qur'an. The purpose is to establish that no Messenger came to their forefathers of old, and that is why they denied it. Similar to it is His statement: **That you may warn a people whose forefathers were not warned.** It was said that messengers came to their forefathers whom God sent to them. As is the way of God, the Most High, in sending messengers to His servants, these people knew that, so how could they deny this Qur'an? It was said that the meaning is: Or did there come to them a security from the punishment of God that did not come to their forefathers, such as Ishmael and those after him?

Tafsir al-Baghawi

68. **Have they not pondered**, that is, pondered, **the statement**, meaning: what came to them of the statement, which is the Qur'an, so that they would know what evidence it contains of the truthfulness of Muhammad, may God bless him and grant him peace, **Or has there come to them that which did not come to their forefathers of old?** So they denied, meaning that We had sent messengers before them to their people, and thus We sent Muhammad, may God bless him and grant him peace, to them. It was said: (*Or*) means rather, meaning: there came to them that which did not come to their forefathers of old, and that is why they denied.

Tafsir al-Baidawi

68- **Have they not pondered the Word** meaning the Qur'an to know that it is the truth from their Lord with the miraculousness of its wording and the clarity of its

Surat al-Mu'minun 23:68

Have they not pondered the Word, or has there come to them that which did not come to their forefathers of old?

meaning. **Or has there come to them that which did not come to their forefathers of old** of the Messenger and the Book, or of security from the punishment of God Almighty so that they did not fear as their forefathers of old feared, such as Ishmael and his descendants, so they believed in Him and in His Book and His Messengers and obeyed Him.

Surat al-Mu'minin 23:69

Or do they not recognize their Messenger, so they deny him?

Tafsir al-Jalalayn

69 - Or do they not recognize their Messenger, so they deny him?

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Or did they not recognize their Messenger, so they deny him?**

Tafsir al-Qurtubi

The Arabs use this to mean stopping and denouncing, so they say: **Is good more beloved to you than evil?** meaning you have been informed of evil, so avoid it. They knew their Messenger and that he was a man of truthfulness and trustworthiness, so in following him there is salvation and goodness, were it not for hardship. Sufyan said: Yes! They knew him, but they envied him!

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for not understanding the Noble Qur'an, pondering it, and turning away from it, even though they were singled out for this Book, which God did not send down to a Messenger more perfect or noble than it, especially their fathers who died in the Age of Ignorance, when no Book reached them and no warner came to them. It was appropriate for them to meet the blessing that God bestowed upon them by accepting it, thanking it, understanding it, and acting in accordance with it day and night, as the noble ones among them did, who converted to Islam and followed the Messenger, may God bless him and grant him peace, and who was pleased with them. Qatada said, **Have they not pondered the Word?** By God, they find in the Qur'an a deterrent against disobeying God if the people pondered it and understood it, but they took what was ambiguous in it, and thus they perished. Then he said, denying the unbelievers of Quraysh 106: **Or do they not know their Messenger, so they deny him?** That is, do they not know Muhammad, his truthfulness, his honesty, and his integrity with which he was raised among them? That is, are they able to deny that and boast about it? For this reason, Ja'far ibn Abi Talib, may God be pleased with him, said to the Negus, the King of Abyssinia: O King, God has sent among us a Messenger whose lineage, truthfulness, and honesty we know. And thus Al-Mughira ibn Shu'ba said to the deputy of Kisra when he confronted them, and thus

Abu Sufyan Sakhr ibn Harb said to the King of the Romans, Heraclius, when he asked him and his companions about the characteristics of the Prophet, may God bless him and grant him peace, his lineage, his truthfulness, and his honesty, and they were still unbelievers who had not converted to Islam, and despite this, they could not do anything but tell the truth, so they admitted that. And His statement: **Or do they say that he is crazy?** recounts the polytheists' statement about the Prophet, may God bless him and grant him peace, that he fabricated the Qur'an, meaning that he invented it on his own, or that he was mad and did not know what he was saying. He informed us about them that their hearts did not believe in him, and they knew the falsehood of what they said about the Qur'an, for God's words had come to them that which was unbearable and unanswerable, and He had challenged them and all the people of the earth to produce something like it if they were able, but they would never be able to do so. For this reason He said: **Rather, he has brought them the truth, but most of them, to the truth, are averse.** It is possible that this is a circumstantial sentence, meaning in the state of most of them hating the truth, and it is possible that it is a new, informative sentence, and God knows best.

Qatada said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, met a man and said to him, **Convert to Islam.** The man said, **You are calling me to do something that I am reluctant to do.** The Prophet of God, may God bless him and grant him peace, said, **Even if I am reluctant.** He mentioned to us that he met a man and said to him, **Become a Muslim,** and that made him ascend, and he was hard on him. So the Prophet of God, may God bless him and grant him peace, said to him, **What do you think, if you were on a rough and difficult road, and you met a man whose face and lineage you knew, and he called you to a wide and easy road, would you follow him?** He said, **Yes.** He said, **By the One in Whose Hand is the soul of Muhammad, you would be on a road more difficult than that if you were on it, and I would call you to an easier path than that if you were called to it.** And he mentioned to us that the Prophet of God, may God bless him and grant him peace, met a man and said to him, **Become a Muslim,** and that made him ascend, and the Prophet of God, may God bless him and grant him peace, said to him, **What do you think, if there were two young men, one of whom would tell you the truth when he spoke to you, and if you entrusted him with something, he would fulfill it?** So he said to him, **What do you think, if there were two young men, one of whom would tell you the truth when he spoke to you, and if you entrusted him with something, he would fulfill it?** Would he be more beloved to you, or my young man who would lie to you when he spoke to you, and if you entrusted him with something, he would betray you?" He said, **Rather, my young man who would tell me the truth when he spoke to me, and if you entrusted him with something, he would fulfill it.** So the Prophet of God, may God bless him and grant him peace, said, **That is how you are with your Lord.**

And His statement: **And if the truth had followed their desires, the heavens and the earth and whoever is in them would have been ruined.** Mujahid, Abu Salih and As-Suddi said: The truth is God, the Almighty, and

Or do they not recognize their Messenger, so they deny him?

what is meant is if God had responded to their desires and legislated matters according to that, the heavens and the earth and whoever is in them would have been ruined, meaning their desires would have been corrupted and differed, as He informed us about their statement: **Why was this Qur'an not sent down to a great man from the two cities?** Then He said: **Do they apportion the mercy of your Lord?** And God, the Almighty, said: "Say: If you possessed the treasures of the mercy of my Lord, then you would have withheld them for fear of spending." And God, the Almighty, said: **Or do they have a share in the kingdom? Then they would not give the people even a speck on a date stone?** In all of this, the helplessness of the servants and the differences in their opinions and desires are made clear, and that He, the Almighty, is perfect in all His attributes, sayings, actions, law, destiny and management of His creation. He is exalted and sanctified, for there is no god but Him and no lord but Him. For this reason He said: **Rather, We have brought them their message, meaning the Qur'an, but from their message they turn away.**

And His statement: **Or do you ask them for a payment?** Al-Hasan said: A wage. Qatada said: A reward. **The reward of your Lord is better.** That is, you do not ask them for a wage, nor a reward, nor anything for your calling them to guidance, but rather you are in that seeking a great reward from God, as He said: "Say: I do not ask you for any payment - it is yours. My reward is only from God." And He said: "Say: I do not ask you for it any payment, nor am I of the pretenders." And He said: "Say: I do not ask you for it any payment except love for the relatives." And He said: "And there came from the farthest part of the city a man, running. He said: O my people, follow the messengers. Follow those who do not ask you for a payment."

And His saying: "And indeed, you are inviting them to a straight path. And indeed, those who do not believe in the Hereafter are deviating from the path." Imam Ahmad said: Hasan bin Musa told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, "That the Messenger of God, may God bless him and grant him peace, was visited in a dream by two angels. One of them sat at his feet and the other at his head. The one at his feet said to the one at his head: Give an example of this one and his nation. He said: The example of this one and his nation is like that of a group of travelers who have reached the top of a desert, and they have no provisions with which to cross the desert or return. While they were like that, a man in a rich garment came to them and said: Tell me, if I lead you to lush meadows and fertile ponds, will you follow me? They said: Yes. He said: So he set off with them and led them to lush meadows and fertile ponds, and they ate and drank and became fat. He said to them: Did I not find you in that state? So, if I come to you with lush meadows and fertile ponds, will you follow me? They said, "Yes." He said, **Before you are meadows more lush than these and ponds more fertile than these, so follow me.** A group said, **By God, he has spoken the truth, so we will follow him.** A group said, **We are satisfied with this and will remain on it.**

Al-Hafiz Abu Ya'la al-Mawsili said: Zuhair told us, Yunus ibn Muhammad told us, Ya'qub ibn 'Abdullah al-Ash'ari told us, Hafs ibn Hamid told us, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, on the authority of 'Umar ibn al-Khattab, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am holding you by your belts, 'Come away from the Fire, come away from the Fire. ' But you will overcome me, rushing into it like butterflies and locusts rush. I am about to send your belts, and I will be your leader at the Cistern. You will come to me together and separately. I will recognize you by your features and names, just as a man recognizes a stranger among his camels. He will lead you to the right and to the left. So I will call upon the Lord of the Worlds, that is, the Lord of my people, that is, the Lord of my nation, and it will be said: 'O Muhammad, you do not know what they innovated after you. They used to walk backwards after you. So I will recognize one of you who will come on the Day of Resurrection carrying a sheep that bleated and calling out: 'O Muhammad, O Muhammad. ' I will say: 'I have no power over you from God. You have conveyed the message. ' And I will recognize one of you who will come..." On the Day of Resurrection, he will carry a camel that will roar and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. I will know one of you who will come on the Day of Resurrection carrying a horse that will neigh and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. I will know one of you who will come on the Day of Resurrection carrying a leather water skin and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. Ali ibn al-Madini said: This hadith has a good chain of transmission, except that Hafs ibn Hamid is unknown. I do not know of anyone who narrated from him other than Yaqub ibn Abdullah al-Ash'ari al-Qummi. **I said** Rather, Ash'ath ibn Ishaq also narrated from him, and Yahya ibn Ma'in said about him: Salih, and al-Nasa'i and Ibn Hibban authenticated him.

His saying: **And indeed, those who do not believe in the Hereafter are deviating from the path.** That is, they are unjust, unjust, and deviant. The Arabs say: So-and-so has deviated from the path if he has strayed from it. And His statement: **And if We had mercy on them and removed the harm that is upon them, they would have persisted in their transgression, wandering blindly.** The Almighty informs us about the severity of their disbelief, that if He had removed the harm from them and made them understand the Qur'an, they would not have submitted to Him nor would they have persisted in their disbelief, stubbornness and transgression, as the Almighty said: "And if God had known any good in them, He would have made them hear. And if He had made them hear, they would have turned away, averse." And He said: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers?' Rather, what they concealed before will

become apparent to them. And if they were sent back, they would return to what they were forbidden, and indeed, they are liars. And they will say, 'There is nothing but our worldly life, and we will not be resurrected.'" This is from the aspect of His Almighty's knowledge of what will not be, and if it were, how it would be. Ad-Dahhak said on the authority of Ibn Abbas: Everything that has the word *if* in it is something that will never be.

Fath al-Qadir

And the third is his saying: 69- **Or did they not recognize their Messenger, so they deny him?** In this there is a transition and a shift from the rebuke as mentioned above to the rebuke in another way: that is, did they not recognize him for his trustworthiness and honesty, so they denied him? And it is known that they recognized him for that.

Tafsir al-Baghawi

69. **Or did they not recognize their Messenger, Muhammad, may God bless him and grant him peace, so they deny him,** Ibn Abbas said: Did they not know Muhammad, may God bless him and grant him peace, from childhood to adulthood, and did they not know his lineage, his truthfulness, his trustworthiness, and his fulfillment of promises? This is by way of rebuking them for turning away from him after they knew him to be truthful and trustworthy.

Tafsir al-Baidawi

69- **Or did they not recognize their Messenger** with his trustworthiness, honesty, good character, and perfect knowledge without learning anything else, which is a characteristic of the prophets, peace and blessings be upon them. **So they deny him** his claim for one of these reasons, since there is no other reason for it, because denying something with certainty or suspicion is only appropriate if its impossibility is shown according to the type or person, or if one searches for what indicates it to the utmost extent possible, but it is not found.

Surat al-Mu'minun 23:70

Or do they say, "He is possessed by madness?" Rather, he has brought them the truth, but most of them, to the truth, are averse.

Surat al-Mu'minun 23:70

Or do they say, **He is possessed by madness?** Rather, he has brought them the truth, but most of them, to the truth, are averse.

Tafsir al-Jalalayn

70 - **Or do they say that he is mad?** The question in it is to confirm the truth of the truthfulness of the Prophet and the coming of the Messengers to the past nations and the knowledge of their Messenger of truthfulness and honesty and that there is no madness in him *Rather* for the transition **He brought them the truth** meaning the Qur'an that includes monotheism and the laws of Islam **and most of them are averse to the truth**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Or do they say that he is crazy? Rather, he has brought them the truth, but most of them, to the truth, are averse.**

Tafsir al-Qurtubi

The Almighty says: **Or do they say he is crazy?** That is, do they justify their rejection of belief in him by saying that he is crazy? He is not like that, because the signs of madness have disappeared from him. **Rather, he has brought them the truth**, meaning the Qur'an, true monotheism, and true religion. **But most of them**, meaning all of them, **hate the truth**, out of envy, malice, and imitation.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for not understanding the Noble Qur'an, pondering it, and turning away from it, even though they were singled out for this Book, which God did not send down to a Messenger more perfect or noble than it, especially their fathers who died in the Age of Ignorance, when no Book reached them and no warner came to them. It was appropriate for them to meet the blessing that God bestowed upon them by accepting it, thanking it, understanding it, and acting in accordance with it day and night, as the noble ones among them did, who converted to Islam and followed the Messenger, may God bless him and grant him peace, and who was pleased with them. Qatada said, **Have they not pondered the Word?** By God, they find in the Qur'an a deterrent against disobeying God if the people pondered it and understood it, but they took what was

ambiguous in it, and thus they perished. Then he said, denying the unbelievers of Quraysh 106: **Or do they not know their Messenger, so they deny him?** That is, do they not know Muhammad, his truthfulness, his honesty, and his integrity with which he was raised among them? That is, are they able to deny that and boast about it? For this reason, Ja'far ibn Abi Talib, may God be pleased with him, said to the Negus, the King of Abyssinia: O King, God has sent among us a Messenger whose lineage, truthfulness, and honesty we know. And thus Al-Mughira ibn Shu'ba said to the deputy of Kisra when he confronted them, and thus Abu Sufyan Sakhr ibn Harb said to the King of the Romans, Heraclius, when he asked him and his companions about the characteristics of the Prophet, may God bless him and grant him peace, his lineage, his truthfulness, and his honesty, and they were still unbelievers who had not converted to Islam, and despite this, they could not do anything but tell the truth, so they admitted that. And His statement: **Or do they say that he is crazy?** recounts the polytheists' statement about the Prophet, may God bless him and grant him peace, that he fabricated the Qur'an, meaning that he invented it on his own, or that he was mad and did not know what he was saying. He informed us about them that their hearts did not believe in him, and they knew the falsehood of what they said about the Qur'an, for God's words had come to them that which was unbearable and unanswerable, and He had challenged them and all the people of the earth to produce something like it if they were able, but they would never be able to do so. For this reason He said: **Rather, he has brought them the truth, but most of them, to the truth, are averse.** It is possible that this is a circumstantial sentence, meaning in the state of most of them hating the truth, and it is possible that it is a new, informative sentence, and God knows best.

Qatada said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, met a man and said to him, **Convert to Islam.** The man said, **You are calling me to do something that I am reluctant to do.** The Prophet of God, may God bless him and grant him peace, said, **Even if I am reluctant.** He mentioned to us that he met a man and said to him, **Become a Muslim**, and that made him ascend, and he was hard on him. So the Prophet of God, may God bless him and grant him peace, said to him, **What do you think, if you were on a rough and difficult road, and you met a man whose face and lineage you knew, and he called you to a wide and easy road, would you follow him?** He said, *Yes.* He said, **By the One in Whose Hand is the soul of Muhammad, you would be on a road more difficult than that if you were on it, and I would call you to an easier path than that if you were called to it.** And he mentioned to us that the Prophet of God, may God bless him and grant him peace, met a man and said to him, **Become a Muslim**, and that made him ascend, and the Prophet of God, may God bless him and grant him peace, said to him, **What do you think, if there were two young men, one of whom would tell you the truth when he spoke to you, and if you entrusted him with something, he would fulfill it?** So he said to him, **What do you think, if there were two**

young men, one of whom would tell you the truth when he spoke to you, and if you entrusted him with something, he would fulfill it? Would he be more beloved to you, or my young man who would lie to you when he spoke to you, and if you entrusted him with something, he would betray you?" He said, **Rather, my young man who would tell me the truth when he spoke to me, and if you entrusted him with something, he would fulfill it.** So the Prophet of God, may God bless him and grant him peace, said, **That is how you are with your Lord.**

And His statement: **And if the truth had followed their desires, the heavens and the earth and whoever is in them would have been ruined.** Mujahid, Abu Salih and As-Suddi said: The truth is God, the Almighty, and what is meant is if God had responded to their desires and legislated matters according to that, the heavens and the earth and whoever is in them would have been ruined, meaning their desires would have been corrupted and differed, as He informed us about their statement: **Why was this Qur'an not sent down to a great man from the two cities?** Then He said: **Do they apportion the mercy of your Lord?** And God, the Almighty, said: "Say: If you possessed the treasures of the mercy of my Lord, then you would have withheld them for fear of spending." And God, the Almighty, said: **Or do they have a share in the kingdom? Then they would not give the people even a speck on a date stone?** In all of this, the helplessness of the servants and the differences in their opinions and desires are made clear, and that He, the Almighty, is perfect in all His attributes, sayings, actions, law, destiny and management of His creation. He is exalted and sanctified, for there is no god but Him and no lord but Him. For this reason He said: **Rather, We have brought them their message,** meaning the Qur'an, **but from their message they turn away.**

And His statement: **Or do you ask them for a payment?** Al-Hasan said: A wage. Qatada said: A reward. **The reward of your Lord is better.** That is, you do not ask them for a wage, nor a reward, nor anything for your calling them to guidance, but rather you are in that seeking a great reward from God, as He said: "Say: I do not ask you for any payment - it is yours. My reward is only from God." And He said: "Say: I do not ask you for it any payment, nor am I of the pretenders." And He said: "Say: I do not ask you for it any payment except love for the relatives." And He said: "And there came from the farthest part of the city a man, running. He said: O my people, follow the messengers. Follow those who do not ask you for a payment."

And His saying: "And indeed, you are inviting them to a straight path. And indeed, those who do not believe in the Hereafter are deviating from the path." Imam Ahmad said: Hasan bin Musa told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, "That the Messenger of God, may God bless him and grant him peace, was visited in a dream by two angels. One of them sat at his feet and the other at his head. The one at his feet said to the one at his head: Give an example of this one and his nation. He said: The example of this one and his nation is like that of a group of travelers who have reached the top of a desert, and they have no

provisions with which to cross the desert or return. While they were like that, a man in a rich garment came to them and said: Tell me, if I lead you to lush meadows and fertile ponds, will you follow me? They said: Yes. He said: So he set off with them and led them to lush meadows and fertile ponds, and they ate and drank and became fat. He said to them: Did I not find you in that state? So, if I come to you with lush meadows and fertile ponds, will you follow me? They said, "Yes." He said, **Before you are meadows more lush than these and ponds more fertile than these, so follow me.** A group said, **By God, he has spoken the truth, so we will follow him.** A group said, **We are satisfied with this and will remain on it.**

Al-Hafiz Abu Ya'la al-Mawsili said: Zuhair told us, Yunus ibn Muhammad told us, Ya'qub ibn 'Abdullah al-Ash'ari told us, Hafs ibn Hamid told us, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, on the authority of 'Umar ibn al-Khattab, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am holding you by your belts, 'Come away from the Fire, come away from the Fire.' But you will overcome me, rushing into it like butterflies and locusts rush. I am about to send your belts, and I will be your leader at the Cistern. You will come to me together and separately. I will recognize you by your features and names, just as a man recognizes a stranger among his camels. He will lead you to the right and to the left. So I will call upon the Lord of the Worlds, that is, the Lord of my people, that is, the Lord of my nation, and it will be said: 'O Muhammad, you do not know what they innovated after you. They used to walk backwards after you. So I will recognize one of you who will come on the Day of Resurrection carrying a sheep that bleated and calling out: 'O Muhammad, O Muhammad.' I will say: 'I have no power over you from God. You have conveyed the message.' And I will recognize one of you who will come..." On the Day of Resurrection, he will carry a camel that will roar and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. I will know one of you who will come on the Day of Resurrection carrying a horse that will neigh and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. I will know one of you who will come on the Day of Resurrection carrying a leather water skin and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. Ali ibn al-Madini said: This hadith has a good chain of transmission, except that Hafs ibn Hamid is unknown. I do not know of anyone who narrated from him other than Yaqub ibn Abdullah al-Ash'ari al-Qummi. **I said** Rather, Ash'ath ibn Ishaq also narrated from him, and Yahya ibn Ma'in said about him: Salih, and al-Nasa'i and Ibn Hibban authenticated him.

His saying: **And indeed, those who do not believe in the Hereafter are deviating from the path.** That is, they are unjust, unjust, and deviant. The Arabs say: So-and-so has deviated from the path if he has strayed from it. And His statement: **And if We had mercy on them and removed the harm that is upon them, they would have persisted in their transgression, wandering blindly.** The Almighty informs us about the severity of

Surat al-Mu'minun 23:70

Or do they say, "He is possessed by madness?" Rather, he has brought them the truth, but most of them, to the truth, are averse.

their disbelief, that if He had removed the harm from them and made them understand the Qur'an, they would not have submitted to Him nor would they have persisted in their disbelief, stubbornness and transgression, as the Almighty said: "And if God had known any good in them, He would have made them hear. And if He had made them hear, they would have turned away, averse." And He said: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers?' Rather, what they concealed before will become apparent to them. And if they were sent back, they would return to what they were forbidden, and indeed, they are liars. And they will say, 'There is nothing but our worldly life, and we will not be resurrected.'" This is from the aspect of His Almighty's knowledge of what will not be, and if it were, how it would be. Ad-Dahhak said on the authority of Ibn Abbas: Everything that has the word *la* in it is something that will never be.

the majority because there were some of them who abandoned faith out of disdain for the rebuke of their people, or because of their lack of intelligence and lack of thought, not out of aversion to the truth.

Fath al-Qadir

And the fourth is His statement: 70- **Or do they say that he is crazy?** This is also a transition from a rebuke to a rebuke: that is, rather, do you say that he is crazy? That is, madness, even though they knew that he was the most rational of people, but he came with what contradicted their desires, so they rejected him and denied him out of fanaticism and zeal. Then the Almighty turned away from all of that and said: **Rather, he brought them the truth.** That is, the matter is not as they claimed regarding the Qur'an and the Messenger, rather he came to them mixed with the truth, and the truth is the upright religion, **but most of them hate the truth.** Because of their nature of fanaticism, deviation from what is right, and distance from the truth, therefore they hated this clear and apparent truth. The apparent structure is that the majority of them did not hate the truth, but they did not show faith out of fear of those who hate it.

Tafsir al-Baghawi

70. **Or do they say he is crazy?** Madness, but it is not so. **Rather, he has brought them the truth,** meaning the truth and the statement whose correctness and goodness are not hidden from a rational person. **But most of them hate the truth.**

Tafsir al-Baidawi

70- **Or do they say that he is possessed?** They did not care about what he said, and they knew that he, may God bless him and grant him peace, was the most intelligent and most insightful of them. **Rather, he brought them the truth, but most of them are averse to the truth.** Because it contradicts their desires and whims, so they denied it. The ruling was restricted to

Surat al-Mu'minin 23:71

And if the truth had followed their desires, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but they, from its message, are turning away.

Tafsir al-Jalalayn

71 - **And if the truth** meaning the Qur'an had followed their desires) by bringing what they desire of a partner and a son for God - God is exalted above that - **the heavens and the earth and whoever is in them would have been ruined** it would have gone out of its visible order due to the existence of a conflict in something usually when there is multiple rulers. **Rather, We have brought them their message** the Qur'an in which is their message and their honor **so from their message they turn away**.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: If the Lord Almighty had done what these polytheists desired, and had implemented the plan according to their will and desire, and had abandoned the truth which they hate, the heavens and the earth and whoever is in them would have been corrupted. This is because they do not know the consequences of things, and the correct and corrupt plan. If things were to proceed according to their will and desires, with most of them preferring falsehood over the truth, the heavens and the earth and whoever is in them of God's creation would not have been stable, because that was done according to the truth.

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

Who said that?

Muhammad bin Al-Muthanna told us, he said: Abd Al-Samad told us, he said: Shu'bah told us, he said: Al-Suddi told us, on the authority of Abu Salih: **And if the truth had followed their desires**, he said: God.

He said: Abu Muawiyah told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Saleh: **And if the truth followed their desires**, he said: The truth is God.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement, **And if the truth had followed their desires**, he said: The truth is God.

And His statement, **Rather, We have brought them their reminder, but they are turning away from their reminder**. The people of interpretation differed in the interpretation of the reminder in this place. Some of them said: It is a clarification of the truth to them through what was revealed to a man among them from this Qur'an.

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, **Rather, We brought them their message**, meaning: We explained it to them.

Others said: Rather, the meaning of this is: Rather, We brought them their honor, and that is because this Qur'an was an honor for them, because it was revealed to a man from among them, but they turned away from it and disbelieved in it, and they said that similar to His statement: **And indeed, it is a reminder for you and your people** (al-Zukhruf 43:44). These two statements are close in meaning. That is because God, may He be glorified, revealed this Qur'an as an explanation in which He clarified what His creation needed of the matter of their religion, and it is also a reminder for His Messenger, may God bless him and grant him peace, and his people, and an honor for them.

Tafsir al-Qurtubi

The Almighty's saying: **And if the truth were followed** "The truth" here is God, the Most High, as stated by most, including Mujahid, Ibn Jurayj, Abu Salih and others. Its meaning in Arabic is: And if the owner of the truth were followed, as stated by Al-Nahhas. It has been said: It is a metaphor, meaning if the truth agreed with their desires, so agreeing with it was made a metaphorical following, meaning if they disbelieved in the messengers and disobeyed God, the Most High, and were not punished or recompensed for that, either out of inability or ignorance, the heavens and the earth would be corrupted. It has been said: The meaning is if what they say about taking gods with God were the truth, then the gods would conflict, and some of them would want what others do not want, so the plan would be disturbed and the heavens and the earth would be corrupted, and if they are corrupted, then whoever is in them would be corrupted. It was said: **If the truth had followed their desires**, meaning what people desire and lust for, the order of the world would have been ruined, because people's desires differ and contradict each other, and the way of the truth is to be followed, and the way of people is to submit to the truth. It was also said: **The truth** is the Qur'an, meaning if the Qur'an had been revealed with what they love, the heavens and the earth would have been corrupted. **And whoever is in them** refers to those who have reason from the angels of the heavens and the humans and jinn of the earth, Al-Mawardi. Al-Kalbi said: It means and whatever is between them of creation, and this is the reading of Ibn Mas'ud, the heavens and the earth and whatever is between them would have been corrupted. So according to Al-Kalbi's interpretation and the reading of Ibn Mas'ud, it is attributed to the corruption of those who have reason and those who do not have reason from animals and inanimate objects. The apparent meaning of the revelation in the reading of the majority is that it is attributed to the corruption of those who have reason from animals, because that which does not have reason is subject to that which has reason in terms of goodness and corruption. So according to this, whatever corruption occurs would return to those in the heavens from the angels, because they were made

Surat al-Mu'minun 23:71

And if the truth had followed their desires, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but they, from its message, are turning away.

lords while they are lords, and they were worshipped while they are enslaved. The corruption of mankind is of two types: One is by following desires, and that is destructive. The second is by worshipping other than God, and that is disbelief. As for the corruption of anything other than that, it is secondary, because they are controlled by those with intellects, so the corruption of those who are controlled returns to them.

And the Almighty's saying: **Rather, We have brought them their mention**, meaning that which contains their honor and glory, as stated by Al-Suddi and Sufyan. Qatada said: That is, that which contains their reward and punishment. Ibn Abbas said: That is, by explaining the truth and mentioning what they need from the matter of religion. **So they turn away from their mention.**

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for not understanding the Noble Qur'an, pondering it, and turning away from it, even though they were singled out for this Book, which God did not send down to a Messenger more perfect or noble than it, especially their fathers who died in the Age of Ignorance, when no Book reached them and no warner came to them. It was appropriate for them to meet the blessing that God bestowed upon them by accepting it, thanking it, understanding it, and acting in accordance with it day and night, as the noble ones among them did, who converted to Islam and followed the Messenger, may God bless him and grant him peace, and who was pleased with them. Qatada said, **Have they not pondered the Word?** By God, they find in the Qur'an a deterrent against disobeying God if the people pondered it and understood it, but they took what was ambiguous in it, and thus they perished. Then he said, denying the unbelievers of Quraysh 106: **Or do they not know their Messenger, so they deny him?** That is, do they not know Muhammad, his truthfulness, his honesty, and his integrity with which he was raised among them? That is, are they able to deny that and boast about it? For this reason, Ja'far ibn Abi Talib, may God be pleased with him, said to the Negus, the King of Abyssinia: O King, God has sent among us a Messenger whose lineage, truthfulness, and honesty we know. And thus Al-Mughira ibn Shu'ba said to the deputy of Kisra when he confronted them, and thus Abu Sufyan Sakhr ibn Harb said to the King of the Romans, Heraclius, when he asked him and his companions about the characteristics of the Prophet, may God bless him and grant him peace, his lineage, his truthfulness, and his honesty, and they were still unbelievers who had not converted to Islam, and despite this, they could not do anything but tell the truth, so they admitted that. And His statement: **Or do they say that he is crazy?** recounts the polytheists' statement about the Prophet, may God bless him and grant him peace, that he fabricated the Qur'an, meaning that he invented it on his own, or that he was

mad and did not know what he was saying. He informed us about them that their hearts did not believe in him, and they knew the falsehood of what they said about the Qur'an, for God's words had come to them that which was unbearable and unanswerable, and He had challenged them and all the people of the earth to produce something like it if they were able, but they would never be able to do so. For this reason He said: **Rather, he has brought them the truth, but most of them, to the truth, are averse.** It is possible that this is a circumstantial sentence, meaning in the state of most of them hating the truth, and it is possible that it is a new, informative sentence, and God knows best.

Qatada said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, met a man and said to him, **Convert to Islam.** The man said, **You are calling me to do something that I am reluctant to do.** The Prophet of God, may God bless him and grant him peace, said, **Even if I am reluctant.** He mentioned to us that he met a man and said to him, **Become a Muslim**, and that made him ascend, and he was hard on him. So the Prophet of God, may God bless him and grant him peace, said to him, **What do you think, if you were on a rough and difficult road, and you met a man whose face and lineage you knew, and he called you to a wide and easy road, would you follow him?** He said, *Yes.* He said, **By the One in Whose Hand is the soul of Muhammad, you would be on a road more difficult than that if you were on it, and I would call you to an easier path than that if you were called to it.** And he mentioned to us that the Prophet of God, may God bless him and grant him peace, met a man and said to him, **Become a Muslim**, and that made him ascend, and the Prophet of God, may God bless him and grant him peace, said to him, **What do you think, if there were two young men, one of whom would tell you the truth when he spoke to you, and if you entrusted him with something, he would fulfill it?** So he said to him, **What do you think, if there were two young men, one of whom would tell you the truth when he spoke to you, and if you entrusted him with something, he would fulfill it?** Would he be more beloved to you, or my young man who would lie to you when he spoke to you, and if you entrusted him with something, he would betray you?" He said, **Rather, my young man who would tell me the truth when he spoke to me, and if you entrusted him with something, he would fulfill it.** So the Prophet of God, may God bless him and grant him peace, said, **That is how you are with your Lord.**

And His statement: **And if the truth had followed their desires, the heavens and the earth and whoever is in them would have been ruined.** Mujahid, Abu Salih and As-Suddi said: The truth is God, the Almighty, and what is meant is if God had responded to their desires and legislated matters according to that, the heavens and the earth and whoever is in them would have been ruined, meaning their desires would have been corrupted and differed, as He informed us about their statement: **Why was this Qur'an not sent down to a great man from the two cities?** Then He said: **Do they**

apportion the mercy of your Lord? And God, the Almighty, said: "Say: If you possessed the treasures of the mercy of my Lord, then you would have withheld them for fear of spending." And God, the Almighty, said: **Or do they have a share in the kingdom? Then they would not give the people even a speck on a date stone?** In all of this, the helplessness of the servants and the differences in their opinions and desires are made clear, and that He, the Almighty, is perfect in all His attributes, sayings, actions, law, destiny and management of His creation. He is exalted and sanctified, for there is no god but Him and no lord but Him. For this reason He said: **Rather, We have brought them their message, meaning the Qur'an, but from their message they turn away.**

And His statement: **Or do you ask them for a payment?** Al-Hasan said: A wage. Qatada said: A reward. **The reward of your Lord is better.** That is, you do not ask them for a wage, nor a reward, nor anything for your calling them to guidance, but rather you are in that seeking a great reward from God, as He said: "Say: I do not ask you for any payment - it is yours. My reward is only from God." And He said: "Say: I do not ask you for it any payment, nor am I of the pretenders." And He said: "Say: I do not ask you for it any payment except love for the relatives." And He said: "And there came from the farthest part of the city a man, running. He said: O my people, follow the messengers. Follow those who do not ask you for a payment."

And His saying: "And indeed, you are inviting them to a straight path. And indeed, those who do not believe in the Hereafter are deviating from the path." Imam Ahmad said: Hasan bin Musa told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, "That the Messenger of God, may God bless him and grant him peace, was visited in a dream by two angels. One of them sat at his feet and the other at his head. The one at his feet said to the one at his head: Give an example of this one and his nation. He said: The example of this one and his nation is like that of a group of travelers who have reached the top of a desert, and they have no provisions with which to cross the desert or return. While they were like that, a man in a rich garment came to them and said: Tell me, if I lead you to lush meadows and fertile ponds, will you follow me? They said: Yes. He said: So he set off with them and led them to lush meadows and fertile ponds, and they ate and drank and became fat. He said to them: Did I not find you in that state? So, if I come to you with lush meadows and fertile ponds, will you follow me? They said, "Yes." He said, **Before you are meadows more lush than these and ponds more fertile than these, so follow me.** A group said, **By God, he has spoken the truth, so we will follow him.** A group said, **We are satisfied with this and will remain on it.**

Al-Hafiz Abu Ya'la al-Mawsili said: Zuhair told us, Yunus ibn Muhammad told us, Ya'qub ibn 'Abdullah al-Ash'ari told us, Hafs ibn Hamid told us, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, on the authority of 'Umar ibn al-Khattab, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am holding you by your belts, 'Come away from the Fire,

come away from the Fire.' But you will overcome me, rushing into it like butterflies and locusts rush. I am about to send your belts, and I will be your leader at the Cistern. You will come to me together and separately. I will recognize you by your features and names, just as a man recognizes a stranger among his camels. He will lead you to the right and to the left. So I will call upon the Lord of the Worlds, that is, the Lord of my people, that is, the Lord of my nation, and it will be said: 'O Muhammad, you do not know what they innovated after you. They used to walk backwards after you. So I will recognize one of you who will come on the Day of Resurrection carrying a sheep that bleated and calling out: 'O Muhammad, O Muhammad.' I will say: 'I have no power over you from God. You have conveyed the message.' And I will recognize one of you who will come..." On the Day of Resurrection, he will carry a camel that will roar and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. I will know one of you who will come on the Day of Resurrection carrying a horse that will neigh and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. I will know one of you who will come on the Day of Resurrection carrying a leather water skin and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. Ali ibn al-Madini said: This hadith has a good chain of transmission, except that Hafs ibn Hamid is unknown. I do not know of anyone who narrated from him other than Ya'qub ibn 'Abdullah al-Ash'ari al-Qummi. **I said** Rather, Ash'ath ibn Ishaq also narrated from him, and Yahya ibn Ma'in said about him: Salih, and al-Nasa'i and Ibn Hibban authenticated him.

His saying: **And indeed, those who do not believe in the Hereafter are deviating from the path.** That is, they are unjust, unjust, and deviant. The Arabs say: So-and-so has deviated from the path if he has strayed from it. And His statement: **And if We had mercy on them and removed the harm that is upon them, they would have persisted in their transgression, wandering blindly.** The Almighty informs us about the severity of their disbelief, that if He had removed the harm from them and made them understand the Qur'an, they would not have submitted to Him nor would they have persisted in their disbelief, stubbornness and transgression, as the Almighty said: "And if God had known any good in them, He would have made them hear. And if He had made them hear, they would have turned away, averse." And He said: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers?' Rather, what they concealed before will become apparent to them. And if they were sent back, they would return to what they were forbidden, and indeed, they are liars. And they will say, 'There is nothing but our worldly life, and we will not be resurrected.'" This is from the aspect of His Almighty's knowledge of what will not be, and if it were, how it would be. Ad-Dahhak said on the authority of Ibn Abbas: Everything that has the word *if* in it is something that will never be.

And if the truth had followed their desires, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but they, from its message, are turning away.

Fath al-Qadir

And the sentence 71 - "And if the truth had followed their desires" is a new sentence introduced to explain that if the truth had come as they desire and wanted, that would have entailed great corruption, and the order of the world would have gone completely out of order, which is the meaning of His statement: "The heavens and the earth and whoever is in them would have been ruined." Abu Salih, Ibn Jurayj, Muqatil, and As-Suddi said: The truth is God, and the meaning is: If He had made a partner with Himself as they love, the heavens and the earth would have been ruined. Al-Farra' and Az-Zajjaj said: It is possible that what is meant by the truth is the Qur'an: that is, if the Qur'an had come down with what they love of polytheism, the order of the world would have been ruined. It was said that the meaning is: If what they say about the unity of the gods with God was true, then the gods would have differed. Similar to that is his statement: **If there were within them gods besides God, they both would have been ruined.** The majority have adopted the first statement, but it is objected that what is meant by it there is God Almighty, so it is better to interpret the truth here and there as the correct truth of the pure religion from the law of God. The meaning is: If the truth came following their desires and agreeing with their corrupt intentions, then corruption would have occurred. What is meant by his statement: **and those in them** is those in the heavens and the earth of the creatures. Ibn Masoud read: **and what is between them.** The reason for the corruption of those who are accountable from the children of Adam is clear, which is their sins, among which is desire that contradicts the truth. As for the corruption of those other than them, it is secondary because they are mostly controlled by those with minds, so when they became corrupt, they became corrupt. Then the Almighty mentioned that the revelation of the Qur'an to them was part of the truth, so He said: **Rather, We have brought them their reminder.** What is meant by reminder here is the Qur'an: that is, the Book which is their pride and honor. Similar to this is His statement: **And indeed, it is a reminder for you and your people.** The meaning is: Rather, We have brought them their pride and honor which they should have accepted and turned to. Qatada said: The meaning of their reminder is that in which He mentioned their reward and punishment. It was said that the meaning is: By mentioning what they need from the matter of religion. Ibn Abi Ishaq and Isa bin Omar read **I came to them** with the first-person singular pronoun. Abu Haywah and Al-Jahdary read **I came to them** with the second-person pronoun: that is, I came to them, O Muhammad. And Isa bin Omar read *bi-dhikrhum* and Qatada read *tadhkirrhum* with the letter *nun* and the emphasis from the word *tadhkirr*. The sentence with this reading is in the accusative case as a state. It was said that the dhikr is the sermon and warning. **They are turning away from their remembrance** meaning that because of what they did of arrogance and turning away from this remembrance specific to them, they are turning away and do not pay

attention to it under any circumstances. In this structure is what indicates that their turning away is specific to that and does not extend beyond it to anything else.

Tafsir al-Baghawi

71. "And if the truth had followed their desires," Ibn Jurayj, Muqatil, As-Suddi and a group said: **(The truth)** is God, meaning: If God had followed their desires in what He does, and it was said: If He had followed their desires, then He would have named for Himself a partner and a son as they say: "The heavens and the earth would have been ruined," and Al-Farra' and Az-Zajjaj said: What is meant by the truth is the Qur'an, meaning: If the Qur'an had been revealed with what they love of making a partner and a son according to what they believe, "The heavens and the earth and whoever is in them would have been ruined," and it is like the Almighty's saying: "If there were within them gods besides God, they would have been ruined" (Al-Anbiya': 22).

Rather, We have brought them their reminder, that which reminds them. Ibn Abbas said: That is, that which contains their pride and honor, meaning the Qur'an. It is like the Almighty's saying: **Indeed, We have sent down to you a Book in which is your reminder** (Al-Anbiya': 10), meaning your honor, **and indeed, it is a reminder for you and your people** (al-Zukhruf 43:44), meaning an honor for you and your people. **But they turn away from their reminder,** meaning their honor.

Tafsir al-Baidawi

71- "And if the truth had followed their desires" that is, there were in reality various gods. "The heavens and the earth and whoever is in them would have been ruined" as was previously stated in the words of God Almighty: "If there were within them gods besides God, they would have both been ruined." Woe to the truth if it had followed their desires and turned into falsehood, what the world was built upon would have been lost and nothing would have remained. Or if the truth that Muhammad (peace and blessings of God be upon him) brought had followed their desires and turned into polytheism, God would have brought the Resurrection and destroyed the world out of His extreme anger. Or if God had followed their desires by sending down what they desired of polytheism and sins, He would have departed from divinity and would not have been able to hold the heavens and the earth, and this is according to the Mu'tazila's principle. "Rather, We have brought them their reminder **with the Book which is their reminder, meaning their admonition or their reputation, or the reminder which they desired by saying** If only we had a reminder from the former peoples" and it was read **(with their reminder)**. "They turn away from their

remembrance." They do not pay attention to God.

Surat al-Mu'minun 23:72

Or do you ask them for a payment? But the payment of your Lord is better, and He is the best of providers.

Surat al-Mu'minun 23:72

Or do you ask them for a payment? But the payment of your Lord is better, and He is the best of providers.

Tafsir al-Jalalayn

72 - **Or do you ask them for a payment** a reward for what you have brought them of faith? **The payment of your Lord** His reward, recompense, and provision **is better**. In one reading, it is a payment in both places, and in another reading, a payment in both of them. **And He is the Best of providers** the best of those who give and reward.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or do you ask these polytheists, O Muhammad, from your people, for a reward, meaning a wage for what you have brought them from God of advice and truth? **The reward of your Lord is better:** The reward of your Lord for your carrying out His command and seeking His pleasure is better for you than that. And the Prophet, may God bless him and grant him peace, did not ask them for a reward for what he brought them from God. He said to them as God said to him and commanded him to say to them, **Say, 'I do not ask of you any reward for it except love for the relatives.'** (al-Shura 42:23). Rather, the meaning of the statement is: Or do you ask them for a reward for what you have brought them, but they turned back when you recited it to them, arrogant about the sanctuary, so the reward of your Lord is better.

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 al-Hasan: **Or do you ask them for a tribute? But the tribute of your Lord is better.** He said: A reward.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us on the authority of al-Hasan, the same. The origin of the words *kharaj* and *kharaj* are two sources that are not plural.

And His saying, **And He is the best of providers**, means: God is the best of those who give compensation for work and provide sustenance.

And His statement, **And indeed, you are calling them to a straight path**, God Almighty says: And indeed, O Muhammad, you are calling these polytheists among your people to the religion of Islam, which is the straight path and the straight path, in which there is no crookedness.

Tafsir al-Qurtubi

God the Almighty said: **Or do you ask them for a provision?** meaning a reward for what you have brought them, as stated by Al-Hasan and others. **The provision of your Lord is better.** Hamzah, Al-Kisa'i, Al-A'mash, and Yahya bin Wathab read *Kharaj* with an alif. The rest read it without an alif. All of them read *Fakhr*aj with an alif except Ibn Amir and Abu Haywah, who read it without an alif. The meaning is: Or do you ask them for a provision, but the provision of your Lord is better. **And He is the Best of Providers.** That is, no one is able to provide like His provision, nor bestow blessings like His blessings. It was said: That is, what God gives you as a reward for your obedience to Him and calling to Him is better than the worldly goods. They offered you their wealth until it was like the eyes of a man from Quraysh, but you did not respond to them in that. Al-Hasan said its meaning. Al-Kharaj and Al-Kharaj are the same, except that the difference in the wording is better, as stated by Al-Akhfash. Abu Hatim said: Al-Kharaj is the reward, and Al-Kharaj is the gift. Al-Mubarrad: Al-Kharj is the source, and Al-Kharaj is the name. Al-Nadr bin Shumayl said: I asked Abu Amr bin Al-Ala about the difference between Al-Kharj and Al-Kharaj, so he said: Al-Kharaj is what is due from you, and Al-Kharaj is what you give as a donation. And it was narrated from him that Al-Kharj is from slaves, and Al-Kharaj is from the land. The first was mentioned by Al-Tha'labi and the second by Al-Mawardi.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for not understanding the Noble Qur'an, pondering it, and turning away from it, even though they were singled out for this Book, which God did not send down to a Messenger more perfect or noble than it, especially their fathers who died in the Age of Ignorance, when no Book reached them and no warner came to them. It was appropriate for them to meet the blessing that God bestowed upon them by accepting it, thanking it, understanding it, and acting in accordance with it day and night, as the noble ones among them did, who converted to Islam and followed the Messenger, may God bless him and grant him peace, and who was pleased with them. Qatada said, **Have they not pondered the Word?** By God, they find in the Qur'an a deterrent against disobeying God if the people pondered it and understood it, but they took what was ambiguous in it, and thus they perished. Then he said, denying the unbelievers of Quraysh 106: **Or do they not know their Messenger, so they deny him?** That is, do they not know Muhammad, his truthfulness, his honesty, and his integrity with which he was raised among them? That is, are they able to deny that and boast about it? For this reason, Ja'far ibn Abi Talib, may God be pleased with him, said to the Negus, the King of Abyssinia: O King, God has sent among us a

Messenger whose lineage, truthfulness, and honesty we know. And thus Al-Mughira ibn Shu'ba said to the deputy of Kisra when he confronted them, and thus Abu Sufyan Sakhr ibn Harb said to the King of the Romans, Heraclius, when he asked him and his companions about the characteristics of the Prophet, may God bless him and grant him peace, his lineage, his truthfulness, and his honesty, and they were still unbelievers who had not converted to Islam, and despite this, they could not do anything but tell the truth, so they admitted that. And His statement: **Or do they say that he is crazy?** recounts the polytheists' statement about the Prophet, may God bless him and grant him peace, that he fabricated the Qur'an, meaning that he invented it on his own, or that he was mad and did not know what he was saying. He informed us about them that their hearts did not believe in him, and they knew the falsehood of what they said about the Qur'an, for God's words had come to them that which was unbearable and unanswerable, and He had challenged them and all the people of the earth to produce something like it if they were able, but they would never be able to do so. For this reason He said: **Rather, he has brought them the truth, but most of them, to the truth, are averse.** It is possible that this is a circumstantial sentence, meaning in the state of most of them hating the truth, and it is possible that it is a new, informative sentence, and God knows best.

Qatada said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, met a man and said to him, **Convert to Islam.** The man said, **You are calling me to do something that I am reluctant to do.** The Prophet of God, may God bless him and grant him peace, said, **Even if I am reluctant.** He mentioned to us that he met a man and said to him, **Become a Muslim,** and that made him ascend, and he was hard on him. So the Prophet of God, may God bless him and grant him peace, said to him, **What do you think, if you were on a rough and difficult road, and you met a man whose face and lineage you knew, and he called you to a wide and easy road, would you follow him?** He said, **Yes.** He said, **By the One in Whose Hand is the soul of Muhammad, you would be on a road more difficult than that if you were on it, and I would call you to an easier path than that if you were called to it.** And he mentioned to us that the Prophet of God, may God bless him and grant him peace, met a man and said to him, **Become a Muslim,** and that made him ascend, and the Prophet of God, may God bless him and grant him peace, said to him, **What do you think, if there were two young men, one of whom would tell you the truth when he spoke to you, and if you entrusted him with something, he would fulfill it?** So he said to him, **What do you think, if there were two young men, one of whom would tell you the truth when he spoke to you, and if you entrusted him with something, he would fulfill it?** Would he be more beloved to you, or my young man who would lie to you when he spoke to you, and if you entrusted him with something, he would betray you? He said, **Rather, my young man who would tell me the truth when he spoke to me, and if you entrusted him with something, he would fulfill it.** So the Prophet of God, may God bless him and grant him peace, said, **That is how you are with your Lord.**

And His statement: **And if the truth had followed their**

desires, the heavens and the earth and whoever is in them would have been ruined. Mujahid, Abu Salih and As-Suddi said: The truth is God, the Almighty, and what is meant is if God had responded to their desires and legislated matters according to that, the heavens and the earth and whoever is in them would have been ruined, meaning their desires would have been corrupted and differed, as He informed us about their statement: **Why was this Qur'an not sent down to a great man from the two cities?** Then He said: **Do they apportion the mercy of your Lord?** And God, the Almighty, said: "Say: If you possessed the treasures of the mercy of my Lord, then you would have withheld them for fear of spending." And God, the Almighty, said: **Or do they have a share in the kingdom? Then they would not give the people even a speck on a date stone?** In all of this, the helplessness of the servants and the differences in their opinions and desires are made clear, and that He, the Almighty, is perfect in all His attributes, sayings, actions, law, destiny and management of His creation. He is exalted and sanctified, for there is no god but Him and no lord but Him. For this reason He said: **Rather, We have brought them their message,** meaning the Qur'an, **but from their message they turn away.**

And His statement: **Or do you ask them for a payment?** Al-Hasan said: A wage. Qatada said: A reward. **The reward of your Lord is better.** That is, you do not ask them for a wage, nor a reward, nor anything for your calling them to guidance, but rather you are in that seeking a great reward from God, as He said: "Say: I do not ask you for any payment - it is yours. My reward is only from God." And He said: "Say: I do not ask you for it any payment, nor am I of the pretenders." And He said: "Say: I do not ask you for it any payment except love for the relatives." And He said: "And there came from the farthest part of the city a man, running. He said: O my people, follow the messengers. Follow those who do not ask you for a payment."

And His saying: "And indeed, you are inviting them to a straight path. And indeed, those who do not believe in the Hereafter are deviating from the path." Imam Ahmad said: Hasan bin Musa told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, "That the Messenger of God, may God bless him and grant him peace, was visited in a dream by two angels. One of them sat at his feet and the other at his head. The one at his feet said to the one at his head: Give an example of this one and his nation. He said: The example of this one and his nation is like that of a group of travelers who have reached the top of a desert, and they have no provisions with which to cross the desert or return. While they were like that, a man in a rich garment came to them and said: Tell me, if I lead you to lush meadows and fertile ponds, will you follow me? They said: Yes. He said: So he set off with them and led them to lush meadows and fertile ponds, and they ate and drank and became fat. He said to them: Did I not find you in that state? So, if I come to you with lush meadows and fertile ponds, will you follow me? They said, "Yes." He said, **Before you are meadows more lush than these and ponds more fertile than these, so follow me.** A group said, **By God, he has spoken the truth, so we will follow him.** A group said, **We are**

Or do you ask them for a payment? But the payment of your Lord is better, and He is the best of providers.

satisfied with this and will remain on it.

Al-Hafiz Abu Ya'la al-Mawsili said: Zuhair told us, Yunus ibn Muhammad told us, Ya'qub ibn 'Abdullah al-Ash'ari told us, Hafs ibn Hamid told us, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, on the authority of 'Umar ibn al-Khattab, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am holding you by your belts, 'Come away from the Fire, come away from the Fire.' But you will overcome me, rushing into it like butterflies and locusts rush. I am about to send your belts, and I will be your leader at the Cistern. You will come to me together and separately. I will recognize you by your features and names, just as a man recognizes a stranger among his camels. He will lead you to the right and to the left. So I will call upon the Lord of the Worlds, that is, the Lord of my people, that is, the Lord of my nation, and it will be said: 'O Muhammad, you do not know what they innovated after you. They used to walk backwards after you. So I will recognize one of you who will come on the Day of Resurrection carrying a sheep that bleated and calling out: 'O Muhammad, O Muhammad.' I will say: 'I have no power over you from God. You have conveyed the message.' And I will recognize one of you who will come..." On the Day of Resurrection, he will carry a camel that will roar and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. I will know one of you who will come on the Day of Resurrection carrying a horse that will neigh and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. I will know one of you who will come on the Day of Resurrection carrying a leather water skin and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. Ali ibn al-Madini said: This hadith has a good chain of transmission, except that Hafs ibn Hamid is unknown. I do not know of anyone who narrated from him other than Yaqub ibn Abdullah al-Ash'ari al-Qummi. **I said** Rather, Ash'ath ibn Ishaq also narrated from him, and Yahya ibn Ma'in said about him: Salih, and al-Nasa'i and Ibn Hibban authenticated him.

His saying: **And indeed, those who do not believe in the Hereafter are deviating from the path.** That is, they are unjust, unjust, and deviant. The Arabs say: So-and-so has deviated from the path if he has strayed from it. And His statement: **And if We had mercy on them and removed the harm that is upon them, they would have persisted in their transgression, wandering blindly.** The Almighty informs us about the severity of their disbelief, that if He had removed the harm from them and made them understand the Qur'an, they would not have submitted to Him nor would they have persisted in their disbelief, stubbornness and transgression, as the Almighty said: "And if God had known any good in them, He would have made them hear. And if He had made them hear, they would have turned away, averse." And He said: "And if you could but see when they are made to stand before the Fire

and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers?' Rather, what they concealed before will become apparent to them. And if they were sent back, they would return to what they were forbidden, and indeed, they are liars. And they will say, 'There is nothing but our worldly life, and we will not be resurrected.'" This is from the aspect of His Almighty's knowledge of what will not be, and if it were, how it would be. Ad-Dahhak said on the authority of Ibn Abbas: Everything that has the word *if* in it is something that will never be.

Fath al-Qadir

Then the Almighty explained that the call of His Prophet, may God bless him and grant him peace, is not tainted with worldly desires, so He said: 72- **Or do you ask them for a payment?** "Or" is the disconnected particle, and the meaning is: Or do they claim that you ask them for a payment that you take for the message? "The payment" is the reward and the reward, so they abandoned belief in you and what you came with for that reason, even though they know that you did not ask them for that or demand it from them. "Then the payment of your Lord is better." That is, the provision of your Lord who provides for you in this world, and the reward that He gives you in the Hereafter are better for you than what was mentioned. Hamzah, Al-Kisa'i, Al-A'mash, and Yahya bin Watthab read "Or do you ask them for a payment? **The rest read A payment. All of them read A payment except Ibn Amir and Abu Haywah, who read Fakhraj**" without an alif. "Then the payment" is that which is the opposite of income. Everything that you pay to someone else is called "A payment, **and A payment**" is mostly used for taxing land. Al-Mubarrad said: "A payment **is the source, and A payment**" is the noun. Al-Nadr bin Shumayl said: I asked Abu Amr bin Al-Ala about the difference between the tax and the kharaj. He said: The tax is what is due from you, and the kharaj is what you give as a donation. It was narrated from him that he said: The tax is from the slaves, and the kharaj is from the land. **And He is the Best of providers.** This sentence confirms what came before it, that His tax, glory be to Him, is better.

Tafsir al-Baghawi

72. "Or do you ask them, **for what you have brought them**, for a payment, **a reward and a reward**, Then the payment of your Lord is better", meaning: what God gives you of His provision and reward is better, "and He is the best of providers", Hamzah and Al-Kisa'i read: (*Kharajan*) (*Kharaj*) both with an alif, and Ibn 'Amir read both without an alif, and the others read: (*Kharajan*) without an alif, (*Kharaj*) with an alif.

Tafsir al-Baidawi

72- "Or do you ask them? **It was said that it is a division of his saying**, Or is there a garden in it? A tribute" is a reward for carrying out the message. "Then the tribute of your Lord" is his provision in this world or his reward in the Hereafter. "Better" because of its abundance and permanence, so in it you have an alternative to their giving. The tribute is used in contrast to income, and it is said of everything you give to someone else. The tribute is mostly used in the tax on the land, so it indicates abundance and necessity, so it is more eloquent. Therefore, it was used to refer to God's giving to him. Ibn Amir read (**Kharaja, so he went out**) and Hamza and Al-Kisa'i (**Kharajan, so he went out**) for the purpose of pairing. "And He is the Best of Providers" as a confirmation of the goodness of His tribute, the Most High. 44

Surat al-Mu'minun 23:73

And indeed, you are inviting them to a straight path.

Surat al-Mu'minun 23:73

And indeed, you are inviting them to a straight path.

Tafsir al-Jalalayn

73 - **And indeed, you are inviting them to a straight path** the path of the religion of Islam.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And indeed, you are inviting them to a straight path.**

Tafsir al-Qurtubi

The Almighty says: **And indeed, you are inviting them to a straight path** meaning to a sound religion. The path in the language means the road, so religion was called a path because it leads to Paradise, so it is a path to it.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for not understanding the Noble Qur'an, pondering it, and turning away from it, even though they were singled out for this Book, which God did not send down to a Messenger more perfect or noble than it, especially their fathers who died in the Age of Ignorance, when no Book reached them and no warner came to them. It was appropriate for them to meet the blessing that God bestowed upon them by accepting it, thanking it, understanding it, and acting in accordance with it day and night, as the noble ones among them did, who converted to Islam and followed the Messenger, may God bless him and grant him peace, and who was pleased with them. Qatada said, **Have they not pondered the Word?** By God, they find in the Qur'an a deterrent against disobeying God if the people pondered it and understood it, but they took what was ambiguous in it, and thus they perished. Then he said, denying the unbelievers of Quraysh 106: **Or do they not know their Messenger, so they deny him?** That is, do they not know Muhammad, his truthfulness, his honesty, and his integrity with which he was raised among them? That is, are they able to deny that and boast about it? For this reason, Ja'far ibn Abi Talib, may God be pleased with him, said to the Negus, the King of Abyssinia: O King, God has sent among us a Messenger whose lineage, truthfulness, and honesty we know. And thus Al-Mughira ibn Shu'ba said to the deputy of Kisra when he confronted them, and thus Abu Sufyan Sakhr ibn Harb said to the King of the Romans, Heraclius, when he asked him and his

companions about the characteristics of the Prophet, may God bless him and grant him peace, his lineage, his truthfulness, and his honesty, and they were still unbelievers who had not converted to Islam, and despite this, they could not do anything but tell the truth, so they admitted that. And His statement: **Or do they say that he is crazy?** recounts the polytheists' statement about the Prophet, may God bless him and grant him peace, that he fabricated the Qur'an, meaning that he invented it on his own, or that he was mad and did not know what he was saying. He informed us about them that their hearts did not believe in him, and they knew the falsehood of what they said about the Qur'an, for God's words had come to them that which was unbearable and unanswerable, and He had challenged them and all the people of the earth to produce something like it if they were able, but they would never be able to do so. For this reason He said: **Rather, he has brought them the truth, but most of them, to the truth, are averse.** It is possible that this is a circumstantial sentence, meaning in the state of most of them hating the truth, and it is possible that it is a new, informative sentence, and God knows best.

Qatada said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, met a man and said to him, **Convert to Islam.** The man said, **You are calling me to do something that I am reluctant to do.** The Prophet of God, may God bless him and grant him peace, said, **Even if I am reluctant.** He mentioned to us that he met a man and said to him, **Become a Muslim,** and that made him ascend, and he was hard on him. So the Prophet of God, may God bless him and grant him peace, said to him, **What do you think, if you were on a rough and difficult road, and you met a man whose face and lineage you knew, and he called you to a wide and easy road, would you follow him?** He said, *Yes.* He said, **By the One in Whose Hand is the soul of Muhammad, you would be on a road more difficult than that if you were on it, and I would call you to an easier path than that if you were called to it.** And he mentioned to us that the Prophet of God, may God bless him and grant him peace, met a man and said to him, **Become a Muslim,** and that made him ascend, and the Prophet of God, may God bless him and grant him peace, said to him, **What do you think, if there were two young men, one of whom would tell you the truth when he spoke to you, and if you entrusted him with something, he would fulfill it?** So he said to him, **What do you think, if there were two young men, one of whom would tell you the truth when he spoke to you, and if you entrusted him with something, he would fulfill it?** Would he be more beloved to you, or my young man who would lie to you when he spoke to you, and if you entrusted him with something, he would betray you?" He said, **Rather, my young man who would tell me the truth when he spoke to me, and if you entrusted him with something, he would fulfill it.** So the Prophet of God, may God bless him and grant him peace, said, **That is how you are with your Lord.**

And His statement: **And if the truth had followed their desires, the heavens and the earth and whoever is in them would have been ruined.** Mujahid, Abu Salih and As-Suddi said: The truth is God, the Almighty, and

what is meant is if God had responded to their desires and legislated matters according to that, the heavens and the earth and whoever is in them would have been ruined, meaning their desires would have been corrupted and differed, as He informed us about their statement: **Why was this Qur'an not sent down to a great man from the two cities?** Then He said: **Do they apportion the mercy of your Lord?** And God, the Almighty, said: "Say: If you possessed the treasures of the mercy of my Lord, then you would have withheld them for fear of spending." And God, the Almighty, said: **Or do they have a share in the kingdom? Then they would not give the people even a speck on a date stone?** In all of this, the helplessness of the servants and the differences in their opinions and desires are made clear, and that He, the Almighty, is perfect in all His attributes, sayings, actions, law, destiny and management of His creation. He is exalted and sanctified, for there is no god but Him and no lord but Him. For this reason He said: **Rather, We have brought them their message,** meaning the Qur'an, **but from their message they turn away.**

And His statement: **Or do you ask them for a payment?** Al-Hasan said: A wage. Qatada said: A reward. **The reward of your Lord is better.** That is, you do not ask them for a wage, nor a reward, nor anything for your calling them to guidance, but rather you are in that seeking a great reward from God, as He said: "Say: I do not ask you for any payment - it is yours. My reward is only from God." And He said: "Say: I do not ask you for it any payment, nor am I of the pretenders." And He said: "Say: I do not ask you for it any payment except love for the relatives." And He said: "And there came from the farthest part of the city a man, running. He said: O my people, follow the messengers. Follow those who do not ask you for a payment."

And His saying: "And indeed, you are inviting them to a straight path. And indeed, those who do not believe in the Hereafter are deviating from the path." Imam Ahmad said: Hasan bin Musa told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, "That the Messenger of God, may God bless him and grant him peace, was visited in a dream by two angels. One of them sat at his feet and the other at his head. The one at his feet said to the one at his head: Give an example of this one and his nation. He said: The example of this one and his nation is like that of a group of travelers who have reached the top of a desert, and they have no provisions with which to cross the desert or return. While they were like that, a man in a rich garment came to them and said: Tell me, if I lead you to lush meadows and fertile ponds, will you follow me? They said: Yes. He said: So he set off with them and led them to lush meadows and fertile ponds, and they ate and drank and became fat. He said to them: Did I not find you in that state? So, if I come to you with lush meadows and fertile ponds, will you follow me? They said, "Yes." He said, **Before you are meadows more lush than these and ponds more fertile than these, so follow me.** A group said, **By God, he has spoken the truth, so we will follow him.** A group said, **We are satisfied with this and will remain on it.**

Al-Hafiz Abu Ya'la al-Mawsili said: Zuhair told us,

Yunus ibn Muhammad told us, Ya'qub ibn 'Abdullah al-Ash'ari told us, Hafs ibn Hamid told us, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, on the authority of 'Umar ibn al-Khattab, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am holding you by your belts, 'Come away from the Fire, come away from the Fire.' But you will overcome me, rushing into it like butterflies and locusts rush. I am about to send your belts, and I will be your leader at the Cistern. You will come to me together and separately. I will recognize you by your features and names, just as a man recognizes a stranger among his camels. He will lead you to the right and to the left. So I will call upon the Lord of the Worlds, that is, the Lord of my people, that is, the Lord of my nation, and it will be said: 'O Muhammad, you do not know what they innovated after you. They used to walk backwards after you. So I will recognize one of you who will come on the Day of Resurrection carrying a sheep that bleated and calling out: 'O Muhammad, O Muhammad.' I will say: 'I have no power over you from God. You have conveyed the message.' And I will recognize one of you who will come..." On the Day of Resurrection, he will carry a camel that will roar and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. I will know one of you who will come on the Day of Resurrection carrying a horse that will neigh and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. I will know one of you who will come on the Day of Resurrection carrying a leather water skin and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. Ali ibn al-Madini said: This hadith has a good chain of transmission, except that Hafs ibn Hamid is unknown. I do not know of anyone who narrated from him other than Ya'qub ibn Abdullah al-Ash'ari al-Qummi. **I said** Rather, Ash'ath ibn Ishaq also narrated from him, and Yahya ibn Ma'in said about him: Salih, and al-Nasa'i and Ibn Hibban authenticated him.

His saying: **And indeed, those who do not believe in the Hereafter are deviating from the path.** That is, they are unjust, unjust, and deviant. The Arabs say: So-and-so has deviated from the path if he has strayed from it. And His statement: **And if We had mercy on them and removed the harm that is upon them, they would have persisted in their transgression, wandering blindly.** The Almighty informs us about the severity of their disbelief, that if He had removed the harm from them and made them understand the Qur'an, they would not have submitted to Him nor would they have persisted in their disbelief, stubbornness and transgression, as the Almighty said: "And if God had known any good in them, He would have made them hear. And if He had made them hear, they would have turned away, averse." And He said: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers?' Rather, what they concealed before will become apparent to them. And if they were sent back, they would return to what they were forbidden, and indeed, they are liars. And they will say, 'There is

Surat al-Mu'minun 23:73

And indeed, you are inviting them to a straight path.

nothing but our worldly life, and we will not be resurrected.” This is from the aspect of His Almighty's knowledge of what will not be, and if it were, how it would be. Ad-Dahhak said on the authority of Ibn Abbas: Everything that has the word *if* in it is something that will never be.

Fath al-Qadir

Then when God Almighty established for His Messenger clear evidence that necessitated the acceptance of what he brought and denied the opposites of that, He said: 73- **And indeed, you are calling them to a straight path**, meaning to a clear path that the minds testify is straight and not crooked. The path in the language is the road, so the religion was called a path because it leads to it.

Tafsir al-Baghawi

73. **And indeed, you are inviting them to a straight path**, which is Islam.

Tafsir al-Baidawi

73- **And indeed, you are calling them to a straight path**. Sound minds testify to its straightness, with no crookedness in it that would require them to accuse him. Know that He, glory be to Him, obligated them with the argument and removed the cause in these verses by limiting the categories of what leads to denial and accusation and clarifying their absence, except for hatred of the truth and lack of intelligence.

Surat al-Mu'minun 23:74

And indeed, those who do not believe in the Hereafter are deviating from the path.

Tafsir al-Jalalayn

74 - **And indeed, those who do not believe in the Hereafter** in resurrection, reward and punishment **are deviating from the path** the road **and are deviating** from the right path.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who do not believe in the resurrection after death, and the establishment of the Hour, and God's reward of His servants in the Hereafter, **are deviating from the path**. He says: from the path of truth, and the straight path, and that is the religion of God which He has chosen for His servants, they are deviating. It is said from this: So-and-so has deviated from such-and-such: if he has turned away from it, and he has turned away from it: meaning he has turned away from it.

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 me, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement, **Those who deviate from the path**, he said: They are deviating.

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 indeed, those who do not believe in the Hereafter are deviating from the path**, meaning: they are deviating from the truth.

And His statement, **And if We had mercy on them and removed the harm that is upon them**, the Almighty says: And if We had mercy on those who do not believe in the Hereafter, and removed from them the drought and famine that is upon them, and the harm of hunger and emaciation, **they would have persisted in their transgression**, meaning in their insolence and their boldness towards their Lord. **They would have wandered blindly**, meaning they would have hesitated.

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 if We had mercy on them and removed what was upon them of harm**, he said: hunger.

Tafsir al-Qurtubi

And indeed, those who do not believe in the Hereafter

meaning in the resurrection. **Away from the path are those who deviate**. It was said: It is like the first. And it was said: They are those who deviate from the path to Paradise until they reach the Fire. To deviate from the path is to deviate if one turns away from it and inclines to another path. And from this comes the word *nakabat* **the wind does not follow a straight course**. And the worst wind is *nakbaa*.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for not understanding the Noble Qur'an, pondering it, and turning away from it, even though they were singled out for this Book, which God did not send down to a Messenger more perfect or noble than it, especially their fathers who died in the Age of Ignorance, when no Book reached them and no warner came to them. It was appropriate for them to meet the blessing that God bestowed upon them by accepting it, thanking it, understanding it, and acting in accordance with it day and night, as the noble ones among them did, who converted to Islam and followed the Messenger, may God bless him and grant him peace, and who was pleased with them. Qatada said, **Have they not pondered the Word?** By God, they find in the Qur'an a deterrent against disobeying God if the people pondered it and understood it, but they took what was ambiguous in it, and thus they perished. Then he said, denying the unbelievers of Quraysh 106: **Or do they not know their Messenger, so they deny him?** That is, do they not know Muhammad, his truthfulness, his honesty, and his integrity with which he was raised among them? That is, are they able to deny that and boast about it? For this reason, Ja'far ibn Abi Talib, may God be pleased with him, said to the Negus, the King of Abyssinia: O King, God has sent among us a Messenger whose lineage, truthfulness, and honesty we know. And thus Al-Mughira ibn Shu'ba said to the deputy of Kisra when he confronted them, and thus Abu Sufyan Sakhr ibn Harb said to the King of the Romans, Heraclius, when he asked him and his companions about the characteristics of the Prophet, may God bless him and grant him peace, his lineage, his truthfulness, and his honesty, and they were still unbelievers who had not converted to Islam, and despite this, they could not do anything but tell the truth, so they admitted that. And His statement: **Or do they say that he is crazy?** recounts the polytheists' statement about the Prophet, may God bless him and grant him peace, that he fabricated the Qur'an, meaning that he invented it on his own, or that he was mad and did not know what he was saying. He informed us about them that their hearts did not believe in him, and they knew the falsehood of what they said about the Qur'an, for God's words had come to them that which was unbearable and unanswerable, and He had challenged them and all the people of the earth to produce something like it if they were able, but they would never be able to do so. For this reason He said: **Rather, he has brought them the truth, but most of them, to the truth, are averse**. It is possible that this is a circumstantial sentence, meaning in the state of most of them hating the truth, and it is possible that it is a new, informative sentence, and God knows best.

And indeed, those who do not believe in the Hereafter are deviating from the path.

Qatada said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, met a man and said to him, **Convert to Islam**. The man said, **You are calling me to do something that I am reluctant to do**. The Prophet of God, may God bless him and grant him peace, said, **Even if I am reluctant**. He mentioned to us that he met a man and said to him, **Become a Muslim**, and that made him ascend, and he was hard on him. So the Prophet of God, may God bless him and grant him peace, said to him, **What do you think, if you were on a rough and difficult road, and you met a man whose face and lineage you knew, and he called you to a wide and easy road, would you follow him?** He said, **Yes**. He said, **By the One in Whose Hand is the soul of Muhammad, you would be on a road more difficult than that if you were on it, and I would call you to an easier path than that if you were called to it**. And he mentioned to us that the Prophet of God, may God bless him and grant him peace, met a man and said to him, **Become a Muslim**, and that made him ascend, and the Prophet of God, may God bless him and grant him peace, said to him, **What do you think, if there were two young men, one of whom would tell you the truth when he spoke to you, and if you entrusted him with something, he would fulfill it?** So he said to him, **What do you think, if there were two young men, one of whom would tell you the truth when he spoke to you, and if you entrusted him with something, he would fulfill it?** Would he be more beloved to you, or my young man who would lie to you when he spoke to you, and if you entrusted him with something, he would betray you?" He said, **Rather, my young man who would tell me the truth when he spoke to me, and if you entrusted him with something, he would fulfill it**. So the Prophet of God, may God bless him and grant him peace, said, **That is how you are with your Lord**.

And His statement: **And if the truth had followed their desires, the heavens and the earth and whoever is in them would have been ruined**. Mujahid, Abu Salih and As-Suddi said: The truth is God, the Almighty, and what is meant is if God had responded to their desires and legislated matters according to that, the heavens and the earth and whoever is in them would have been ruined, meaning their desires would have been corrupted and differed, as He informed us about their statement: **Why was this Qur'an not sent down to a great man from the two cities?** Then He said: **Do they apportion the mercy of your Lord?** And God, the Almighty, said: "Say: If you possessed the treasures of the mercy of my Lord, then you would have withheld them for fear of spending." And God, the Almighty, said: **Or do they have a share in the kingdom? Then they would not give the people even a speck on a date stone?** In all of this, the helplessness of the servants and the differences in their opinions and desires are made clear, and that He, the Almighty, is perfect in all His attributes, sayings, actions, law, destiny and management of His creation. He is exalted and sanctified, for there is no god but Him and no lord but Him. For this reason He said: **Rather, We have brought them their message**, meaning the Qur'an, **but from their message they turn away**.

And His statement: **Or do you ask them for a payment?**

Al-Hasan said: A wage. Qatada said: A reward. **The reward of your Lord is better**. That is, you do not ask them for a wage, nor a reward, nor anything for your calling them to guidance, but rather you are in that seeking a great reward from God, as He said: "Say: I do not ask you for any payment - it is yours. My reward is only from God." And He said: "Say: I do not ask you for it any payment, nor am I of the pretenders." And He said: "Say: I do not ask you for it any payment except love for the relatives." And He said: "And there came from the farthest part of the city a man, running. He said: O my people, follow the messengers. Follow those who do not ask you for a payment."

And His saying: "And indeed, you are inviting them to a straight path. And indeed, those who do not believe in the Hereafter are deviating from the path." Imam Ahmad said: Hasan bin Musa told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, "That the Messenger of God, may God bless him and grant him peace, was visited in a dream by two angels. One of them sat at his feet and the other at his head. The one at his feet said to the one at his head: Give an example of this one and his nation. He said: The example of this one and his nation is like that of a group of travelers who have reached the top of a desert, and they have no provisions with which to cross the desert or return. While they were like that, a man in a rich garment came to them and said: Tell me, if I lead you to lush meadows and fertile ponds, will you follow me? They said: Yes. He said: So he set off with them and led them to lush meadows and fertile ponds, and they ate and drank and became fat. He said to them: Did I not find you in that state? So, if I come to you with lush meadows and fertile ponds, will you follow me? They said, "Yes." He said, **Before you are meadows more lush than these and ponds more fertile than these, so follow me**. A group said, **By God, he has spoken the truth, so we will follow him**. A group said, **We are satisfied with this and will remain on it**.

Al-Hafiz Abu Ya'la al-Mawsili said: Zuhair told us, Yunus ibn Muhammad told us, Ya'qub ibn 'Abdullah al-Ash'ari told us, Hafs ibn Hamid told us, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, on the authority of 'Umar ibn al-Khattab, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am holding you by your belts, 'Come away from the Fire, come away from the Fire.' But you will overcome me, rushing into it like butterflies and locusts rush. I am about to send your belts, and I will be your leader at the Cistern. You will come to me together and separately. I will recognize you by your features and names, just as a man recognizes a stranger among his camels. He will lead you to the right and to the left. So I will call upon the Lord of the Worlds, that is, the Lord of my people, that is, the Lord of my nation, and it will be said: 'O Muhammad, you do not know what they innovated after you. They used to walk backwards after you. So I will recognize one of you who will come on the Day of Resurrection carrying a sheep that bleated and calling out: 'O Muhammad, O Muhammad.' I will say: 'I have no power over you from

God. You have conveyed the message. ' And I will recognize one of you who will come...' On the Day of Resurrection, he will carry a camel that will roar and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. I will know one of you who will come on the Day of Resurrection carrying a horse that will neigh and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. I will know one of you who will come on the Day of Resurrection carrying a leather water skin and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. Ali ibn al-Madini said: This hadith has a good chain of transmission, except that Hafs ibn Hamid is unknown. I do not know of anyone who narrated from him other than Yaqub ibn Abdullah al-Ash'ari al-Qummi. I said Rather, Ash'ath ibn Ishaq also narrated from him, and Yahya ibn Ma'in said about him: Salih, and al-Nasa'i and Ibn Hibban authenticated him.

His saying: **And indeed, those who do not believe in the Hereafter are deviating from the path.** That is, they are unjust, unjust, and deviant. The Arabs say: So-and-so has deviated from the path if he has strayed from it. And His statement: **And if We had mercy on them and removed the harm that is upon them, they would have persisted in their transgression, wandering blindly.** The Almighty informs us about the severity of their disbelief, that if He had removed the harm from them and made them understand the Qur'an, they would not have submitted to Him nor would they have persisted in their disbelief, stubbornness and transgression, as the Almighty said: "And if God had known any good in them, He would have made them hear. And if He had made them hear, they would have turned away, averse." And He said: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers?' Rather, what they concealed before will become apparent to them. And if they were sent back, they would return to what they were forbidden, and indeed, they are liars. And they will say, 'There is nothing but our worldly life, and we will not be resurrected.'" This is from the aspect of His Almighty's knowledge of what will not be, and if it were, how it would be. Ad-Dahhak said on the authority of Ibn Abbas: Everything that has the word *if* in it is something that will never be.

Fath al-Qadir

Then He, the Almighty, described them as being contrary to that, saying: 74- **And indeed, those who do not believe in the Hereafter are deviating from the path.** It is said: **Nakkab an-tariq yankibu nakuban:** if he deviated from it or to something else, and the nakub and nakb are deviation and inclination, and from it the nakba' for the wind between two winds, it was called that because of its deviation from the majestic, and from the path is related to nakbūn, and the meaning is: that those described as not believing in the Hereafter from that path or the type of path are deviating from it.

Tafsir al-Baghawi

74. **And indeed, those who do not believe in the Hereafter are deviating from the path,** that is, from the religion of truth, **and are deviating,** that is, deviating and inclined.

Tafsir al-Baidawi

74- **And indeed, those who do not believe in the Hereafter are deviating from the path** from the straight path. **They are deviating from it** for fear of the Hereafter is the strongest motivation for seeking the truth and following its path.

Surat al-Mu'minun 23:75

And if We had mercy on them and removed the affliction that is upon them, they would persist in their transgression, wandering blindly.

Surat al-Mu'minun 23:75

And if We had mercy on them and removed the affliction that is upon them, they would persist in their transgression, wandering blindly.

Tafsir al-Jalalayn

75 - **And if We had mercy on them and removed the distress they were suffering from** famine that afflicted them in Mecca for seven years **they would have persisted in their transgression** their misguidance **wandering blindly** they would have hesitated.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And if We had mercy on them and removed the harm that is upon them, they would have persisted in their transgression, wandering blindly.**

Tafsir al-Qurtubi

The Almighty said: **And if We had mercy on them and removed the harm that is upon them** meaning, if We returned them to the world and did not admit them to the Fire and tested them, **they would still persist in their transgression.** Al-Suddi said, **They would wander blindly.** Al-A'mash said: They would hesitate. Ibn Jurayj said: **And if We had mercy on them** meaning in the world, **and removed the harm that is upon them** meaning drought and hunger, **they would still persist in their transgression** and misguidance and transgression of the limit, **they would still persist** in their transgression and misguidance and transgression, **they would still wander blindly** meaning they would stumble and flounder.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for not understanding the Noble Qur'an, pondering it, and turning away from it, even though they were singled out for this Book, which God did not send down to a Messenger more perfect or noble than it, especially their fathers who died in the Age of Ignorance, when no Book reached them and no warner came to them. It was appropriate for them to meet the blessing that God bestowed upon them by accepting it, thanking it, understanding it, and acting in accordance with it day and night, as the noble ones among them did, who converted to Islam and followed the Messenger, may God bless him and grant him peace, and who was

pleased with them. Qatada said, **Have they not pondered the Word?** By God, they find in the Qur'an a deterrent against disobeying God if the people pondered it and understood it, but they took what was ambiguous in it, and thus they perished. Then he said, denying the unbelievers of Quraysh 106: **Or do they not know their Messenger, so they deny him?** That is, do they not know Muhammad, his truthfulness, his honesty, and his integrity with which he was raised among them? That is, are they able to deny that and boast about it? For this reason, Ja'far ibn Abi Talib, may God be pleased with him, said to the Negus, the King of Abyssinia: O King, God has sent among us a Messenger whose lineage, truthfulness, and honesty we know. And thus Al-Mughira ibn Shu'ba said to the deputy of Kisra when he confronted them, and thus Abu Sufyan Sakhr ibn Harb said to the King of the Romans, Heraclius, when he asked him and his companions about the characteristics of the Prophet, may God bless him and grant him peace, his lineage, his truthfulness, and his honesty, and they were still unbelievers who had not converted to Islam, and despite this, they could not do anything but tell the truth, so they admitted that. And His statement: **Or do they say that he is crazy?** recounts the polytheists' statement about the Prophet, may God bless him and grant him peace, that he fabricated the Qur'an, meaning that he invented it on his own, or that he was mad and did not know what he was saying. He informed us about them that their hearts did not believe in him, and they knew the falsehood of what they said about the Qur'an, for God's words had come to them that which was unbearable and unanswerable, and He had challenged them and all the people of the earth to produce something like it if they were able, but they would never be able to do so. For this reason He said: **Rather, he has brought them the truth, but most of them, to the truth, are averse.** It is possible that this is a circumstantial sentence, meaning in the state of most of them hating the truth, and it is possible that it is a new, informative sentence, and God knows best.

Qatada said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, met a man and said to him, **Convert to Islam.** The man said, **You are calling me to do something that I am reluctant to do.** The Prophet of God, may God bless him and grant him peace, said, **Even if I am reluctant.** He mentioned to us that he met a man and said to him, **Become a Muslim,** and that made him ascend, and he was hard on him. So the Prophet of God, may God bless him and grant him peace, said to him, **What do you think, if you were on a rough and difficult road, and you met a man whose face and lineage you knew, and he called you to a wide and easy road, would you follow him?** He said, **Yes.** He said, **By the One in Whose Hand is the soul of Muhammad, you would be on a road more difficult than that if you were on it, and I would call you to an easier path than that if you were called to it.** And he mentioned to us that the Prophet of God, may God bless him and grant him peace, met a man and said to him, **Become a Muslim,** and that made him ascend, and the Prophet of God, may God bless him and grant him peace, said to him, **What do**

you think, if there were two young men, one of whom would tell you the truth when he spoke to you, and if you entrusted him with something, he would fulfill it? So he said to him, **What do you think, if there were two young men, one of whom would tell you the truth when he spoke to you, and if you entrusted him with something, he would fulfill it?** Would he be more beloved to you, or my young man who would lie to you when he spoke to you, and if you entrusted him with something, he would betray you?" He said, **Rather, my young man who would tell me the truth when he spoke to me, and if you entrusted him with something, he would fulfill it.** So the Prophet of God, may God bless him and grant him peace, said, **That is how you are with your Lord.**

And His statement: **And if the truth had followed their desires, the heavens and the earth and whoever is in them would have been ruined.** Mujahid, Abu Salih and As-Suddi said: The truth is God, the Almighty, and what is meant is if God had responded to their desires and legislated matters according to that, the heavens and the earth and whoever is in them would have been ruined, meaning their desires would have been corrupted and differed, as He informed us about their statement: **Why was this Qur'an not sent down to a great man from the two cities?** Then He said: **Do they apportion the mercy of your Lord?** And God, the Almighty, said: "Say: If you possessed the treasures of the mercy of my Lord, then you would have withheld them for fear of spending." And God, the Almighty, said: **Or do they have a share in the kingdom? Then they would not give the people even a speck on a date stone?** In all of this, the helplessness of the servants and the differences in their opinions and desires are made clear, and that He, the Almighty, is perfect in all His attributes, sayings, actions, law, destiny and management of His creation. He is exalted and sanctified, for there is no god but Him and no lord but Him. For this reason He said: **Rather, We have brought them their message,** meaning the Qur'an, **but from their message they turn away.**

And His statement: **Or do you ask them for a payment?** Al-Hasan said: A wage. Qatada said: A reward. **The reward of your Lord is better.** That is, you do not ask them for a wage, nor a reward, nor anything for your calling them to guidance, but rather you are in that seeking a great reward from God, as He said: "Say: I do not ask you for any payment - it is yours. My reward is only from God." And He said: "Say: I do not ask you for it any payment, nor am I of the pretenders." And He said: "Say: I do not ask you for it any payment except love for the relatives." And He said: "And there came from the farthest part of the city a man, running. He said: O my people, follow the messengers. Follow those who do not ask you for a payment."

And His saying: "And indeed, you are inviting them to a straight path. And indeed, those who do not believe in the Hereafter are deviating from the path." Imam Ahmad said: Hasan bin Musa told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, "That the Messenger of God, may God bless him and grant him peace, was visited in a dream by two angels. One of them sat at his feet and the other at his head. The one at his feet said to

the one at his head: Give an example of this one and his nation. He said: The example of this one and his nation is like that of a group of travelers who have reached the top of a desert, and they have no provisions with which to cross the desert or return. While they were like that, a man in a rich garment came to them and said: Tell me, if I lead you to lush meadows and fertile ponds, will you follow me? They said: Yes. He said: So he set off with them and led them to lush meadows and fertile ponds, and they ate and drank and became fat. He said to them: Did I not find you in that state? So, if I come to you with lush meadows and fertile ponds, will you follow me? They said, "Yes." He said, **Before you are meadows more lush than these and ponds more fertile than these, so follow me.** A group said, **By God, he has spoken the truth, so we will follow him.** A group said, **We are satisfied with this and will remain on it.**

Al-Hafiz Abu Ya'la al-Mawsili said: Zuhair told us, Yunus ibn Muhammad told us, Ya'qub ibn 'Abdullah al-Ash'ari told us, Hafs ibn Hamid told us, on the authority of 'Ikrimah, on the authority of Ibn 'Abbas, on the authority of 'Umar ibn al-Khattab, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am holding you by your belts, 'Come away from the Fire, come away from the Fire.' But you will overcome me, rushing into it like butterflies and locusts rush. I am about to send your belts, and I will be your leader at the Cistern. You will come to me together and separately. I will recognize you by your features and names, just as a man recognizes a stranger among his camels. He will lead you to the right and to the left. So I will call upon the Lord of the Worlds, that is, the Lord of my people, that is, the Lord of my nation, and it will be said: 'O Muhammad, you do not know what they innovated after you. They used to walk backwards after you. So I will recognize one of you who will come on the Day of Resurrection carrying a sheep that bleated and calling out: 'O Muhammad, O Muhammad.' I will say: 'I have no power over you from God. You have conveyed the message.' And I will recognize one of you who will come..." On the Day of Resurrection, he will carry a camel that will roar and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. I will know one of you who will come on the Day of Resurrection carrying a horse that will neigh and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. I will know one of you who will come on the Day of Resurrection carrying a leather water skin and call out: O Muhammad, O Muhammad. I will say: I have no power over you, you have conveyed the message. Ali ibn al-Madini said: This hadith has a good chain of transmission, except that Hafs ibn Hamid is unknown. I do not know of anyone who narrated from him other than Ya'qub ibn 'Abdullah al-Ash'ari al-Qummi. **I said** Rather, Ash'ath ibn Ishaq also narrated from him, and Yahya ibn Ma'in said about him: Salih, and al-Nasa'i and Ibn Hibban authenticated him.

His saying: **And indeed, those who do not believe in the Hereafter are deviating from the path.** That is, they are unjust, unjust, and deviant. The Arabs say: So-and-so has deviated from the path if he has strayed

Surat al-Mu'minun 23:75

And if We had mercy on them and removed the affliction that is upon them, they would persist in their transgression, wandering blindly.

from it. And His statement: **And if We had mercy on them and removed the harm that is upon them, they would have persisted in their transgression, wandering blindly.** The Almighty informs us about the severity of their disbelief, that if He had removed the harm from them and made them understand the Qur'an, they would not have submitted to Him nor would they have persisted in their disbelief, stubbornness and transgression, as the Almighty said: "And if God had known any good in them, He would have made them hear. And if He had made them hear, they would have turned away, averse." And He said: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers?' Rather, what they concealed before will become apparent to them. And if they were sent back, they would return to what they were forbidden, and indeed, they are liars. And they will say, 'There is nothing but our worldly life, and we will not be resurrected.'" This is from the aspect of His Almighty's knowledge of what will not be, and if it were, how it would be. Ad-Dahhak said on the authority of Ibn Abbas: Everything that has the word *if* in it is something that will never be.

and enmity towards the Messenger and the believers. **They are blind** towards guidance. It was narrated that "they were afflicted with drought until they ate the wild boar. Abu Sufyan came to the Messenger of God, may God bless him and grant him peace, and said: I ask you by God and by kinship, do you not claim that you are a mercy to the worlds? He said: Yes. He said: You killed fathers with the sword and sons with hunger. So this was revealed."

Fath al-Qadir

Then the Almighty made it clear that they are insistent on disbelief and will not return from it under any circumstances, so He said: 75- **And if We had mercy on them and removed the hardship that is upon them** meaning drought and famine **they would have persisted in their transgression** meaning they would have persisted in their transgression and misguidance **wandering blindly** hesitating, wavering and floundering. The root of *lajja* is persistence in obstinacy, and from it is *lujja* with the fat-ha for the reverberation of sound, and the *lujja* of the sea means the reverberation of its waves, and the *lujja* of the night means the reverberation of its darkness. It was said that the meaning is that We would have brought them to the world and not put them in the fire and tested them for their persistence in their transgression.

Tafsir al-Baghawi

75. **And if We had mercy on them and removed the distress that is upon them**, drought and famine, **they would have persisted**, "in their transgression, wandering blindly," and they would not have desisted from it.

Tafsir al-Baidawi

75- **And if We had mercy on them and removed the distress that is upon them** meaning the drought. **To persist** they would have persisted. Obstinacy is persistence in something. **In their transgression** their excess in disbelief and arrogance towards the truth

Surat al-Mu'minin 23:76

And We did indeed seize them with punishment, but they did not humble themselves to their Lord, nor did they supplicate.

Tafsir al-Jalalayn

76 - **And We seized them with the punishment** hunger **but they did not submit** humble themselves **to their Lord, nor did they supplicate** seeking God with supplication.

Tafsir al-Suyuti

Al-Nasa'i and Al-Hakim narrated on the authority of Ibn Abbas that he said: Abu Sufyan came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, I ask you by God and the womb, we have eaten the hair and blood. So God revealed: We seized them with punishment, but they did not submit to their Lord, nor did they supplicate.

Al-Bayhaqi included in Al-Dala'il with the wording that when Ibn Ayaz Al-Hanafi was brought to the Prophet, may God bless him and grant him peace, as a prisoner, he released him and converted to Islam. He then went to Mecca and returned, and he prevented the people of Mecca from getting provisions from Al-Yamamah until the Quraysh ate the 'al-haz. Abu Sufyan came to the Prophet, may God bless him and grant him peace, and said: Do you not claim that you were sent as a mercy to the worlds? He said: Yes. He said: You killed fathers with the sword and sons with hunger. Then this verse was revealed.

Tafsir al-Tabari

God Almighty says: And We seized these polytheists with Our punishment, and We brought down upon them Our wrath and anger, and We made their livelihood difficult for them, and We made their lands barren, and We killed their leaders with the sword. **But they did not submit to their Lord** meaning: They did not submit to their Lord, so they would obey His commands and prohibitions, and turn to His obedience. **Nor did they humble themselves** meaning: They did not humble themselves before Him.

He mentioned that this verse was revealed to the Messenger of God, may God bless him and grant him peace, when God afflicted the Quraysh with years of famine, as the Messenger of God, may God bless him and grant him peace, invoked a curse upon them.

The report mentioned that:

Ibn Hamid told us: Abu Tamila told us, on the authority of Al-Hasan, on the authority of Yazid, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abu Sufyan came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, I ask you by God and by kinship, for we have eaten the 'alhaz, meaning the wool, and blood. So God revealed: **And We seized them with punishment, but they did not humble themselves before their Lord, nor did they supplicate.**

Ibn Humayd narrated: Yahya ibn Wadeh narrated: Abd al-Mu'min narrated: Aliya ibn Ahmar narrated: Ikrimah narrated: Ibn Abbas narrated: When Ibn Aththal al-Hanafi came to the Prophet, may God bless him and grant him peace, as a prisoner, he released him and he went to Mecca. He stood between the people of Mecca and the provisions of al-Yamamah, until the Quraysh ate the 'Ulahaz. Abu Sufyan came to the Prophet, may God bless him and grant him peace, and said: Do you not claim that you were sent as a mercy to the workers? He said: Yes. He said: You killed fathers with the sword and sons with hunger. Then God revealed: **And We seized them with punishment...** the verse.

Ibn Hamid told us: Al-Hakam bin Bashir told us: Amr told us: Al-Hasan said: If a calamity befalls people from Satan, it is only a punishment. So do not meet God's punishment with rage, but meet it with seeking forgiveness and beseeching God. And he recited this verse: **And We seized them with punishment, but they did not humble themselves before their Lord, nor did they supplicate.**

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 seized them with punishment**, he said: hunger and drought. **But they did not submit to their Lord**, so they were patient. **But they did not submit to their Lord, nor did they supplicate.**

Tafsir al-Qurtubi

The Almighty said: **And We seized them with punishment.** Ad-Dahhak said: With hunger. It was also said: With diseases, need, and hunger. It was also said: With killing and hunger. **But they did not humble themselves before their Lord.** That is, they did not submit. **And they did not humble themselves.** That is, they did not humble themselves before God, the Almighty, in the hardships that befell them. Ibn Abbas said:

It was revealed in the story of Thamamah bin Aththal when the secret police took him prisoner and converted to Islam and the Messenger of God, may God bless him and grant him peace, let him go. He stood between Mecca and the provisions and said: By God, no grain of wheat will come to you from Yamamah until the Messenger of God, may God bless him and grant him peace, permits it. God afflicted the Quraysh with famine and hunger until they ate dead animals, dogs and 'alahaz. It was said: What is 'alahaz? He said: They used to take wool and hair, soak them in blood, then roast it and eat it. Abu Sufyan said to him: I ask you by God and by kinship! Don't you claim that God sent you as a mercy to the worlds? He said: Yes. He said: By God, I see you killing fathers with the sword and killing sons with hunger. Then the verse was revealed: **And if We had mercy on them and removed the harm that is upon them, they would persist in their transgression, wandering blindly.**

Surat al-Mu'minin 23:76

And We did indeed seize them with punishment, but they did not humble themselves to their Lord, nor did they supplicate.

Tafsir Ibn Kathir

God Almighty says: **And We seized them with punishment**, meaning We tested them with calamities and hardships, **but they did not humble themselves before their Lord, nor did they supplicate**, meaning that did not turn them away from their disbelief and disobedience, but rather they continued in their error and misguidance. **But they did not humble themselves**, meaning they did not humble themselves, **nor did they supplicate**, meaning they did not call upon Him, as God Almighty says: **Why, when Our punishment came to them, did they not humble themselves? But their hearts hardened**, the verse. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Hamza Al-Marwazi told us, Ali bin Al-Hussein told us, my father told us, on the authority of Yazid - meaning Al-Nahwi - on the authority of Ikrimah on the authority of Ibn Abbas that he said: Abu Sufyan came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, I ask you by God and the womb, for we have eaten the 'alahaz - meaning wool and blood - so God revealed: **And We seized them with punishment, but they did not submit** 7:13. And this is how Al-Nasa'i narrated it on the authority of Muhammad bin Aqil on the authority of Ali bin Al-Hussein on the authority of his father on this authority, and its origin is in the two Sahih: "That the Messenger of God, may God bless him and grant him peace, supplicated against the Quraysh when they were stubborn, and he said: O God, help me against them with seven like the seven of Joseph."

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Salamah bin Shabib told us, Abdullah bin Ibrahim bin Omar bin Kaysan told us, Wahb bin Omar bin Kaysan told me that Wahb bin Munabbih was imprisoned and one of his sons said to him: Shall I not recite a verse of poetry to you, O Abu Abdullah? Wahb said: We are on the verge of God's punishment, and God says: **And We seized them with punishment, but they did not submit to their Lord, nor did they supplicate**. Wahb fasted three consecutive days, and it was said to him: What is this fasting, O Abu Abdullah? He said: It was innovated for us, so we innovated, meaning that the imprisonment was innovated for us, so we innovated in worship.

And His statement: **Until, when We open for them a door of severe punishment, at once they are therein in despair**. That is, until, when the command of God comes to them and the Hour comes to them suddenly, and they are seized by God's punishment that which they had never expected, then at that time they are in despair of all good and lose hope of all comfort, and their hopes and expectations are cut off. Then the Most High mentioned His blessings upon His servants by giving them hearing, sight, and hearts, which are the minds and understandings with which they remember things and consider the signs in the universe that indicate the oneness of God and that He is the doer of whatever He wills.

And His saying: **How little you give thanks** means how little you thank God for what He has bestowed upon

you, like His saying: **And most of the people are not believers, even if you were eager to do so**. Then the Almighty informed about His great power and overwhelming authority in His creation and His dissemination of them in all parts of the earth with their different races, languages and characteristics. Then on the Day of Resurrection He will gather the first of them and the last for a known appointed time, and He will not leave among them a small or an old, a male or a female, a great or a small person, except that He will restore them as He began them. For this reason He said: **And it is He who gives life and causes death** meaning He gives life to the ruins and causes the nations to die. **And to Him belongs the alternation of the night and the day** meaning and about His command to subject the night and the day, each of them seeking the other in a pressing pursuit, they follow one another without ceasing or separating at a different time, like His saying: **It is not for the sun to overtake the moon, nor can the night outstrip the day** 10:13.

And His statement: **Do you not reason?** That is, do you not have minds that guide you to the Almighty, the All-Knowing Who has subdued everything, and has made everything mighty and to Whom everything has submitted? Then He said, informing about those who denied the resurrection and who resembled those who came before them from the deniers: "Rather, they said like what the former ones said. They said, 'When we die and become dust and bones, will we then be resurrected?'" That is, they ruled out the occurrence of that after they had become decayed. "We and our fathers were promised this before. This is nothing but legends of the former ones." They meant that the resurrection is impossible. Rather, it is reported by those who received it from the books of the former ones and their differences. This denial and lie from them is like His statement, informing about them: **When we are decayed bones? They said, This then is a losing return**. It is only one shout. Then they are awake. "And God Almighty said: "Has man not seen that We created him from a sperm-drop, and at once he is a clear adversary? And he presents to Us an example and forgets his own creation. He says, 'Who will give life to the bones when they are disintegrated?'" Say, **He will give life to them who produced them the first time**. And He is Knowing of all creation.

Fath al-Qadir

76- **And We seized them with punishment** is a new sentence that is brought forward to confirm what came before it. The punishment was said to be the hunger that afflicted them during the years of famine, and it was said to be illness, and it was said to be the fighting on the day of Badr, and Al-Zajaj chose it, and it was said to be death, and it was said that what is meant is those who were afflicted by the punishment from the past nations. **And they did not submit to their Lord** meaning they did not submit or humble themselves, but rather they remained in what they were in of rebelling against God and immersing themselves in His disobedience. **And they did not supplicate**

meaning they did not humble themselves before God during hardships when they befell them, and they did not call upon Him to remove that.

Tafsir al-Baghawi

76. **And We seized them with punishment**, and that "the Prophet, may God bless him and grant him peace, prayed against the Quraysh that He would make upon them years like the years of Joseph, and they were afflicted with famine. Abu Sufyan came to the Prophet, may God bless him and grant him peace, and said, I ask you by God and by kinship, do you not claim that you were sent as a mercy to the worlds? He said, "Yes. **He said**, You have killed fathers with the sword and sons with hunger, so pray to God to remove this famine from us." So he prayed and He removed it from them, and God revealed this verse: "And they did not submit to their Lord," meaning: they did not submit or humble themselves before their Lord, and its origin is seeking tranquility, "nor did they supplicate," meaning: they did not supplicate to their Lord, but rather continued in their rebellion.

Tafsir al-Baidawi

76- "And We seized them with punishment" meaning killing on the day of Badr. "But they did not submit to their Lord" rather they persisted in their insolence and haughtiness. "Submissive **is a verb from to be because the one in need moved from to be to to be or to be from to be**" and its fat-ha was made full. "And they did not supplicate" and it was not their habit to supplicate, and this is evidence for what came before it.

Surat al-Mu'minun 23:77

Until, when We open to them a door of severe punishment, at once they are therein in despair.

Surat al-Mu'minun 23:77

Until, when We open to them a door of severe punishment, at once they are therein in despair.

Tafsir al-Jalalayn

77 - *until* (introductory if We open to them a door of severe punishment) which is the day of Badr with killing **when they are therein in despair** despairing of all good

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed in the interpretation of that, and some of them said: Its meaning is: until we opened the door of fighting to them, and they were killed on the day of Badr.

Mention of who said that: Ibn Ishaq bin Shaheen told me, he said: Khalid bin Abdullah told us, on the authority of Dawud bin Abi Hind, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement, **Until, when We opened upon them a door of severe punishment**, it had passed, it was a day in Dar.

Ibn Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud told us, on the authority of Ali bin Abi Talha, 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, **Until, when We opened upon them a door of severe punishment**, he said, on the day of Badr.

Others said: Its meaning is: Until when We opened upon them the door of famine and harm, he is the father of severe punishment. Those who said that mentioned:

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 Ibn Abi Nujayh, on the authority of Mujahid, his statement, **Until, when We open upon them a door of severe punishment**, he said: For the infidels of Quraysh, hunger, and what preceded it of the story was also for them.

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, in a similar manner, except that he said: and what preceded it as well. This statement that Mujahid said is more appropriate for the interpretation of the verse, because of the soundness of the good that we mentioned before on the authority of Ibn Abbas that this verse was revealed to the Messenger of God, may God bless him and grant him peace, in the story of the famine that struck the Quraysh, because of the

supplication of the Messenger of God, may God bless him and grant him peace, against them, and the command of Thamamah ibn Aththal, and that was undoubtedly after the Battle of Badr.

His statement, **When they are in it, they are in despair**, means: When these polytheists are in the torment that We have opened for them, they are sad and regretful for what they did in their past in denying the signs of God, while regret and sadness will not benefit them.

Tafsir al-Qurtubi

The Almighty said: **Until, when We open for them a gate of severe punishment**. Ikrimah said: It is a gate of the gates of Hell, over which there are four hundred thousand guards, their faces black, their fangs black, mercy has been plucked from their hearts. When they reach it, God Almighty opens it for them. Ibn Abbas said: It is killing them with the sword on the day of Badr. Mujahid: It is the famine that struck them until they ate the barren land from hunger, as mentioned above. It was also said: The conquest of Mecca. **When they are therein in despair**, meaning hopeless and confused, not knowing what to do, like those who have lost hope of relief and of any good. This was mentioned previously in (*Al-An'am*).

Tafsir Ibn Kathir

God Almighty says: **And We seized them with punishment**, meaning We tested them with calamities and hardships, **but they did not humble themselves before their Lord, nor did they supplicate**, meaning that did not turn them away from their disbelief and disobedience, but rather they continued in their error and misguidance. **But they did not humble themselves**, meaning they did not humble themselves, **nor did they supplicate**, meaning they did not call upon Him, as God Almighty says: **Why, when Our punishment came to them, did they not humble themselves? But their hearts hardened**, the verse. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Hamza Al-Marwazi told us, Ali bin Al-Hussein told us, my father told us, on the authority of Yazid - meaning Al-Nahwi - on the authority of Ikrimah on the authority of Ibn Abbas that he said: Abu Sufyan came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, I ask you by God and the womb, for we have eaten the 'alahaz - meaning wool and blood - so God revealed: **And We seized them with punishment, but they did not submit 1:73**. And this is how Al-Nasa'i narrated it on the authority of Muhammad bin Aqil on the authority of Ali bin Al-Hussein on the authority of his father on this authority, and its origin is in the two Sahih: "That the Messenger of God, may God bless him and grant him peace, supplicated against the Quraysh when they were stubborn, and he said: O God, help me against them with seven like the seven of Joseph."

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Salamah

bin Shabib told us, Abdullah bin Ibrahim bin Omar bin Kaysan told us, Wahb bin Omar bin Kaysan told me that Wahb bin Munabbih was imprisoned and one of his sons said to him: Shall I not recite a verse of poetry to you, O Abu Abdullah? Wahb said: We are on the verge of God's punishment, and God says: **And We seized them with punishment, but they did not submit to their Lord, nor did they supplicate.** Wahb fasted three consecutive days, and it was said to him: What is this fasting, O Abu Abdullah? He said: It was innovated for us, so we innovated, meaning that the imprisonment was innovated for us, so we innovated in worship.

And His statement: **Until, when We open for them a door of severe punishment, at once they are therein in despair.** That is, until, when the command of God comes to them and the Hour comes to them suddenly, and they are seized by God's punishment that which they had never expected, then at that time they are in despair of all good and lose hope of all comfort, and their hopes and expectations are cut off. Then the Most High mentioned His blessings upon His servants by giving them hearing, sight, and hearts, which are the minds and understandings with which they remember things and consider the signs in the universe that indicate the oneness of God and that He is the doer of whatever He wills.

And His saying: **How little you give thanks** means how little you thank God for what He has bestowed upon you, like His saying: **And most of the people are not believers, even if you were eager to do so.** Then the Almighty informed about His great power and overwhelming authority in His creation and His dissemination of them in all parts of the earth with their different races, languages and characteristics. Then on the Day of Resurrection He will gather the first of them and the last for a known appointed time, and He will not leave among them a small or an old, a male or a female, a great or a small person, except that He will restore them as He began them. For this reason He said: **And it is He who gives life and causes death** meaning He gives life to the ruins and causes the nations to die. **And to Him belongs the alternation of the night and the day** meaning and about His command to subject the night and the day, each of them seeking the other in a pressing pursuit, they follow one another without ceasing or separating at a different time, like His saying: **It is not for the sun to overtake the moon, nor can the night outstrip the day** 10:13.

And His statement: **Do you not reason?** That is, do you not have minds that guide you to the Almighty, the All-Knowing Who has subdued everything, and has made everything mighty and to Whom everything has submitted? Then He said, informing about those who denied the resurrection and who resembled those who came before them from the deniers: "Rather, they said like what the former ones said. They said, 'When we die and become dust and bones, will we then be resurrected?'" That is, they ruled out the occurrence of that after they had become decayed. "We and our fathers were promised this before. This is nothing but legends of the former ones." They meant that the resurrection is impossible. Rather, it is reported by those who received it from the books of the former

ones and their differences. This denial and lie from them is like His statement, informing about them: **When we are decayed bones?** They said, **This then is a losing return.** It is only one shout. Then they are awake. "And God Almighty said: "Has man not seen that We created him from a sperm-drop, and at once he is a clear adversary? And he presents to Us an example and forgets his own creation. He says, "Who will give life to the bones when they are disintegrated?" Say, **He will give life to them who produced them the first time.** And He is Knowing of all creation.

Fath al-Qadir

77- **Until, when We open to them a door of severe punishment** It was said that it is the punishment of the Hereafter, and it was said that it was killing them on the day of Badr with the sword, and it was said that it was the famine that struck them, and it was said that it was the conquest of Mecca. **When they are therein in despair** meaning confused, they do not know what to do, and confusion is confusion and despair of all good. Al-Salami read it with a fat-ha on the lam from ablasa: meaning he entered him into despair. It was mentioned previously in Al-An'am.

Tafsir al-Baghawi

77. **Until, when We open for them a door of severe punishment**, Ibn Abbas said: It means killing on the day of Badr, and this is the statement of Mujahid. It was said: It means death. It was said: It means the Day of Resurrection, **when they are therein in despair**, despairing of all good.

Tafsir al-Baidawi

77- **Until, when We open to them a door of severe punishment** meaning hunger, which is more severe than killing and captivity. **Therein they are in despair** confused and hopeless of all good, until the most oppressive of them comes to you, begging you.

Surat al-Mu'minun 23:78

And it is He who has created for you hearing, sight, and hearts. Little are you grateful.

Surat al-Mu'minun 23:78

And it is He who has created for you hearing, sight, and hearts. Little are you grateful.

Tafsir al-Jalalayn

78 - **And it is He who created for you** He created *hearing* meaning the ears **and sight and hearts** the hearts **but little** to emphasize the little **you are grateful**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And God is the One who has given you, O deniers of resurrection after death, the hearing with which you hear, the sight with which you see, and the hearts with which you understand. So how can it be difficult for the One who created that in the beginning to bring it back after its nonexistence and loss, when He is the One who brings all of that into existence if He wills, and He destroys it if He wills. Little do you thank, He says: You, O deniers, thank God for giving you hearing, sight, and hearts but little.

Tafsir al-Qurtubi

The Almighty said: **And it is He who created for you hearing and sight.** He made them aware of the abundance of His blessings and the perfection of His power. **You give little thanks.** That is, you give only a little thanks. It was also said: That is, you do not give thanks at all.

Tafsir Ibn Kathir

God Almighty says: **And We seized them with punishment,** meaning We tested them with calamities and hardships, **but they did not humble themselves before their Lord, nor did they supplicate,** meaning that did not turn them away from their disbelief and disobedience, but rather they continued in their error and misguidance. **But they did not humble themselves,** meaning they did not humble themselves, **nor did they supplicate,** meaning they did not call upon Him, as God Almighty says: **Why, when Our punishment came to them, did they not humble themselves? But their hearts hardened,** the verse. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Hamza Al-Marwazi told us, Ali bin Al-Hussein told us, my father told us, on the authority of Yazid - meaning Al-Nahwi - on the authority of Ikrimah on the authority of Ibn Abbas that he said: Abu Sufyan came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, I ask you by God and the womb, for we have eaten the 'alahaz - meaning wool and blood - so God revealed: **And We seized them with punishment,**

but they did not submit 1:13. And this is how Al-Nasa'i narrated it on the authority of Muhammad bin Aqil on the authority of Ali bin Al-Hussein on the authority of his father on this authority, and its origin is in the two Sahihs: "That the Messenger of God, may God bless him and grant him peace, supplicated against the Quraysh when they were stubborn, and he said: O God, help me against them with seven like the seven of Joseph."

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Salamah bin Shabib told us, Abdullah bin Ibrahim bin Omar bin Kaysan told us, Wahb bin Omar bin Kaysan told me that Wahb bin Munabbih was imprisoned and one of his sons said to him: Shall I not recite a verse of poetry to you, O Abu Abdullah? Wahb said: We are on the verge of God's punishment, and God says: **And We seized them with punishment, but they did not submit to their Lord, nor did they supplicate.** Wahb fasted three consecutive days, and it was said to him: What is this fasting, O Abu Abdullah? He said: It was innovated for us, so we innovated, meaning that the imprisonment was innovated for us, so we innovated in worship.

And His statement: **Until, when We open for them a door of severe punishment, at once they are therein in despair.** That is, until, when the command of God comes to them and the Hour comes to them suddenly, and they are seized by God's punishment that which they had never expected, then at that time they are in despair of all good and lose hope of all comfort, and their hopes and expectations are cut off. Then the Most High mentioned His blessings upon His servants by giving them hearing, sight, and hearts, which are the minds and understandings with which they remember things and consider the signs in the universe that indicate the oneness of God and that He is the doer of whatever He wills.

And His saying: **How little you give thanks** means how little you thank God for what He has bestowed upon you, like His saying: **And most of the people are not believers, even if you were eager to do so.** Then the Almighty informed about His great power and overwhelming authority in His creation and His dissemination of them in all parts of the earth with their different races, languages and characteristics. Then on the Day of Resurrection He will gather the first of them and the last for a known appointed time, and He will not leave among them a small or an old, a male or a female, a great or a small person, except that He will restore them as He began them. For this reason He said: **And it is He who gives life and causes death** meaning He gives life to the ruins and causes the nations to die. **And to Him belongs the alternation of the night and the day** meaning and about His command to subject the night and the day, each of them seeking the other in a pressing pursuit, they follow one another without ceasing or separating at a different time, like His saying: **It is not for the sun to overtake the moon, nor can the night outstrip the day** 10:13.

And His statement: **Do you not reason?** That is, do you not have minds that guide you to the Almighty, the

All-Knowing Who has subdued everything, and has made everything mighty and to Whom everything has submitted? Then He said, informing about those who denied the resurrection and who resembled those who came before them from the deniers: "Rather, they said like what the former ones said. They said, 'When we die and become dust and bones, will we then be resurrected?'" That is, they ruled out the occurrence of that after they had become decayed. "We and our fathers were promised this before. This is nothing but legends of the former ones." They meant that the resurrection is impossible. Rather, it is reported by those who received it from the books of the former ones and their differences. This denial and lie from them is like His statement, informing about them:

When we are decayed bones? They said, **This then is a losing return.** It is only one shout. Then they are awake. "And God Almighty said: "Has man not seen that We created him from a sperm-drop, and at once he is a clear adversary? And he presents to Us an example and forgets his own creation. He says, "Who will give life to the bones when they are disintegrated?" Say, **He will give life to them who produced them the first time.** And He is Knowing of all creation.

Fath al-Qadir

78- **And it is He who created for you hearing and sight** He bestowed upon them some of the blessings that He gave them, which are the blessings of hearing and sight **and hearts** so these things became with them so that they would hear the sermons and see the lessons and reflect with their hearts, but they did not benefit from anything of that because of their insistence on disbelief and their distance from the truth, and they did not thank Him for that. For this reason, He said: **Little is what you give thanks** meaning little, insignificant thanks that are not taken into consideration in consideration of those great blessings. It was said that the meaning is: They do not thank Him at all, not that they have little thanks. Just as it is said to someone who denies a blessing: How little is his gratitude: meaning he does not give thanks. And similar to this verse is His saying: **So their hearing, their sight, and their hearts did not avail them.**

Tafsir al-Baghawi

78. **And it is He who created for you hearing**, meaning: He created for you the ears, **and sight, and hearts**, so that you may hear, see, and understand. **Little do you give thanks**, meaning: you do not give thanks for these blessings.

Tafsir al-Baidawi

78- **And it is He who created for you hearing and sight** so that you may sense with them the signs that He has set up. **And hearts** so that you may reflect upon them and use them as evidence for other religious and worldly benefits. **Little do you give thanks** you give it little thanks because the main thing in giving thanks is to use it for the purpose for which it was created, and

to submit to its Giver without associating anything with Him. *What* is a relative clause for emphasis.

Surat al-Mu'minun 23:79

And it is He who has created you on the earth, and to Him you will be gathered.

Surat al-Mu'minun 23:79

And it is He who has created you on the earth, and to Him you will be gathered.

Tafsir al-Jalalayn

79 - **And it is He who has dispersed you created you on the earth, and to Him you will be gathered** resurrected.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And God is the One who created you on the earth, and to Him you will be gathered after your death, then you will be resurrected from your graves to the place of reckoning.

Tafsir al-Qurtubi

The Almighty says: **And it is He who has dispersed you throughout the earth.** That is, He created you, spread you out, and brought you into being. **And to Him you will be gathered.** That is, you will be gathered for recompense.

Tafsir Ibn Kathir

God Almighty says: **And We seized them with punishment**, meaning We tested them with calamities and hardships, **but they did not humble themselves before their Lord, nor did they supplicate**, meaning that did not turn them away from their disbelief and disobedience, but rather they continued in their error and misguidance. **But they did not humble themselves**, meaning they did not humble themselves, **nor did they supplicate**, meaning they did not call upon Him, as God Almighty says: **Why, when Our punishment came to them, did they not humble themselves? But their hearts hardened**, the verse. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Hamza Al-Marwazi told us, Ali bin Al-Hussein told us, my father told us, on the authority of Yazid - meaning Al-Nahwi - on the authority of Ikrimah on the authority of Ibn Abbas that he said: Abu Sufyan came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, I ask you by God and the womb, for we have eaten the 'alahaz - meaning wool and blood - so God revealed: **And We seized them with punishment, but they did not submit** 7:13. And this is how Al-Nasa'i narrated it on the authority of Muhammad bin Aqil on the authority of Ali bin Al-Hussein on the authority of his father on this authority, and its origin is in the two Sahih: "That the Messenger of God, may God bless him and grant him peace, supplicated against the Quraysh when they were stubborn, and he said: O

God, help me against them with seven like the seven of Joseph."

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Salamah bin Shabib told us, Abdullah bin Ibrahim bin Omar bin Kaysan told us, Wahb bin Omar bin Kaysan told me that Wahb bin Munabbih was imprisoned and one of his sons said to him: Shall I not recite a verse of poetry to you, O Abu Abdullah? Wahb said: We are on the verge of God's punishment, and God says: **And We seized them with punishment, but they did not submit to their Lord, nor did they supplicate.** Wahb fasted three consecutive days, and it was said to him: What is this fasting, O Abu Abdullah? He said: It was innovated for us, so we innovated, meaning that the imprisonment was innovated for us, so we innovated in worship.

And His statement: **Until, when We open for them a door of severe punishment, at once they are therein in despair.** That is, until, when the command of God comes to them and the Hour comes to them suddenly, and they are seized by God's punishment that which they had never expected, then at that time they are in despair of all good and lose hope of all comfort, and their hopes and expectations are cut off. Then the Most High mentioned His blessings upon His servants by giving them hearing, sight, and hearts, which are the minds and understandings with which they remember things and consider the signs in the universe that indicate the oneness of God and that He is the doer of whatever He wills.

And His saying: **How little you give thanks** means how little you thank God for what He has bestowed upon you, like His saying: **And most of the people are not believers, even if you were eager to do so.** Then the Almighty informed about His great power and overwhelming authority in His creation and His dissemination of them in all parts of the earth with their different races, languages and characteristics. Then on the Day of Resurrection He will gather the first of them and the last for a known appointed time, and He will not leave among them a small or an old, a male or a female, a great or a small person, except that He will restore them as He began them. For this reason He said: **And it is He who gives life and causes death** meaning He gives life to the ruins and causes the nations to die. **And to Him belongs the alternation of the night and the day** meaning and about His command to subject the night and the day, each of them seeking the other in a pressing pursuit, they follow one another without ceasing or separating at a different time, like His saying: **It is not for the sun to overtake the moon, nor can the night outstrip the day** 10:13.

And His statement: **Do you not reason?** That is, do you not have minds that guide you to the Almighty, the All-Knowing Who has subdued everything, and has made everything mighty and to Whom everything has submitted? Then He said, informing about those who denied the resurrection and who resembled those who came before them from the deniers: "Rather, they said like what the former ones said. They said, 'When we die and become dust and bones, will we then be

resurrected?" That is, they ruled out the occurrence of that after they had become decayed. "We and our fathers were promised this before. This is nothing but legends of the former ones." They meant that the resurrection is impossible. Rather, it is reported by those who received it from the books of the former ones and their differences. This denial and lie from them is like His statement, informing about them:

When we are decayed bones? They said, **This then is a losing return.** It is only one shout. Then they are awake. "And God Almighty said: "Has man not seen that We created him from a sperm-drop, and at once he is a clear adversary? And he presents to Us an example and forgets his own creation. He says, "Who will give life to the bones when they are disintegrated?" Say, **He will give life to them who produced them the first time.** And He is Knowing of all creation.

Fath al-Qadir

79- **And it is He who has dispersed you throughout the earth** meaning He has spread you throughout it as grains are spread out so that they grow, and its explanation has been presented previously. **And to Him you will be gathered** meaning you will be gathered on the Day of Resurrection after your dispersion.

Tafsir al-Baghawi

79. **And it is He who has dispersed you,** created you, **on the earth, and to Him you will be gathered,** resurrected.

Tafsir al-Baidawi

79- **And it is He who multiplied you on the earth** He created you and spread you throughout it through procreation. **And to Him you will be gathered** You will be gathered on the Day of Resurrection after your dispersion.

Surat al-Mu'minun 23:80

And it is He who gives life and causes death, and to Him belongs the alternation of the night and the day. Then will you not reason?

Surat al-Mu'minun 23:80

And it is He who gives life and causes death, and to Him belongs the alternation of the night and the day. Then will you not reason?

Tafsir al-Jalalayn

80 - **And it is He who gives life** by breathing the soul into the lump **and causes death, and to Him belongs the alternation of night and day** by blackness and whiteness, increase and decrease **Do you not then understand?** His creation, the Most High, so that you may take heed.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: And God is He who gives life to His creation: He says: He makes them alive after they were dead sperm, by breathing the spirit into them after the times that come upon them, and causes them to die: He says: He causes them to die after He has given them life. **And to Him belongs the alternation of the night and the day:** He says: He is the One who made the night and the day different, as it is said in speech: To You belongs the favor and the bounty, meaning: You bestow favors and are generous. And His statement: **Do you not then understand?** He says: Do you not then understand, O people, that the One who did these actions from the beginning without an origin, is not prevented from giving life to the dead after their annihilation, and creating whatever He wills to destroy after creating it.

Tafsir al-Qurtubi

The Almighty said: **And it is He who gives life and causes death, and to Him belongs the alternation of the night and the day.** That is, He made them different, like you saying: For you is the reward and the connection, meaning that you will be rewarded and connected, as Al-Farraa said. It was said: Their difference is a decrease in one and an increase in the other. It was said: Their difference is in the light and darkness. It was said: Their repetition day after night and night after day. And a fifth possibility: The difference in what has passed in them of happiness and misery, misguidance and guidance. **Do you not then understand?** The essence of His power, His Lordship and His Oneness, and that it is not permissible for Him to have a partner among His creation, and that He is capable of resurrection.

Tafsir Ibn Kathir

God Almighty says: **And We seized them with punishment,** meaning We tested them with calamities and hardships, **but they did not humble themselves before their Lord, nor did they supplicate,** meaning that did not turn them away from their disbelief and disobedience, but rather they continued in their error and misguidance. **But they did not humble themselves,** meaning they did not humble themselves, **nor did they supplicate,** meaning they did not call upon Him, as God Almighty says: **Why, when Our punishment came to them, did they not humble themselves? But their hearts hardened,** the verse. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Hamza Al-Marwazi told us, Ali bin Al-Hussein told us, my father told us, on the authority of Yazid - meaning Al-Nahwi - on the authority of Ikrimah on the authority of Ibn Abbas that he said: Abu Sufyan came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, I ask you by God and the womb, for we have eaten the 'alahaz - meaning wool and blood - so God revealed: **And We seized them with punishment, but they did not submit 1:13.** And this is how Al-Nasa'i narrated it on the authority of Muhammad bin Aqil on the authority of Ali bin Al-Hussein on the authority of his father on this authority, and its origin is in the two Sahihs: "That the Messenger of God, may God bless him and grant him peace, supplicated against the Quraysh when they were stubborn, and he said: O God, help me against them with seven like the seven of Joseph."

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Salamah bin Shabib told us, Abdullah bin Ibrahim bin Omar bin Kaysan told us, Wahb bin Omar bin Kaysan told me that Wahb bin Munabbih was imprisoned and one of his sons said to him: Shall I not recite a verse of poetry to you, O Abu Abdullah? Wahb said: We are on the verge of God's punishment, and God says: **And We seized them with punishment, but they did not submit to their Lord, nor did they supplicate.** Wahb fasted three consecutive days, and it was said to him: What is this fasting, O Abu Abdullah? He said: It was innovated for us, so we innovated, meaning that the imprisonment was innovated for us, so we innovated in worship.

And His statement: **Until, when We open for them a door of severe punishment, at once they are therein in despair.** That is, until, when the command of God comes to them and the Hour comes to them suddenly, and they are seized by God's punishment that which they had never expected, then at that time they are in despair of all good and lose hope of all comfort, and their hopes and expectations are cut off. Then the Most High mentioned His blessings upon His servants by giving them hearing, sight, and hearts, which are the minds and understandings with which they remember things and consider the signs in the universe that indicate the oneness of God and that He is the doer of whatever He wills.

And His saying: **How little you give thanks** means how little you thank God for what He has bestowed upon

you, like His saying: **And most of the people are not believers, even if you were eager to do so.** Then the Almighty informed about His great power and overwhelming authority in His creation and His dissemination of them in all parts of the earth with their different races, languages and characteristics. Then on the Day of Resurrection He will gather the first of them and the last for a known appointed time, and He will not leave among them a small or an old, a male or a female, a great or a small person, except that He will restore them as He began them. For this reason He said: **And it is He who gives life and causes death** meaning He gives life to the ruins and causes the nations to die. **And to Him belongs the alternation of the night and the day** meaning and about His command to subject the night and the day, each of them seeking the other in a pressing pursuit, they follow one another without ceasing or separating at a different time, like His saying: **It is not for the sun to overtake the moon, nor can the night outstrip the day** 10:13.

And His statement: **Do you not reason?** That is, do you not have minds that guide you to the Almighty, the All-Knowing Who has subdued everything, and has made everything mighty and to Whom everything has submitted? Then He said, informing about those who denied the resurrection and who resembled those who came before them from the deniers: "Rather, they said like what the former ones said. They said, 'When we die and become dust and bones, will we then be resurrected?'" That is, they ruled out the occurrence of that after they had become decayed. "We and our fathers were promised this before. This is nothing but legends of the former ones." They meant that the resurrection is impossible. Rather, it is reported by those who received it from the books of the former ones and their differences. This denial and lie from them is like His statement, informing about them: **When we are decayed bones? They said, This then is a losing return.** It is only one shout. Then they are awake. "And God Almighty said: "Has man not seen that We created him from a sperm-drop, and at once he is a clear adversary? And he presents to Us an example and forgets his own creation. He says, "Who will give life to the bones when they are disintegrated?" Say, **He will give life to them who produced them the first time.** And He is Knowing of all creation.

Fath al-Qadir

80- **And it is He who gives life and causes death** in a unique and independent manner. This is a reminder of the blessing of life and a statement of the transition from it to the Hereafter. **And to Him belongs the alternation of the night and the day.** Al-Farra' said: He is the One who made them different, alternate and differ in blackness and whiteness. It was said that their alternation is a decrease in one and an increase in the other. It was said that they are repeated day after day and night after night. **Do you not then understand?** the nature of His power and ponder that.

Tafsir al-Baghawi

80. **And it is He who gives life and causes death, and to Him belongs the alternation of the night and the day,** meaning: He controls the night and the day in their increase and decrease. Al-Farra' said: He made them different, alternating and differing in blackness and whiteness. **Do you not then understand?** What you see of His making, so that you may take heed.

Tafsir al-Baidawi

80- **And it is He who gives life and causes death, and to Him belongs the alternation of the night and the day.** Their succession is unique to Him, and He has no power over anyone else. Thus, it is a rejection of His relation to the sun in reality, or of His command and decree, their succession, or the decrease of one and the increase of the other. **Do you not then understand?** by looking and contemplating that all of us are from Him, and that Our power encompasses all possibilities, and that resurrection is part of it. It was read with a 'ya', so that the previous address is to give priority to the believers.

Surat al-Mu'minun 23:81

Rather, they said the same as the former peoples said.

Surat al-Mu'minun 23:81

Rather, they said the same as the former peoples said.

Tafsir al-Jalalayn

81 - **But they said like what the former peoples said**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These polytheists did not consider the signs of God, nor did they ponder the arguments and evidence He presented to them regarding His ability to do whatever He wills, but they said what their predecessors said, from the nations that denied their messengers before them, **They said, 'When we die and become dust and bones,'** meaning: When we die and return to dust, our bodies having decayed and our bones having been cleansed of our flesh, **Will we indeed be resurrected?** meaning: Will we indeed be resurrected from our graves alive, as we were before death? This is something that will not happen.

Tafsir al-Qurtubi

Then he reproached them for what they said and said about them that they **said as the first ones said**.

Tafsir Ibn Kathir

God Almighty says: **And We seized them with punishment**, meaning We tested them with calamities and hardships, **but they did not humble themselves before their Lord, nor did they supplicate**, meaning that did not turn them away from their disbelief and disobedience, but rather they continued in their error and misguidance. **But they did not humble themselves**, meaning they did not humble themselves, **nor did they supplicate**, meaning they did not call upon Him, as God Almighty says: **Why, when Our punishment came to them, did they not humble themselves? But their hearts hardened**, the verse. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Hamza Al-Marwazi told us, Ali bin Al-Hussein told us, my father told us, on the authority of Yazid - meaning Al-Nahwi - on the authority of Ikrimah on the authority of Ibn Abbas that he said: Abu Sufyan came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, I ask you by God and the womb, for we have eaten the 'alahaz - meaning wool and blood - so God revealed: **And We seized them with punishment, but they did not submit** 7:13. And this is how Al-Nasa'i narrated it on the authority of Muhammad bin Aqil on the authority of Ali bin Al-Hussein on the authority of his father on this authority, and its origin is in the two Sahihs: "That the Messenger of God, may God bless

him and grant him peace, supplicated against the Quraysh when they were stubborn, and he said: O God, help me against them with seven like the seven of Joseph."

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Salamah bin Shabib told us, Abdullah bin Ibrahim bin Omar bin Kaysan told us, Wahb bin Omar bin Kaysan told me that Wahb bin Munabbih was imprisoned and one of his sons said to him: Shall I not recite a verse of poetry to you, O Abu Abdullah? Wahb said: We are on the verge of God's punishment, and God says: **And We seized them with punishment, but they did not submit to their Lord, nor did they supplicate**. Wahb fasted three consecutive days, and it was said to him: What is this fasting, O Abu Abdullah? He said: It was innovated for us, so we innovated, meaning that the imprisonment was innovated for us, so we innovated in worship.

And His statement: **Until, when We open for them a door of severe punishment, at once they are therein in despair**. That is, until, when the command of God comes to them and the Hour comes to them suddenly, and they are seized by God's punishment that which they had never expected, then at that time they are in despair of all good and lose hope of all comfort, and their hopes and expectations are cut off. Then the Most High mentioned His blessings upon His servants by giving them hearing, sight, and hearts, which are the minds and understandings with which they remember things and consider the signs in the universe that indicate the oneness of God and that He is the doer of whatever He wills.

And His saying: **How little you give thanks** means how little you thank God for what He has bestowed upon you, like His saying: **And most of the people are not believers, even if you were eager to do so**. Then the Almighty informed about His great power and overwhelming authority in His creation and His dissemination of them in all parts of the earth with their different races, languages and characteristics. Then on the Day of Resurrection He will gather the first of them and the last for a known appointed time, and He will not leave among them a small or an old, a male or a female, a great or a small person, except that He will restore them as He began them. For this reason He said: **And it is He who gives life and causes death** meaning He gives life to the ruins and causes the nations to die. **And to Him belongs the alternation of the night and the day** meaning and about His command to subject the night and the day, each of them seeking the other in a pressing pursuit, they follow one another without ceasing or separating at a different time, like His saying: **It is not for the sun to overtake the moon, nor can the night outstrip the day** 10:13.

And His statement: **Do you not reason?** That is, do you not have minds that guide you to the Almighty, the All-Knowing Who has subdued everything, and has made everything mighty and to Whom everything has submitted? Then He said, informing about those who denied the resurrection and who resembled those who came before them from the deniers: "Rather, they said

like what the former ones said. They said, 'When we die and become dust and bones, will we then be resurrected?'" That is, they ruled out the occurrence of that after they had become decayed. "We and our fathers were promised this before. This is nothing but legends of the former ones." They meant that the resurrection is impossible. Rather, it is reported by those who received it from the books of the former ones and their differences. This denial and lie from them is like His statement, informing about them:

When we are decayed bones? They said, **This then is a losing return.** It is only one shout. Then they are awake. "And God Almighty said: "Has man not seen that We created him from a sperm-drop, and at once he is a clear adversary? And he presents to Us an example and forgets his own creation. He says, "Who will give life to the bones when they are disintegrated?" Say, **He will give life to them who produced them the first time.** And He is Knowing of all creation.

Fath al-Qadir

Then the Almighty explained that they had no doubt in denying the resurrection except clinging to the rope of tradition based on mere exclusion, so He said: 81-

Rather, they said like what the former ones said, meaning their fathers and those who agreed with them in their religion.

Tafsir al-Baghawi

81. **Rather, they said what the former people said,** meaning: they lied as the former people lied.

Tafsir al-Baidawi

81- **Rather, they said** meaning the infidels of Mecca. **Like what the ancients said** their fathers and those who followed their religion.

Surat al-Mu'minun 23:82

They said, "When we have died and become dust and bones, will we indeed be resurrected?"

Surat al-Mu'minun 23:82

They said, **When we have died and become dust and bones, will we indeed be resurrected?**

Tafsir al-Jalalayn

82 - **They said** the first ones **When we die and become dust and bones, will we indeed be resurrected?** No, and in the two hamzas in both places, there is emphasis and facilitation of the second and insertion of an alif between them in both ways.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They said, 'When we die and become dust and bones, will we indeed be resurrected?'**

Tafsir al-Qurtubi

They said, 'When we die and become dust and bones, will we really be resurrected?' This cannot happen and is not conceivable.

Tafsir Ibn Kathir

God Almighty says: **And We seized them with punishment**, meaning We tested them with calamities and hardships, **but they did not humble themselves before their Lord, nor did they supplicate**, meaning that did not turn them away from their disbelief and disobedience, but rather they continued in their error and misguidance. **But they did not humble themselves**, meaning they did not humble themselves, **nor did they supplicate**, meaning they did not call upon Him, as God Almighty says: **Why, when Our punishment came to them, did they not humble themselves? But their hearts hardened**, the verse. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Hamza Al-Marwazi told us, Ali bin Al-Hussein told us, my father told us, on the authority of Yazid - meaning Al-Nahwi - on the authority of Ikrimah on the authority of Ibn Abbas that he said: Abu Sufyan came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, I ask you by God and the womb, for we have eaten the 'alahaz - meaning wool and blood - so God revealed: **And We seized them with punishment, but they did not submit** 1:13. And this is how Al-Nasa'i narrated it on the authority of Muhammad bin Aqil on the authority of Ali bin Al-Hussein on the authority of his father on this authority, and its origin is in the two Sahihs: "That the Messenger of God, may God bless him and grant him peace, supplicated against the Quraysh when they were stubborn, and he said: O God, help me against them with seven like the seven

of Joseph."

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Salamah bin Shabib told us, Abdullah bin Ibrahim bin Omar bin Kaysan told us, Wahb bin Omar bin Kaysan told me that Wahb bin Munabbih was imprisoned and one of his sons said to him: Shall I not recite a verse of poetry to you, O Abu Abdullah? Wahb said: We are on the verge of God's punishment, and God says: **And We seized them with punishment, but they did not submit to their Lord, nor did they supplicate**. Wahb fasted three consecutive days, and it was said to him: What is this fasting, O Abu Abdullah? He said: It was innovated for us, so we innovated, meaning that the imprisonment was innovated for us, so we innovated in worship.

And His statement: **Until, when We open for them a door of severe punishment, at once they are therein in despair**. That is, until, when the command of God comes to them and the Hour comes to them suddenly, and they are seized by God's punishment that which they had never expected, then at that time they are in despair of all good and lose hope of all comfort, and their hopes and expectations are cut off. Then the Most High mentioned His blessings upon His servants by giving them hearing, sight, and hearts, which are the minds and understandings with which they remember things and consider the signs in the universe that indicate the oneness of God and that He is the doer of whatever He wills.

And His saying: **How little you give thanks** means how little you thank God for what He has bestowed upon you, like His saying: **And most of the people are not believers, even if you were eager to do so**. Then the Almighty informed about His great power and overwhelming authority in His creation and His dissemination of them in all parts of the earth with their different races, languages and characteristics. Then on the Day of Resurrection He will gather the first of them and the last for a known appointed time, and He will not leave among them a small or an old, a male or a female, a great or a small person, except that He will restore them as He began them. For this reason He said: **And it is He who gives life and causes death** meaning He gives life to the ruins and causes the nations to die. **And to Him belongs the alternation of the night and the day** meaning and about His command to subject the night and the day, each of them seeking the other in a pressing pursuit, they follow one another without ceasing or separating at a different time, like His saying: **It is not for the sun to overtake the moon, nor can the night outstrip the day** 10:13.

And His statement: **Do you not reason?** That is, do you not have minds that guide you to the Almighty, the All-Knowing Who has subdued everything, and has made everything mighty and to Whom everything has submitted? Then He said, informing about those who denied the resurrection and who resembled those who came before them from the deniers: "Rather, they said like what the former ones said. They said, 'When we die and become dust and bones, will we then be resurrected?'" That is, they ruled out the occurrence of

that after they had become decayed. "We and our fathers were promised this before. This is nothing but legends of the former ones." They meant that the resurrection is impossible. Rather, it is reported by those who received it from the books of the former ones and their differences. This denial and lie from them is like His statement, informing about them:

When we are decayed bones? They said, **This then is a losing return.** It is only one shout. Then they are awake. "And God Almighty said: "Has man not seen that We created him from a sperm-drop, and at once he is a clear adversary? And he presents to Us an example and forgets his own creation. He says, "Who will give life to the bones when they are disintegrated?" Say, **He will give life to them who produced them the first time.** And He is Knowing of all creation.

Fath al-Qadir

Then he explained what the first ones said, saying: 82- **They said, 'When we die and become dust and bones, will we really be resurrected?'** This is merely an exclusion in which they did not relate to any similarity.

Tafsir al-Baghawi

82. **They said, 'When we die and become dust and bones, will we indeed be resurrected?'** They said that in a way of denial and astonishment.

Tafsir al-Baidawi

82- **They said, 'When we die and become dust and bones, will we really be resurrected?'** This was an exclusion and they did not consider that they were also dust before that and then were created.

Surat al-Mu'minun 23:83

We and our fathers were promised this before. This is nothing but legends of the ancients.

Surat al-Mu'minun 23:83

We and our fathers were promised this before. This is nothing but legends of the ancients.

Tafsir al-Jalalayn

83 - **We and our fathers were promised this** the resurrection after death *before*. This is nothing but legends) lies **of the ancients** such as sacrifices and wonders. The plural of legend is with a dammah.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: They said: We were promised this promise that you promised us, O Muhammad, and our fathers before us were promised by a people who said that they were messengers of God before you, so we did not see that this one really says: What is this that you promised us of resurrection after death? **It is nothing but legends of the ancients**. He says: What the ancients wrote in their books, of hadiths and report that have no truth or basis.

Tafsir al-Qurtubi

We and our fathers were promised this before meaning before the coming of Muhammad, may God bless him and grant him peace, but we did not see it as true. *This* meaning what is this **is nothing but legends of the ancients** meaning their falsehoods and nonsense, and all of this has been mentioned before.

Tafsir Ibn Kathir

God Almighty says: **And We seized them with punishment**, meaning We tested them with calamities and hardships, **but they did not humble themselves before their Lord, nor did they supplicate**, meaning that did not turn them away from their disbelief and disobedience, but rather they continued in their error and misguidance. **But they did not humble themselves**, meaning they did not humble themselves, **nor did they supplicate**, meaning they did not call upon Him, as God Almighty says: **Why, when Our punishment came to them, did they not humble themselves? But their hearts hardened**, the verse. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Muhammad bin Hamza Al-Marwazi told us, Ali bin Al-Hussein told us, my father told us, on the authority of Yazid - meaning Al-Nahwi - on the authority of Ikrimah on the authority of Ibn Abbas that he said: Abu Sufyan came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, I ask you by God and the womb, for we have eaten the 'alahaz - meaning wool and blood - so God revealed: **And We seized them with punishment**,

but they did not submit 1:13. And this is how Al-Nasa'i narrated it on the authority of Muhammad bin Aqil on the authority of Ali bin Al-Hussein on the authority of his father on this authority, and its origin is in the two Sahih: "That the Messenger of God, may God bless him and grant him peace, supplicated against the Quraysh when they were stubborn, and he said: O God, help me against them with seven like the seven of Joseph."

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Salamah bin Shabib told us, Abdullah bin Ibrahim bin Omar bin Kaysan told us, Wahb bin Omar bin Kaysan told me that Wahb bin Munabbih was imprisoned and one of his sons said to him: Shall I not recite a verse of poetry to you, O Abu Abdullah? Wahb said: We are on the verge of God's punishment, and God says: **And We seized them with punishment, but they did not submit to their Lord, nor did they supplicate**. Wahb fasted three consecutive days, and it was said to him: What is this fasting, O Abu Abdullah? He said: It was innovated for us, so we innovated, meaning that the imprisonment was innovated for us, so we innovated in worship.

And His statement: **Until, when We open for them a door of severe punishment, at once they are therein in despair**. That is, until, when the command of God comes to them and the Hour comes to them suddenly, and they are seized by God's punishment that which they had never expected, then at that time they are in despair of all good and lose hope of all comfort, and their hopes and expectations are cut off. Then the Most High mentioned His blessings upon His servants by giving them hearing, sight, and hearts, which are the minds and understandings with which they remember things and consider the signs in the universe that indicate the oneness of God and that He is the doer of whatever He wills.

And His saying: **How little you give thanks** means how little you thank God for what He has bestowed upon you, like His saying: **And most of the people are not believers, even if you were eager to do so**. Then the Almighty informed about His great power and overwhelming authority in His creation and His dissemination of them in all parts of the earth with their different races, languages and characteristics. Then on the Day of Resurrection He will gather the first of them and the last for a known appointed time, and He will not leave among them a small or an old, a male or a female, a great or a small person, except that He will restore them as He began them. For this reason He said: **And it is He who gives life and causes death** meaning He gives life to the ruins and causes the nations to die. **And to Him belongs the alternation of the night and the day** meaning and about His command to subject the night and the day, each of them seeking the other in a pressing pursuit, they follow one another without ceasing or separating at a different time, like His saying: **It is not for the sun to overtake the moon, nor can the night outstrip the day** 10:13.

And His statement: **Do you not reason?** That is, do you not have minds that guide you to the Almighty, the

All-Knowing Who has subdued everything, and has made everything mighty and to Whom everything has submitted? Then He said, informing about those who denied the resurrection and who resembled those who came before them from the deniers: "Rather, they said like what the former ones said. They said, 'When we die and become dust and bones, will we then be resurrected?'" That is, they ruled out the occurrence of that after they had become decayed. "We and our fathers were promised this before. This is nothing but legends of the former ones." They meant that the resurrection is impossible. Rather, it is reported by those who received it from the books of the former ones and their differences. This denial and lie from them is like His statement, informing about them: **When we are decayed bones? They said, This then is a losing return.** It is only one shout. Then they are awake. "And God Almighty said: "Has man not seen that We created him from a sperm-drop, and at once he is a clear adversary? And he presents to Us an example and forgets his own creation. He says, "Who will give life to the bones when they are disintegrated?" Say, **He will give life to them who produced them the first time.** And He is Knowing of all creation.

Fath al-Qadir

Then they completed that statement by saying, **We and our fathers were promised this before**, meaning we were promised this resurrection and our fathers who were before us were promised it, but we did not believe it just as those before us did not believe it. Then they declared their denial and fled to a mere false claim, saying, **This is nothing but legends of the ancients**, meaning, this is nothing but the lies of the ancients that they wrote in books. The plural of legend is a hadith, and legends are falsehoods, nonsense, and lies.

Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Salih regarding his statement, **Or did they not know their Messenger?** He said: They knew him, but they envied him. And regarding his statement, **And if the truth had followed their desires**, he said: The truth is God, the Almighty. And Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **Rather, We have brought them their message**, he said: We made it clear to them. And they narrated on his authority regarding his statement, **From the straight path they are deviating**, he said: They are deviating from the truth. Al-Nasa'i, Ibn Jarir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi in Ad-Dala'il narrated on the authority of Ibn Abbas that he said: Abu Sufyan came to the Prophet (peace and blessings of God be upon him) and said: O Muhammad, I ask you by God and by the womb, for we have eaten the 'alahaz *hair* with blood. So God revealed: {And We seized them with punishment, but they did not humble themselves before their Lord, nor did they supplicate.} The origin of the hadith in the two Sahihs is: "The Messenger of God (peace and blessings of God be upon him) supplicated against the Quraysh when they were stubborn, saying: O God, help me against them with seven like the seven of Joseph." Ibn Jarir, Abu Nu'aym in Al-Ma'rifah, and

Al-Bayhaqi in Ad-Dala'il narrated on the authority of Ibn Abbas that when Ibn Aththal Al-Hanafi came to the Messenger of God (peace and blessings of God be upon him) and converted to Islam while he was a prisoner, and he was released, he went to Al-Yamamah and prevented the people of Makkah from getting provisions from Al-Yamamah until the Quraysh ate the 'alahaz. Then Abu Sufyan came to the Messenger of God (peace and blessings of God be upon him) and said: Do you not claim that you have been sent as a mercy to the worlds? He said: Yes. He said: Fathers were killed by the sword and sons by hunger, so God revealed: **And We seized them with punishment 1:13.** Al-Askari narrated in Al-Mawaez on the authority of Ali ibn Abi Talib regarding his statement: **But they did not humble themselves before their Lord, nor did they supplicate 1:13**, he said: That is, they did not humble themselves in supplication and did not submit, and if they had submitted to God, He would have answered them. Ibn Abi Shaybah, Ibn Jarir, and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **Until, when We opened upon them a door of severe punishment 1:13**, he said: It has already passed, it was the day of Badr.

Tafsir al-Baghawi

83. **We and our fathers were promised this**, the promise, *before*, meaning: our fathers were promised by a people who said that they were messengers of God, but we did not see its truth, **This is nothing but legends of the ancients**, the lies of the ancients.

Tafsir al-Baidawi

83- "We and our fathers were promised this before. This is nothing but legends of the ancients." Except for their lies that they wrote. The plural of legend is because it is used in things that are entertaining, such as wonders and sacrifices. It was said that the plural of *astar* is the plural of *satr*.

Surat al-Mu'minun 23:84

Say, "To whom belongs the earth and whoever is in it, if you should know?"

Surat al-Mu'minun 23:84

Say, **To whom belongs the earth and whoever is in it, if you should know?**

Tafsir al-Jalalayn

84 - Say to them **To whom belongs the earth and whoever is in it** of creation **if you should know** its Creator and Owner

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 deniers of the Hereafter from your al-Nas 114: Who owns the earth and all that is in it of creation, if you know who owns it? Then inform him that they will acknowledge that it belongs to God alone, to the exclusion of all other things. "Say: Will you not then remember?" He says: So say to them if they answer you thus: Will you not then remember, and know that He who was able to create that from the beginning is also able to revive them after their death, and to restore them to a sound creation after their annihilation.

Tafsir al-Qurtubi

God Almighty said: Say, O Muhammad, in response to what they said, **To whom belongs the earth and whoever is in it?** He is informing of His Lordship, His Oneness, His kingdom that does not cease, and His power that does not change.

Tafsir Ibn Kathir

God Almighty confirms His oneness and independence in creation, disposition and dominion to guide us to the fact that He is God, there is no god but Him, and worship is only due to Him alone, with no partner for Him. For this reason, He told His Messenger Muhammad, may God bless him and grant him peace, to say to the polytheists who worship others with Him and acknowledge His Lordship and that He has no partner in it. Despite this, they associated others with Him in divinity and worshipped others with Him, while acknowledging that those whom they worshipped do not create anything, do not own anything, and do not monopolize anything. Rather, they believed that they bring them closer to Him. **We worship them only that they may bring us closer to God.** Then He said: **Say, 'To whom belongs the earth and whoever is in it?'** That is, from its Owner who created it and the animals, plants, fruits, and all kinds of creatures in it. **If you knew, they will say, 'To God.'**

That is, they will acknowledge to you that this is God alone, with no partner for Him. If that is the case, **Say, 'Do you not remember?'** That worship should only be for the Creator, the Provider, and for no one else. **Say, 'Who is the Lord of the seven heavens and the Lord of the Mighty Throne?'** Who is the Creator of the upper world with all its luminous planets and the angels who are subject to Him in all its regions and directions, and who is the Lord of the Great Throne, meaning the one who is the roof of creation, as came in the hadith narrated by Abu Dawud on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **The affair of God is greater than that, for His Throne is above His heavens like this,** and he pointed with his hand like a dome, and in another hadith: "The seven heavens and the seven earths and what is between them and what is in them are in relation to the Throne only like a ring thrown in a deserted land, and the Throne and what is in it in relation to the Throne is like that ring in that desert." For this reason some of the predecessors said: The distance between the two regions of the Throne from one side to the other is a journey of fifty thousand years, and its height from the seventh earth is a journey of fifty thousand years, and Ad-Dahhak said on the authority of Ibn Abbas: It was only called the Throne because of its height.

Al-A'mash said on the authority of Ka'b al-Ahbar: The heavens and the earth in relation to the Throne are like a lantern suspended between the heaven and the earth. Mujahid said: The heavens and the earth in relation to the Throne are like a ring in a desert. Ibn Abi Hatim said: Al-Ala' ibn Salim told us, Waki' told us, Sufyan al-Thawri told us on the authority of Ammar al-Dahni on the authority of Muslim al-Batin on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas, who said: The Throne cannot be measured by anyone, and in another narration: except God, the Almighty and Majestic. Some of the early Muslims said: The Throne is made of a red ruby, and that is why He said here: **And the Lord of the Mighty Throne** meaning the Great. And He said at the end of the Surah: **The Lord of the Noble Throne** meaning the Beautiful and Majestic, for the Throne combines greatness in its vastness, loftiness, and dazzling beauty, and that is why those who said that it is made of a red ruby said so. Ibn Mas'ud said: Your Lord has neither night nor day, the light of the Throne is from the light of His face.

And His statement: **They will say to God, 'Say, "Will you not fear Him?'** That is, if you acknowledge that He is the Lord of the heavens and the Lord of the Mighty Throne, will you not fear His punishment and beware of His torment in your worship of other than Him and your associating others with Him? Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya Al-Qurashi said in the Book of Reflection and Consideration: Ishaq bin Ibrahim told us, Ubaidullah bin Ja'far told us, Abdullah bin Dinar told me on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, often used to narrate about a woman who was in the days of ignorance on the top of a mountain with her son tending sheep. Her son said to her, 'O mother, who created you?' She said, 'God.' He said, 'Then who created my father?' She said, 'God.'

He said, 'Then who created me?' She said, 'God.' He said, 'Then who created the heavens?' She said, 'God.' He said, 'Then who created the earth?' She said, 'God.' He said, 'Then who created the mountain?' She said, 'God.' He said, 'Then who created these sheep?' She said, 'God.' He said, 'Then I hear God's affair.' Then he threw himself from the mountain and was cut to pieces." Ibn Omar said: The Messenger of God, may God bless him and grant him peace, often told us this hadith. Abdullah bin Dinar said: Ibn Omar often told us this hadith. I said: In its chain of transmission is Abdullah bin Jaafar al-Madini, the father of Imam Ali bin al-Madini, and they have spoken about him, but God knows best.

"Say: In whose hand is the dominion of all things" meaning in whose hand is the kingdom **There is no creature but that He holds its forelock** meaning that He controls it. The Messenger of God, may God bless him and grant him peace, used to say: **No, by the One in Whose Hand is my soul** and whenever he strove to make an oath, he would say: **No, and He is the Changer of hearts** He is the Creator, the Owner, the Disposer of affairs. **And He grants protection, and no one can be protected against, if you only knew** The Arabs, if the master was among them and he granted protection to someone, he would not dig in his vicinity, and no one below him could grant protection against him lest he should attack him. For this reason God said: **And He grants protection, and no one can be protected against** meaning He is the Great Master than whom there is none greater, to whom belongs creation and command, and no one can question His judgment, who does not prevent or oppose, and whatever He wills is, and whatever He does not will is not. God said: **He will not be questioned about what He does, while they will be questioned** meaning He will not be questioned about what He does due to His greatness, pride, dominance, dominance, wisdom, and justice. All creation will be questioned about their deeds, as God, the Most High, said: **By your Lord, We will surely question them all * About what they used to do.**

And His statement: **They will say to God** meaning they will acknowledge that the great Master who protects and is not protected is God Almighty alone, with no partner for Him. "Say: Then how are you bewitched?" meaning how can your minds be lost in your worship of others with Him, while you acknowledge and know that? Then God Almighty said: **Rather, We have brought them the truth** which is the announcement that there is no god but God, and We have established the correct, clear, decisive evidence for that. **And indeed, they are liars** meaning in their worship of others with God, and they have no evidence for that, as He said at the end of the surah: "And whoever invokes with God another deity for which he has no proof, then his account is only with his Lord. Indeed, the disbelievers will not succeed." The polytheists do not do that based on evidence that led them to what they are in of falsehood and misguidance, but rather they do that in imitation of their fathers and ancestors who were confused and ignorant, as God said about them: **Indeed, we found our fathers upon a religion, and we are following in their footsteps.**

Fath al-Qadir

God the Almighty commanded His Prophet, may God bless him and grant him peace, to ask the infidels about matters in which they had no excuse for admitting, then He commanded him to denounce them after they admitted it and to rebuke them, saying: 84- **Say, 'To whom belongs the earth and whoever is in it?'** That is, say, O Muhammad, to the people of Mecca this statement, and what is meant by those on the earth is all of creation, and He referred to them as *whoever* to emphasize the rational **if you know** something of knowledge, and the answer to the condition is omitted: that is, if you know, then tell me. And in this there is an allusion to their ignorance and extreme stupidity.

Tafsir al-Baghawi

84. *Say*, O Muhammad, answering them, meaning the people of Mecca, **To whom belongs the earth and whoever is in it**, of creation, **if you should know**, its Creator and Owner.

Tafsir al-Baidawi

84- **Say, 'To whom belongs the earth and whoever is in it, if you should know.'** If you are people of knowledge or those who are knowledgeable about that, then it is a disdain for them and a confirmation of their extreme ignorance, to the point that they were ignorant of such a clear and obvious matter, which is binding and cannot be denied by anyone who has a grasp of knowledge. Therefore, He informed about their answer before they answered, so He said:

Surat al-Mu'minun 23:85

They will say to God, Say, "Then will you not remember?"

Surat al-Mu'minun 23:85

They will say to God, Say, **Then will you not remember?**

Tafsir al-Jalalayn

85 - (They will say to God. Say) to them **Will you not then remember?** by assimilating the second ta' into the dhal, so that you may learn and learn that the One who is able to create from the beginning is able to bring to life after death.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They will say to God, 'Say, "Will you not then remember?"**

Tafsir al-Qurtubi

So **they will say to God** and they will inevitably do so. So **Say, 'Will you not then remember?'** That is, will you not learn and be admonished that He who was able to create this from the beginning is also able to revive the dead after their death.

Tafsir Ibn Kathir

God Almighty confirms His oneness and independence in creation, disposition and dominion to guide us to the fact that He is God, there is no god but Him, and worship is only due to Him alone, with no partner for Him. For this reason, He told His Messenger Muhammad, may God bless him and grant him peace, to say to the polytheists who worship others with Him and acknowledge His Lordship and that He has no partner in it. Despite this, they associated others with Him in divinity and worshipped others with Him, while acknowledging that those whom they worshipped do not create anything, do not own anything, and do not monopolize anything. Rather, they believed that they bring them closer to Him. **We worship them only that they may bring us closer to God.** Then He said: **Say, 'To whom belongs the earth and whoever is in it?'** That is, from its Owner who created it and the animals, plants, fruits, and all kinds of creatures in it. **If you knew, they will say, 'To God.'** That is, they will acknowledge to you that this is God alone, with no partner for Him. If that is the case, **Say, 'Do you not remember?'** That worship should only be for the Creator, the Provider, and for no one else. **Say, 'Who is the Lord of the seven heavens and the Lord of the Mighty Throne?'** Who is the Creator of the upper world with all its luminous planets and the angels who are subject to Him in all its regions and directions, and

who is the Lord of the Great Throne, meaning the one who is the roof of creation, as came in the hadith narrated by Abu Dawud on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **The affair of God is greater than that, for His Throne is above His heavens like this,** and he pointed with his hand like a dome, and in another hadith: "The seven heavens and the seven earths and what is between them and what is in them are in relation to the Throne only like a ring thrown in a deserted land, and the Throne and what is in it in relation to the Throne is like that ring in that desert." For this reason some of the predecessors said: The distance between the two regions of the Throne from one side to the other is a journey of fifty thousand years, and its height from the seventh earth is a journey of fifty thousand years, and Ad-Dahhak said on the authority of Ibn Abbas: It was only called the Throne because of its height.

Al-A'mash said on the authority of Ka'b al-Ahbar: The heavens and the earth in relation to the Throne are like a lantern suspended between the heaven and the earth. Mujahid said: The heavens and the earth in relation to the Throne are like a ring in a desert. Ibn Abi Hatim said: Al-Ala' ibn Salim told us, Waki' told us, Sufyan al-Thawri told us on the authority of Ammar al-Dahni on the authority of Muslim al-Batin on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas, who said: The Throne cannot be measured by anyone, and in another narration: except God, the Almighty and Majestic. Some of the early Muslims said: The Throne is made of a red ruby, and that is why He said here: **And the Lord of the Mighty Throne** meaning the Great. And He said at the end of the Surah: **The Lord of the Noble Throne** meaning the Beautiful and Majestic, for the Throne combines greatness in its vastness, loftiness, and dazzling beauty, and that is why those who said that it is made of a red ruby said so. Ibn Mas'ud said: Your Lord has neither night nor day, the light of the Throne is from the light of His face.

And His statement: **They will say to God, 'Say, "Will you not fear Him?'** That is, if you acknowledge that He is the Lord of the heavens and the Lord of the Mighty Throne, will you not fear His punishment and beware of His torment in your worship of other than Him and your associating others with Him? Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya Al-Qurashi said in the Book of Reflection and Consideration: Ishaq bin Ibrahim told us, Ubaidullah bin Ja'far told us, Abdullah bin Dinar told me on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, often used to narrate about a woman who was in the days of ignorance on the top of a mountain with her son tending sheep. Her son said to her, 'O mother, who created you?' She said, 'God.' He said, 'Then who created my father?' She said, 'God.' He said, 'Then who created me?' She said, 'God.' He said, 'Then who created the heavens?' She said, 'God.' He said, 'Then who created the earth?' She said, 'God.' He said, 'Then who created the mountain?' She said, 'God.' He said, 'Then who created these sheep?' She said, 'God.' He said, 'Then I hear God's affair.' Then he threw himself from the mountain and was cut to pieces." Ibn Omar said: The Messenger of God, may

God bless him and grant him peace, often told us this hadith. Abdullah bin Dinar said: Ibn Omar often told us this hadith. I said: In its chain of transmission is Abdullah bin Jaafar al-Madini, the father of Imam Ali bin al-Madini, and they have spoken about him, but God knows best.

"Say: In whose hand is the dominion of all things" meaning in whose hand is the kingdom **There is no creature but that He holds its forelock** meaning that He controls it. The Messenger of God, may God bless him and grant him peace, used to say: **No, by the One in Whose Hand is my soul** and whenever he strove to make an oath, he would say: **No, and He is the Changer of hearts** He is the Creator, the Owner, the Disposer of affairs. **And He grants protection, and no one can be protected against, if you only knew** The Arabs, if the master was among them and he granted protection to someone, he would not dig in his vicinity, and no one below him could grant protection against him lest he should attack him. For this reason God said: **And He grants protection, and no one can be protected against** meaning He is the Great Master than whom there is none greater, to whom belongs creation and command, and no one can question His judgment, who does not prevent or oppose, and whatever He wills is, and whatever He does not will is not. God said: **He will not be questioned about what He does, while they will be questioned** meaning He will not be questioned about what He does due to His greatness, pride, dominance, dominance, wisdom, and justice. All creation will be questioned about their deeds, as God, the Most High, said: **By your Lord, We will surely question them all * About what they used to do.**

And His statement: **They will say to God** meaning they will acknowledge that the great Master who protects and is not protected is God Almighty alone, with no partner for Him. "Say: Then how are you bewitched?" meaning how can your minds be lost in your worship of others with Him, while you acknowledge and know that? Then God Almighty said: **Rather, We have brought them the truth** which is the announcement that there is no god but God, and We have established the correct, clear, decisive evidence for that. **And indeed, they are liars** meaning in their worship of others with God, and they have no evidence for that, as He said at the end of the surah: "And whoever invokes with God another deity for which he has no proof, then his account is only with his Lord. Indeed, the disbelievers will not succeed." The polytheists do not do that based on evidence that led them to what they are in of falsehood and misguidance, but rather they do that in imitation of their fathers and ancestors who were confused and ignorant, as God said about them: **Indeed, we found our fathers upon a religion, and we are following in their footsteps.**

Fath al-Qadir

85- **They will say to God** meaning they must say that, because it is known by the intuition of the mind, then He, the Almighty, commanded Him to say to them after their confession, **Do you not remember?** to encourage them to ponder, look closely, and think, because that is what leads them to follow the truth and abandon

falsehood, because the One who was able to do that from the beginning was able to revive the dead.

Tafsir al-Baghawi

85. **They will say to God**, and they must do so because they acknowledge that it was created. *Say* to them if they acknowledge that: **Will you not remember?** So you will know that He who was able to create the earth and all that is in it from the beginning is able to revive them after death.

Tafsir al-Baidawi

85- **They will say to God** because the clear mind has forced them with the slightest consideration to acknowledge that He is its Creator. *Say* meaning after what they said. **Do you not remember?** So you will know that the One who created the earth and all that is in it from the beginning is able to create it a second time, for the beginning of creation is not easier than its return. And it was read (**you remember**) according to the original.

Surat al-Mu'minun 23:86

Say: Who is the Lord of the seven heavens and the Lord of the Mighty Throne?

Surat al-Mu'minun 23:86

Say: Who is the Lord of the seven heavens and the Lord of the Mighty Throne?

Tafsir al-Jalalayn

86 - (Say: Who is the Lord of the seven heavens and the Lord of the Mighty Throne?) The Throne

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say to them, O Muhammad, who is the Lord of the seven heavens and the Lord of the Throne that encompasses all of that? They will say that all of that belongs to God, and He is its Lord. So say to them: Will you not fear His punishment for your disbelief in Him and your denial of His report and the report of His Messenger?

The reciters differed in their reading of His statement, **They will say to God**. The majority of the reciters of Hijaz, Iraq and Syria read it as, **They will say to God**, except for Abu Amr, who differed from them and read it, **They will say to God** in this place and in the other one after it, following the script of the Mushaf. This is also the case in the Mushafs of the regions, except for the Mushaf of the people of Basra, which has it in both places with an alif, so they read it with the alif all together following the script of their Mushaf. As for those who read with an alif, there is no difficulty in reading it like this, because they made the answer based on the subject, and returned the nominative to the nominative. This is because the meaning of the speech according to their reading is: Say, **Who is the Lord of the seven heavens and Lord of the Mighty Throne?** They will say, **Lord of that is God**. So there is no difficulty in reading it like this. As for those who read it in this and the one after it without an alif, they said: The meaning of His statement, **Say, who is the Lord of the heavens?** is: **To whom do the heavens belong? To whom does that belong?** So he made the answer based on the meaning, and it was said, **To God**, because the question is, who owns that? They said: This is similar to someone saying to a man: Who is your master? The one who answers answers the meaning of what he was asked, saying: I belong to so-and-so, because what is understood from that answer is what is understood from his saying: My master is so-and-so. Some of them mentioned that some of the Banu Amir recited to him:

I know that I will be ashes if the locusts walk, not walking

The questioners said: For whom did you dig? The informants said: Minister.

So the lowered one answered with a raised one, because of the meaning of the speech. So the

questioners said: Who is the dead one? The informants said: The dead one is a minister, about the meaning but not the wording.

The correct reading in this regard is two readings that have been recited by scholars of the Qur'an, and they are close in meaning. Whichever of them the reciter recites, he is correct. However, I still choose to recite all of them with an alif, because the Qur'ans of the regions agree on this, except for the script of the Qur'an of the people of Basra.

Tafsir al-Qurtubi

"Say: Who is the Lord of the seven heavens and the Lord of the Mighty Throne?"

Tafsir Ibn Kathir

God Almighty confirms His oneness and independence in creation, disposition and dominion to guide us to the fact that He is God, there is no god but Him, and worship is only due to Him alone, with no partner for Him. For this reason, He told His Messenger Muhammad, may God bless him and grant him peace, to say to the polytheists who worship others with Him and acknowledge His Lordship and that He has no partner in it. Despite this, they associated others with Him in divinity and worshipped others with Him, while acknowledging that those whom they worshipped do not create anything, do not own anything, and do not monopolize anything. Rather, they believed that they bring them closer to Him. **We worship them only that they may bring us closer to God**. Then He said: **Say, 'To whom belongs the earth and whoever is in it?'** That is, from its Owner who created it and the animals, plants, fruits, and all kinds of creatures in it. **If you knew, they will say, 'To God.'** That is, they will acknowledge to you that this is God alone, with no partner for Him. If that is the case, **Say, 'Do you not remember?'** That worship should only be for the Creator, the Provider, and for no one else. **Say, 'Who is the Lord of the seven heavens and the Lord of the Mighty Throne?'** Who is the Creator of the upper world with all its luminous planets and the angels who are subject to Him in all its regions and directions, and who is the Lord of the Great Throne, meaning the one who is the roof of creation, as came in the hadith narrated by Abu Dawud on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **The affair of God is greater than that, for His Throne is above His heavens like this**, and he pointed with his hand like a dome, and in another hadith: "The seven heavens and the seven earths and what is between them and what is in them are in relation to the Throne only like a ring thrown in a deserted land, and the Throne and what is in it in relation to the Throne is like that ring in that desert." For this reason some of the predecessors said: The distance between the two regions of the Throne from one side to the other is a journey of fifty thousand years, and its height from the seventh earth is a

journey of fifty thousand years, and Ad-Dahhak said on the authority of Ibn Abbas: It was only called the Throne because of its height.

Al-A'mash said on the authority of Ka'b al-Ahbar: The heavens and the earth in relation to the Throne are like a lantern suspended between the heaven and the earth. Mujahid said: The heavens and the earth in relation to the Throne are like a ring in a desert. Ibn Abi Hatim said: Al-Ala' ibn Salim told us, Waki' told us, Sufyan al-Thawri told us on the authority of Ammar al-Dahni on the authority of Muslim al-Batin on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas, who said: The Throne cannot be measured by anyone, and in another narration: except God, the Almighty and Majestic. Some of the early Muslims said: The Throne is made of a red ruby, and that is why He said here: **And the Lord of the Mighty Throne** meaning the Great. And He said at the end of the Surah: **The Lord of the Noble Throne** meaning the Beautiful and Majestic, for the Throne combines greatness in its vastness, loftiness, and dazzling beauty, and that is why those who said that it is made of a red ruby said so. Ibn Mas'ud said: Your Lord has neither night nor day, the light of the Throne is from the light of His face.

And His statement: **They will say to God, 'Say, "Will you not fear Him?"** That is, if you acknowledge that He is the Lord of the heavens and the Lord of the Mighty Throne, will you not fear His punishment and beware of His torment in your worship of other than Him and your associating others with Him? Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya Al-Qurashi said in the Book of Reflection and Consideration: Ishaq bin Ibrahim told us, Ubaidullah bin Ja'far told us, Abdullah bin Dinar told me on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, often used to narrate about a woman who was in the days of ignorance on the top of a mountain with her son tending sheep. Her son said to her, 'O mother, who created you?' She said, 'God.' He said, 'Then who created my father?' She said, 'God.' He said, 'Then who created me?' She said, 'God.' He said, 'Then who created the heavens?' She said, 'God.' He said, 'Then who created the earth?' She said, 'God.' He said, 'Then who created the mountain?' She said, 'God.' He said, 'Then who created these sheep?' She said, 'God.' He said, 'Then I hear God's affair.' Then he threw himself from the mountain and was cut to pieces." Ibn Omar said: The Messenger of God, may God bless him and grant him peace, often told us this hadith. Abdullah bin Dinar said: Ibn Omar often told us this hadith. I said: In its chain of transmission is Abdullah bin Jaafar al-Madini, the father of Imam Ali bin al-Madini, and they have spoken about him, but God knows best.

"Say: In whose hand is the dominion of all things" meaning in whose hand is the kingdom **There is no creature but that He holds its forelock** meaning that He controls it. The Messenger of God, may God bless him and grant him peace, used to say: **No, by the One in Whose Hand is my soul** and whenever he strove to make an oath, he would say: **No, and He is the Changer of hearts** He is the Creator, the Owner, the Disposer of affairs. **And He grants protection, and no one can be protected against, if you only knew** The Arabs, if the master was among them and he granted

protection to someone, he would not dig in his vicinity, and no one below him could grant protection against him lest he should attack him. For this reason God said: **And He grants protection, and no one can be protected against** meaning He is the Great Master than whom there is none greater, to whom belongs creation and command, and no one can question His judgment, who does not prevent or oppose, and whatever He wills is, and whatever He does not will is not. God said: **He will not be questioned about what He does, while they will be questioned** meaning He will not be questioned about what He does due to His greatness, pride, dominance, dominance, wisdom, and justice. All creation will be questioned about their deeds, as God, the Most High, said: **By your Lord, We will surely question them all * About what they used to do.**

And His statement: **They will say to God** meaning they will acknowledge that the great Master who protects and is not protected is God Almighty alone, with no partner for Him. "Say: Then how are you bewitched?" meaning how can your minds be lost in your worship of others with Him, while you acknowledge and know that? Then God Almighty said: **Rather, We have brought them the truth** which is the announcement that there is no god but God, and We have established the correct, clear, decisive evidence for that. **And indeed, they are liars** meaning in their worship of others with God, and they have no evidence for that, as He said at the end of the surah: "And whoever invokes with God another deity for which he has no proof, then his account is only with his Lord. Indeed, the disbelievers will not succeed." The polytheists do not do that based on evidence that led them to what they are in of falsehood and misguidance, but rather they do that in imitation of their fathers and ancestors who were confused and ignorant, as God said about them: **Indeed, we found our fathers upon a religion, and we are following in their footsteps.**

Fath al-Qadir

86- "Say: Who is the Lord of the seven heavens and the Lord of the Mighty Throne? They will say: To God." The Almighty brought the lam in view of the meaning of the question, for your saying: Who is his Lord, and to whom is it in one meaning, like your saying: Who is the Lord of this house? So it is said: Zayd, and it is said to Zayd.

Tafsir al-Baghawi

86. "Say: Who is the Lord of the seven heavens and the Lord of the Mighty Throne?"

Tafsir al-Baidawi

86- "Say: Who is the Lord of the seven heavens and the Lord of the Mighty Throne?" It is greater than that. "They will say: To God." Abu Amr and Yaqub read it without the lam in it and in what follows it, based on what the wording of the question requires.

Surat al-Mu'minun 23:86

Say: Who is the Lord of the seven heavens and the Lord of the Mighty Throne?

Surat al-Mu'minun 23:87

They will say to God, Say, **Then will you not fear God?**

Tafsir al-Jalalayn

87 - (They will say to God. Say: Will you not then fear Him?) You will beware of worshipping anyone other than Him.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They will say to God, 'Say, "Will you not then fear God?"**

Tafsir al-Qurtubi

"They will say to God. Say, 'Will you not then fear God?'" He means, **Will you not then fear God when you make for Me what you dislike? You claimed that the angels are my daughters, and you disliked daughters for yourselves.**

Tafsir Ibn Kathir

God Almighty confirms His oneness and independence in creation, disposition and dominion to guide us to the fact that He is God, there is no god but Him, and worship is only due to Him alone, with no partner for Him. For this reason, He told His Messenger Muhammad, may God bless him and grant him peace, to say to the polytheists who worship others with Him and acknowledge His Lordship and that He has no partner in it. Despite this, they associated others with Him in divinity and worshipped others with Him, while acknowledging that those whom they worshipped do not create anything, do not own anything, and do not monopolize anything. Rather, they believed that they bring them closer to Him. **We worship them only that they may bring us closer to God.** Then He said: **Say, 'To whom belongs the earth and whoever is in it?'** That is, from its Owner who created it and the animals, plants, fruits, and all kinds of creatures in it. **If you knew, they will say, 'To God.'** That is, they will acknowledge to you that this is God alone, with no partner for Him. If that is the case, **Say, 'Do you not remember?'** That worship should only be for the Creator, the Provider, and for no one else. **Say, 'Who is the Lord of the seven heavens and the Lord of the Mighty Throne?'** Who is the Creator of the upper world with all its luminous planets and the angels who are subject to Him in all its regions and directions, and who is the Lord of the Great Throne, meaning the one who is the roof of creation, as came in the hadith narrated by Abu Dawud on the authority of the

Messenger of God, may God bless him and grant him peace, that he said: **The affair of God is greater than that, for His Throne is above His heavens like this,** and he pointed with his hand like a dome, and in another hadith: "The seven heavens and the seven earths and what is between them and what is in them are in relation to the Throne only like a ring thrown in a deserted land, and the Throne and what is in it in relation to the Throne is like that ring in that desert." For this reason some of the predecessors said: The distance between the two regions of the Throne from one side to the other is a journey of fifty thousand years, and its height from the seventh earth is a journey of fifty thousand years, and Ad-Dahhak said on the authority of Ibn Abbas: It was only called the Throne because of its height.

Al-A'mash said on the authority of Ka'b al-Ahbar: The heavens and the earth in relation to the Throne are like a lantern suspended between the heaven and the earth. Mujahid said: The heavens and the earth in relation to the Throne are like a ring in a desert. Ibn Abi Hatim said: Al-Ala' ibn Salim told us, Waki' told us, Sufyan al-Thawri told us on the authority of Ammar al-Dahni on the authority of Muslim al-Batin on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas, who said: The Throne cannot be measured by anyone, and in another narration: except God, the Almighty and Majestic. Some of the early Muslims said: The Throne is made of a red ruby, and that is why He said here: **And the Lord of the Mighty Throne** meaning the Great. And He said at the end of the Surah: **The Lord of the Noble Throne** meaning the Beautiful and Majestic, for the Throne combines greatness in its vastness, loftiness, and dazzling beauty, and that is why those who said that it is made of a red ruby said so. Ibn Mas'ud said: Your Lord has neither night nor day, the light of the Throne is from the light of His face.

And His statement: **They will say to God, 'Say, "Will you not fear Him?"** That is, if you acknowledge that He is the Lord of the heavens and the Lord of the Mighty Throne, will you not fear His punishment and beware of His torment in your worship of other than Him and your associating others with Him? Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya Al-Qurashi said in the Book of Reflection and Consideration: Ishaq bin Ibrahim told us, Ubaidullah bin Ja'far told us, Abdullah bin Dinar told me on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, often used to narrate about a woman who was in the days of ignorance on the top of a mountain with her son tending sheep. Her son said to her, 'O mother, who created you?' She said, 'God.' He said, 'Then who created my father?' She said, 'God.' He said, 'Then who created me?' She said, 'God.' He said, 'Then who created the heavens?' She said, 'God.' He said, 'Then who created the earth?' She said, 'God.' He said, 'Then who created the mountain?' She said, 'God.' He said, 'Then who created these sheep?' She said, 'God.' He said, 'Then I hear God's affair.' Then he threw himself from the mountain and was cut to pieces." Ibn Omar said: The Messenger of God, may God bless him and grant him peace, often told us this hadith. Abdullah bin Dinar said: Ibn Omar often told us this hadith. I said: In its chain of transmission is Abdullah bin Jaafar al-Madini, the father of Imam Ali bin al-Madini, and they have spoken about him, but

Surat al-Mu'minun 23:87

They will say to God, Say, "Then will you not fear God?"

God knows best.

"Say: In whose hand is the dominion of all things" meaning in whose hand is the kingdom **There is no creature but that He holds its forelock** meaning that He controls it. The Messenger of God, may God bless him and grant him peace, used to say: **No, by the One in Whose Hand is my soul** and whenever he strove to make an oath, he would say: **No, and He is the Changer of hearts** He is the Creator, the Owner, the Disposer of affairs. **And He grants protection, and no one can be protected against, if you only knew** The Arabs, if the master was among them and he granted protection to someone, he would not dig in his vicinity, and no one below him could grant protection against him lest he should attack him. For this reason God said: **And He grants protection, and no one can be protected against** meaning He is the Great Master than whom there is none greater, to whom belongs creation and command, and no one can question His judgment, who does not prevent or oppose, and whatever He wills is, and whatever He does not will is not. God said: **He will not be questioned about what He does, while they will be questioned** meaning He will not be questioned about what He does due to His greatness, pride, dominance, dominance, wisdom, and justice. All creation will be questioned about their deeds, as God, the Most High, said: **By your Lord, We will surely question them all * About what they used to do.**

And His statement: **They will say to God** meaning they will acknowledge that the great Master who protects and is not protected is God Almighty alone, with no partner for Him. "Say: Then how are you bewitched?" meaning how can your minds be lost in your worship of others with Him, while you acknowledge and know that? Then God Almighty said: **Rather, We have brought them the truth** which is the announcement that there is no god but God, and We have established the correct, clear, decisive evidence for that. **And indeed, they are liars** meaning in their worship of others with God, and they have no evidence for that, as He said at the end of the surah: "And whoever invokes with God another deity for which he has no proof, then his account is only with his Lord. Indeed, the disbelievers will not succeed." The polytheists do not do that based on evidence that led them to what they are in of falsehood and misguidance, but rather they do that in imitation of their fathers and ancestors who were confused and ignorant, as God said about them: **Indeed, we found our fathers upon a religion, and we are following in their footsteps.**

Fath al-Qadir

Abu Amr and the people of Iraq read 87- **They will say God** without a lam in view of the wording of the question, and this reading is clearer than the reading of the rest with a lam, but it supports the reading of the majority that it is written in all copies of the Qur'an with a lam without an alif.

Tafsir al-Baghawi

87. **They will say to God**, the common people read (**to God**) and similarly what follows it, so they made the answer depend on the meaning, like someone saying to a man: Who is your master? He says: To so-and-so, meaning I am for so-and-so and he is my master. The people of Basra read in them (*God*) and this is how it is in the Mushaf of the people of Basra, and in all the other Mushafs, written with an alif like the first, **Say, 'Do you not fear?'** meaning, do you not fear?

Tafsir al-Baidawi

87- "Say: Will you not then fear" His punishment, so do not associate any of His creations with Him, and do not deny His power over some of His abilities.

Surat al-Mu'minun 23:88

Say: In whose hand is the dominion of all things, and He protects, while no one protects against Him, if you only knew.

Tafsir al-Jalalayn

88 - (Say: In whose hand is the dominion) the dominion of **all things** and the ta' is for emphasis **and He protects but is not protected** protects but is not protected **if you only knew**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, in whose hand are the treasures of all things.

As Muhammad bin Amr narrated, he said: Abu Asim narrated to us, he said: Isa narrated to us, and Al-Harith narrated to me, he said: Al-Hasan narrated to us, he said: Warqa' narrated to us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding God's statement **the kingdom of all things**, he said: the treasures of all things.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Mujahid, regarding his statement, **Say, 'In whose hand is the dominion over all things?'** He said: The treasures of all things.

And His statement: **And He protects** whoever He intends to protect from whoever He intends to harm him, **and He does not protect against him** means: And no one can protect himself from whoever He intends to harm him, so He repels from him His punishment and chastisement, **if you only knew** of His description, for they say: If I own everything, and the power over all things belongs to God, then say to them, O Muhammad, **How are you then bewitched?** They say: From what aspect are you turned away from believing in the signs of God, and acknowledging His report and the report of His Messenger, and believing that God is able to do whatever He wills, and to resurrect you alive after your death, with your knowledge of what you say of His great authority and power.

Ibn Abbas, as was reported from him, said about the meaning of his saying: **You are bewitched** what:

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: **How can you be bewitched?** He said: You lie.

I have previously explained that magic is making something appear to the observer to be different from its true form. This is the meaning of His statement: **How are you then bewitched?** Its meaning is: How can falsehood appear to you to be true, and corruption appear to be correct, so that you are turned away from

acknowledging the truth to which our Messenger Muhammad, may God bless him and grant him peace, calls you.

Tafsir al-Qurtubi

"Say: In whose hand is the dominion of all things" meaning the heavens and what is above them and what is between them, and the earths and what is beneath them and what is between them, and what no one knows except Him. Mujahid said: **The dominion of all things** means the treasures of all things.

Ad-Dahhak: The king of all things. And dominion is one of the attributes of exaggeration like might and fear, and it has been mentioned in (*Al-An'am*). **And He protects and is not protected against** meaning He prevents and is not prevented from. It was also said: **He protects** means He gives security to whomever He wills. **And is not protected against** meaning He does not give security to whomever He frightens. Then it was said: This is in this world, meaning whoever God wants to destroy and frighten, no one can prevent Him from Him, and whoever He wants to support and make safe, no one can prevent him from His support and security. It was also said: This is in the hereafter, meaning no one can prevent him from one who deserves reward, and no one can prevent him from one who deserves punishment.

Tafsir Ibn Kathir

God Almighty confirms His oneness and independence in creation, disposition and dominion to guide us to the fact that He is God, there is no god but Him, and worship is only due to Him alone, with no partner for Him. For this reason, He told His Messenger Muhammad, may God bless him and grant him peace, to say to the polytheists who worship others with Him and acknowledge His Lordship and that He has no partner in it. Despite this, they associated others with Him in divinity and worshipped others with Him, while acknowledging that those whom they worshipped do not create anything, do not own anything, and do not monopolize anything. Rather, they believed that they bring them closer to Him. **We worship them only that they may bring us closer to God.** Then He said: **Say, 'To whom belongs the earth and whoever is in it?'** That is, from its Owner who created it and the animals, plants, fruits, and all kinds of creatures in it. **If you knew, they will say, 'To God.'** That is, they will acknowledge to you that this is God alone, with no partner for Him. If that is the case, **Say, 'Do you not remember?'** That worship should only be for the Creator, the Provider, and for no one else. **Say, 'Who is the Lord of the seven heavens and the Lord of the Mighty Throne?'** Who is the Creator of the upper world with all its luminous planets and the angels who are subject to Him in all its regions and directions, and who is the Lord of the Great Throne, meaning the one who is the roof of creation, as came in the hadith narrated by Abu Dawud on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **The affair of God is greater than**

Say: In whose hand is the dominion of all things, and He protects, while no one protects against Him, if you only knew.

that, for His Throne is above His heavens like this, and he pointed with his hand like a dome, and in another hadith: "The seven heavens and the seven earths and what is between them and what is in them are in relation to the Throne only like a ring thrown in a deserted land, and the Throne and what is in it in relation to the Throne is like that ring in that desert." For this reason some of the predecessors said: The distance between the two regions of the Throne from one side to the other is a journey of fifty thousand years, and its height from the seventh earth is a journey of fifty thousand years, and Ad-Dahhak said on the authority of Ibn Abbas: It was only called the Throne because of its height.

Al-A'mash said on the authority of Ka'b al-Ahbar: The heavens and the earth in relation to the Throne are like a lantern suspended between the heaven and the earth. Mujahid said: The heavens and the earth in relation to the Throne are like a ring in a desert. Ibn Abi Hatim said: Al-Ala' ibn Salim told us, Waki' told us, Sufyan al-Thawri told us on the authority of Ammar al-Dahni on the authority of Muslim al-Batin on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas, who said: The Throne cannot be measured by anyone, and in another narration: except God, the Almighty and Majestic. Some of the early Muslims said: The Throne is made of a red ruby, and that is why He said here: **And the Lord of the Mighty Throne** meaning the Great. And He said at the end of the Surah: **The Lord of the Noble Throne** meaning the Beautiful and Majestic, for the Throne combines greatness in its vastness, loftiness, and dazzling beauty, and that is why those who said that it is made of a red ruby said so. Ibn Mas'ud said: Your Lord has neither night nor day, the light of the Throne is from the light of His face.

And His statement: **They will say to God, 'Say, "Will you not fear Him?"** That is, if you acknowledge that He is the Lord of the heavens and the Lord of the Mighty Throne, will you not fear His punishment and beware of His torment in your worship of other than Him and your associating others with Him? Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya Al-Qurashi said in the Book of Reflection and Consideration: Ishaq bin Ibrahim told us, Ubaidullah bin Ja'far told us, Abdullah bin Dinar told me on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, often used to narrate about a woman who was in the days of ignorance on the top of a mountain with her son tending sheep. Her son said to her, 'O mother, who created you?' She said, 'God.' He said, 'Then who created my father?' She said, 'God.' He said, 'Then who created me?' She said, 'God.' He said, 'Then who created the heavens?' She said, 'God.' He said, 'Then who created the earth?' She said, 'God.' He said, 'Then who created the mountain?' She said, 'God.' He said, 'Then who created these sheep?' She said, 'God.' He said, 'Then I hear God's affair.' Then he threw himself from the mountain and was cut to pieces." Ibn Omar said: The Messenger of God, may God bless him and grant him peace, often told us this hadith. Abdullah bin Dinar said: Ibn Omar often told us this hadith. I said: In its chain of transmission is

Abdullah bin Jaafar al-Madini, the father of Imam Ali bin al-Madini, and they have spoken about him, but God knows best.

"Say: In whose hand is the dominion of all things" meaning in whose hand is the kingdom **There is no creature but that He holds its forelock** meaning that He controls it. The Messenger of God, may God bless him and grant him peace, used to say: **No, by the One in Whose Hand is my soul** and whenever he strove to make an oath, he would say: **No, and He is the Changer of hearts** He is the Creator, the Owner, the Disposer of affairs. **And He grants protection, and no one can be protected against, if you only knew** The Arabs, if the master was among them and he granted protection to someone, he would not dig in his vicinity, and no one below him could grant protection against him lest he should attack him. For this reason God said: **And He grants protection, and no one can be protected against** meaning He is the Great Master than whom there is none greater, to whom belongs creation and command, and no one can question His judgment, who does not prevent or oppose, and whatever He wills is, and whatever He does not will is not. God said: **He will not be questioned about what He does, while they will be questioned** meaning He will not be questioned about what He does due to His greatness, pride, dominance, dominance, wisdom, and justice. All creation will be questioned about their deeds, as God, the Most High, said: **By your Lord, We will surely question them all * About what they used to do.**

And His statement: **They will say to God** meaning they will acknowledge that the great Master who protects and is not protected is God Almighty alone, with no partner for Him. "Say: Then how are you bewitched?" meaning how can your minds be lost in your worship of others with Him, while you acknowledge and know that? Then God Almighty said: **Rather, We have brought them the truth** which is the announcement that there is no god but God, and We have established the correct, clear, decisive evidence for that. **And indeed, they are liars** meaning in their worship of others with God, and they have no evidence for that, as He said at the end of the surah: "And whoever invokes with God another deity for which he has no proof, then his account is only with his Lord. Indeed, the disbelievers will not succeed." The polytheists do not do that based on evidence that led them to what they are in of falsehood and misguidance, but rather they do that in imitation of their fathers and ancestors who were confused and ignorant, as God said about them: **Indeed, we found our fathers upon a religion, and we are following in their footsteps.**

Fath al-Qadir

And so in his saying: 88- "Say: In whose hand is the dominion over all things, and He protects, but is not protected, if you only knew? They will say: To God" with the lam in view of the meaning of the question as mentioned above. Abu Amr and the people of Iraq read it without the lam in view of the wording of the

question, and similar to this is the saying of the poet:

If it is said, **Who is the Lord of the pastures and villages and the Lord of the purebred horses?** it is said, *Khalid*.

That is, for whom is the one who is oppressed? And the kingdom is the kingdom. The addition of the ta' is for emphasis, like jabrūt and rahbūt. The meaning of **and He grants protection** is that He helps others if He wishes and prevents them. **And He is not protected against** means that He does not prevent anyone from the punishment of God and is not able to support or help them. It is said, **I granted protection to someone** if he seeks your help and you protect him, and **I granted protection against him** if you protect yourself from him.

Tafsir al-Baghawi

88. "Say: In whose hand is the dominion of all things," the kingdom is the king, and the ta' in it is for emphasis, **and He protects**, meaning: He gives security to whomever He wills, **but He cannot protect against him**, meaning: He does not give security to whomever God has frightened, or He prevents from evil whomever He wills, nor does He prevent from it whomever He wants to harm, **if you should know**, it was said: its meaning is answer if you should know.

Tafsir al-Baidawi

88- "Say: In whose hand is the dominion of all things." His dominion is as great as it can be, and it was said that it is his treasures. **And He protects**. He helps whomever He wills and guards him. **And no one can be protected from Him**. No one can be helped or protected from Him. Its transitivity with *ala* is to include the meaning of victory. **If you only knew**.

Surat al-Mu'minun 23:89

They will say to God, Say, "Then how are you bewitched?"

deserves divinity and worship.

Surat al-Mu'minun 23:89

They will say to God, Say, **Then how are you bewitched?**

Tafsir al-Jalalayn

89 - **They will say to God** and in the reading of God with the preposition lam in both places, given that the meaning is who has what was mentioned **Say, then how are you bewitched** you are deceived and diverted from the truth of worshipping God alone, meaning how did it appear to you that it is false?

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They will say to God, 'Say, "Then how are you bewitched?'**

Tafsir al-Qurtubi

So how are you bewitched? That is, how are you deceived and diverted from obeying Him and His Oneness? Or how can it be imagined to you that you associate with Him that which neither harms nor benefits! Magic is imagination. All of this is an argument against the Arabs who acknowledge the Creator. Abu Amr read **They will say God** in the last two places, which is the reading of the people of Iraq. The rest read **To God**, and there is no disagreement that the first is **To God**, because it is an answer to **Say to whom belongs the earth and whoever is in it?** So when the lam came before **to whom** it returned in the answer. There is no disagreement that it is written in all copies of the Qur'an without an alif. As for those who read **They will say God**, it is because the question is without a lam, so the answer came in its wording. And in the first it came **To God** because the question was with a lam. As for those who read **To God** with a lam in the last two places and there is no lam in the question, it is because the meaning of **Say to whom belongs the seven heavens and the Lord of the Mighty Throne?** is: Say to whom belong the seven heavens and the Lord of the Mighty Throne. The answer was **to God**, when the lam was included in the question. The reason for the third is the same as the reason for the second. The poet said:

If you ask, who is the Lord of the pastures and villages and the Lord of the purebred horses? You say, Khalid.

Who is the one who is wronged?

These verses indicate the permissibility of arguing with the infidels and establishing proof against them. This was mentioned previously in Surat Al-Baqarah. They also point out that the One who initiated creation, invention, and innovation is the One who

Tafsir Ibn Kathir

God Almighty confirms His oneness and independence in creation, disposition and dominion to guide us to the fact that He is God, there is no god but Him, and worship is only due to Him alone, with no partner for Him. For this reason, He told His Messenger Muhammad, may God bless him and grant him peace, to say to the polytheists who worship others with Him and acknowledge His Lordship and that He has no partner in it. Despite this, they associated others with Him in divinity and worshipped others with Him, while acknowledging that those whom they worshipped do not create anything, do not own anything, and do not monopolize anything. Rather, they believed that they bring them closer to Him. **We worship them only that they may bring us closer to God.** Then He said: **Say, 'To whom belongs the earth and whoever is in it?'** That is, from its Owner who created it and the animals, plants, fruits, and all kinds of creatures in it. **If you knew, they will say, 'To God.'** That is, they will acknowledge to you that this is God alone, with no partner for Him. If that is the case, **Say, 'Do you not remember?'** That worship should only be for the Creator, the Provider, and for no one else. **Say, 'Who is the Lord of the seven heavens and the Lord of the Mighty Throne?'** Who is the Creator of the upper world with all its luminous planets and the angels who are subject to Him in all its regions and directions, and who is the Lord of the Great Throne, meaning the one who is the roof of creation, as came in the hadith narrated by Abu Dawud on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **The affair of God is greater than that, for His Throne is above His heavens like this**, and he pointed with his hand like a dome, and in another hadith: "The seven heavens and the seven earths and what is between them and what is in them are in relation to the Throne only like a ring thrown in a deserted land, and the Throne and what is in it in relation to the Throne is like that ring in that desert." For this reason some of the predecessors said: The distance between the two regions of the Throne from one side to the other is a journey of fifty thousand years, and its height from the seventh earth is a journey of fifty thousand years, and Ad-Dahhak said on the authority of Ibn Abbas: It was only called the Throne because of its height.

Al-A'mash said on the authority of Ka'b al-Ahbar: The heavens and the earth in relation to the Throne are like a lantern suspended between the heaven and the earth. Mujahid said: The heavens and the earth in relation to the Throne are like a ring in a desert. Ibn Abi Hatim said: Al-Ala' ibn Salim told us, Waki' told us, Sufyan al-Thawri told us on the authority of Ammar al-Dahni on the authority of Muslim al-Batin on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas, who said: The Throne cannot be measured by anyone, and in another narration: except God, the Almighty and Majestic. Some of the early Muslims said:

The Throne is made of a red ruby, and that is why He said here: **And the Lord of the Mighty Throne** meaning the Great. And He said at the end of the Surah: **The Lord of the Noble Throne** meaning the Beautiful and Majestic, for the Throne combines greatness in its vastness, loftiness, and dazzling beauty, and that is why those who said that it is made of a red ruby said so. Ibn Mas'ud said: Your Lord has neither night nor day, the light of the Throne is from the light of His face.

And His statement: **They will say to God, 'Say, "Will you not fear Him?"** That is, if you acknowledge that He is the Lord of the heavens and the Lord of the Mighty Throne, will you not fear His punishment and beware of His torment in your worship of other than Him and your associating others with Him? Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya Al-Qurashi said in the Book of Reflection and Consideration: Ishaq bin Ibrahim told us, Ubaidullah bin Ja'far told us, Abdullah bin Dinar told me on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, often used to narrate about a woman who was in the days of ignorance on the top of a mountain with her son tending sheep. Her son said to her, 'O mother, who created you?' She said, 'God.' He said, 'Then who created my father?' She said, 'God.' He said, 'Then who created me?' She said, 'God.' He said, 'Then who created the heavens?' She said, 'God.' He said, 'Then who created the earth?' She said, 'God.' He said, 'Then who created the mountain?' She said, 'God.' He said, 'Then who created these sheep?' She said, 'God.' He said, 'Then I hear God's affair.' Then he threw himself from the mountain and was cut to pieces." Ibn Omar said: The Messenger of God, may God bless him and grant him peace, often told us this hadith. Abdullah bin Dinar said: Ibn Omar often told us this hadith. I said: In its chain of transmission is Abdullah bin Jaafar al-Madini, the father of Imam Ali bin al-Madini, and they have spoken about him, but God knows best.

"Say: In whose hand is the dominion of all things" meaning in whose hand is the kingdom **There is no creature but that He holds its forelock** meaning that He controls it. The Messenger of God, may God bless him and grant him peace, used to say: **No, by the One in Whose Hand is my soul** and whenever he strove to make an oath, he would say: **No, and He is the Changer of hearts** He is the Creator, the Owner, the Disposer of affairs. **And He grants protection, and no one can be protected against, if you only knew** The Arabs, if the master was among them and he granted protection to someone, he would not dig in his vicinity, and no one below him could grant protection against him lest he should attack him. For this reason God said: **And He grants protection, and no one can be protected against** meaning He is the Great Master than whom there is none greater, to whom belongs creation and command, and no one can question His judgment, who does not prevent or oppose, and whatever He wills is, and whatever He does not will is not. God said: **He will not be questioned about what He does, while they will be questioned** meaning He will not be questioned about what He does due to His greatness, pride, dominance, dominance, wisdom, and justice. All creation will be questioned about their deeds, as God, the Most High, said: **By your Lord, We will surely question them all * About what they used to**

do.

And His statement: **They will say to God** meaning they will acknowledge that the great Master who protects and is not protected is God Almighty alone, with no partner for Him. "Say: Then how are you bewitched?" meaning how can your minds be lost in your worship of others with Him, while you acknowledge and know that? Then God Almighty said: **Rather, We have brought them the truth** which is the announcement that there is no god but God, and We have established the correct, clear, decisive evidence for that. **And indeed, they are liars** meaning in their worship of others with God, and they have no evidence for that, as He said at the end of the surah: "And whoever invokes with God another deity for which he has no proof, then his account is only with his Lord. Indeed, the disbelievers will not succeed." The polytheists do not do that based on evidence that led them to what they are in of falsehood and misguidance, but rather they do that in imitation of their fathers and ancestors who were confused and ignorant, as God said about them: **Indeed, we found our fathers upon a religion, and we are following in their footsteps.**

Fath al-Qadir

89- "Say: How are you then bewitched?" Al-Farra' and Al-Zajaj said: That is, you are diverted from the truth and deceived. The meaning is: How can the truth appear to you to be false and the correct to be corrupt, when the one deceiving them is Satan or desire or both.

Tafsir al-Baghawi

89. **They will say to God, 'Say, "How then are you bewitched?"** That is, you are deceived and distracted from His Oneness and obedience. The meaning is: How can the truth appear to you to be falsehood?

Tafsir al-Baidawi

89- **They will say to God, 'Say, "Then how are you deceived?"** So how can you be deceived and diverted from the right path when the matter is clear and the evidence is evident?

Surat al-Mu'minun 23:90

Rather, We have brought them the truth, and indeed, they are liars.

Surat al-Mu'minun 23:90

Rather, We have brought them the truth, and indeed, they are liars.

Tafsir al-Jalalayn

90 - **Rather, We brought them the truth** with honesty **and indeed, they are liars** in denying it, which is

Tafsir al-Suyuti

Tafsir al-Tabari

He says: The matter is not as these polytheists claim, that the angels are daughters of God, and that the gods and idols are gods besides God. **Rather, We have brought them the truth**, the certainty, which is the religion with which God sent His Prophet, may God bless him and grant him peace, and that is Islam, and nothing is to be worshipped except God, because there is no god other than Him. **And indeed, they are liars**, he says: Indeed, the polytheists are liars in what they attribute to God, and attribute to Him a son and a partner.

Tafsir al-Qurtubi

God Almighty says: **Rather, We have brought them the truth**, meaning the true statement, not what the infidels say about affirming a partner and denying resurrection. **And indeed, they are liars**, that the angels are daughters of God.

Tafsir Ibn Kathir

God Almighty confirms His oneness and independence in creation, disposition and dominion to guide us to the fact that He is God, there is no god but Him, and worship is only due to Him alone, with no partner for Him. For this reason, He told His Messenger Muhammad, may God bless him and grant him peace, to say to the polytheists who worship others with Him and acknowledge His Lordship and that He has no partner in it. Despite this, they associated others with Him in divinity and worshipped others with Him, while acknowledging that those whom they worshipped do not create anything, do not own anything, and do not monopolize anything. Rather, they believed that they bring them closer to Him. **We worship them only that they may bring us closer to God**. Then He said: **Say, 'To whom belongs the earth and whoever is in it?'** That is, from its Owner who created it and the animals, plants, fruits, and all kinds of creatures in it. **If you knew, they will say, 'To God.'** That is, they will acknowledge to you that this is God alone, with no partner for Him. If that is the case, **Say, 'Do you not remember?'** That worship should only be

for the Creator, the Provider, and for no one else. **Say, 'Who is the Lord of the seven heavens and the Lord of the Mighty Throne?'** Who is the Creator of the upper world with all its luminous planets and the angels who are subject to Him in all its regions and directions, and who is the Lord of the Great Throne, meaning the one who is the roof of creation, as came in the hadith narrated by Abu Dawud on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **The affair of God is greater than that, for His Throne is above His heavens like this**, and he pointed with his hand like a dome, and in another hadith: "The seven heavens and the seven earths and what is between them and what is in them are in relation to the Throne only like a ring thrown in a deserted land, and the Throne and what is in it in relation to the Throne is like that ring in that desert." For this reason some of the predecessors said: The distance between the two regions of the Throne from one side to the other is a journey of fifty thousand years, and its height from the seventh earth is a journey of fifty thousand years, and Ad-Dahhak said on the authority of Ibn Abbas: It was only called the Throne because of its height.

Al-A'mash said on the authority of Ka'b al-Ahbar: The heavens and the earth in relation to the Throne are like a lantern suspended between the heaven and the earth. Mujahid said: The heavens and the earth in relation to the Throne are like a ring in a desert. Ibn Abi Hatim said: Al-Ala' ibn Salim told us, Waki' told us, Sufyan al-Thawri told us on the authority of Ammar al-Dahni on the authority of Muslim al-Batin on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas, who said: The Throne cannot be measured by anyone, and in another narration: except God, the Almighty and Majestic. Some of the early Muslims said: The Throne is made of a red ruby, and that is why He said here: **And the Lord of the Mighty Throne** meaning the Great. And He said at the end of the Surah: **The Lord of the Noble Throne** meaning the Beautiful and Majestic, for the Throne combines greatness in its vastness, loftiness, and dazzling beauty, and that is why those who said that it is made of a red ruby said so. Ibn Mas'ud said: Your Lord has neither night nor day, the light of the Throne is from the light of His face.

And His statement: **They will say to God, 'Say, "Will you not fear Him?'** That is, if you acknowledge that He is the Lord of the heavens and the Lord of the Mighty Throne, will you not fear His punishment and beware of His torment in your worship of other than Him and your associating others with Him? Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya Al-Qurashi said in the Book of Reflection and Consideration: Ishaq bin Ibrahim told us, Ubaidullah bin Ja'far told us, Abdullah bin Dinar told me on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, often used to narrate about a woman who was in the days of ignorance on the top of a mountain with her son tending sheep. Her son said to her, 'O mother, who created you?' She said, 'God.' He said, 'Then who created my father?' She said, 'God.' He said, 'Then who created me?' She said, 'God.' He said, 'Then who created the heavens?' She said, 'God.' He said, 'Then who created the earth?' She said, 'God.'

He said, 'Then who created the mountain?' She said, 'God.' He said, 'Then who created these sheep?' She said, 'God.' He said, 'Then I hear God's affair.' Then he threw himself from the mountain and was cut to pieces." Ibn Omar said: The Messenger of God, may God bless him and grant him peace, often told us this hadith. Abdullah bin Dinar said: Ibn Omar often told us this hadith. I said: In its chain of transmission is Abdullah bin Jaafar al-Madini, the father of Imam Ali bin al-Madini, and they have spoken about him, but God knows best.

"Say: In whose hand is the dominion of all things" meaning in whose hand is the kingdom **There is no creature but that He holds its forelock** meaning that He controls it. The Messenger of God, may God bless him and grant him peace, used to say: **No, by the One in Whose Hand is my soul** and whenever he strove to make an oath, he would say: **No, and He is the Changer of hearts** He is the Creator, the Owner, the Disposer of affairs. **And He grants protection, and no one can be protected against, if you only knew** The Arabs, if the master was among them and he granted protection to someone, he would not dig in his vicinity, and no one below him could grant protection against him lest he should attack him. For this reason God said: **And He grants protection, and no one can be protected against** meaning He is the Great Master than whom there is none greater, to whom belongs creation and command, and no one can question His judgment, who does not prevent or oppose, and whatever He wills is, and whatever He does not will is not. God said: **He will not be questioned about what He does, while they will be questioned** meaning He will not be questioned about what He does due to His greatness, pride, dominance, dominance, wisdom, and justice. All creation will be questioned about their deeds, as God, the Most High, said: **By your Lord, We will surely question them all * About what they used to do.**

And His statement: **They will say to God** meaning they will acknowledge that the great Master who protects and is not protected is God Almighty alone, with no partner for Him. "Say: Then how are you bewitched?" meaning how can your minds be lost in your worship of others with Him, while you acknowledge and know that? Then God Almighty said: **Rather, We have brought them the truth** which is the announcement that there is no god but God, and We have established the correct, clear, decisive evidence for that. **And indeed, they are liars** meaning in their worship of others with God, and they have no evidence for that, as He said at the end of the surah: "And whoever invokes with God another deity for which he has no proof, then his account is only with his Lord. Indeed, the disbelievers will not succeed." The polytheists do not do that based on evidence that led them to what they are in of falsehood and misguidance, but rather they do that in imitation of their fathers and ancestors who were confused and ignorant, as God said about them: **Indeed, we found our fathers upon a religion, and we are following in their footsteps.**

Fath al-Qadir

Then the Almighty explained that He had exaggerated

in arguing against them, saying: 90- **Rather, We have brought them the truth**, meaning the clear command that must be followed, **and indeed, they are liars**, in what they attribute to God Almighty of a son and a partner.

Tafsir al-Baghawi

90. **Rather, We have brought them the truth** with the truth **and indeed, they are liars** in what they claim of a partner and a son.

Tafsir al-Baidawi

90- **Rather, We brought them the truth** of monotheism and the promise of resurrection. **And indeed, they are liars** since they denied that.

Surat al-Mu'minun 23:91

God has not taken a son, nor is there any god with Him. If it were so, each god would have taken what he created, and some of them would have sought to overcome others. Glory be to God above what they describe.

Surat al-Mu'minun 23:91

God has not taken a son, nor is there any god with Him. If it were so, each god would have taken what he created, and some of them would have sought to overcome others. Glory be to God above what they describe.

Tafsir al-Jalalayn

91 - (God has not taken a son, nor is there with Him any god. If) had there been a god with Him **each god would have taken what he created** to himself and prevented the other from taking control of it **and some of them would have prevailed over others** in overcoming as the kings of the world do **Glory be to God** in exaltation of Him **from what they describe** with what was mentioned

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **God has not taken a son** means, the Most High said: God has no son, nor was there with Him in the past, nor when He created things, anyone whose worship is suitable. And if there had been with Him in the past, or when He created things, anyone whose worship is suitable, **of a god, then it would have gone away** He says: Then each god would have isolated himself from them **with what he created** of something and would have been alone with it, and they would have competed, so perhaps some of them would have overcome others, and the strong among them would have overcome the weak, because the strong is not pleased to have the weak prevail, and the weak is not suitable to be a god. So glory be to God, what an eloquent and concise argument it is for the one who understands and ponders! And His statement **then it would have gone away** is an answer to something omitted, which is: If He had had his wealth, then each god would have gone away with what he created. The evidence of what was mentioned about it is sufficient. And His saying: **Glory be to God, above what they describe**. God Almighty says, sanctifying God from what these polytheists describe Him with, that He has a son, and from what they say, that He has a partner, or that there is a god with Him in eternity who is worshipped, blessed and exalted be He.

Tafsir al-Qurtubi

Then God the Almighty said: **God has not taken a son** "from" is a relative clause. "And there was no god with Him from" is redundant, and the meaning is: God has not taken a son as you claim, nor was there a god with Him in what He created. There is an ellipsis in the speech, and the meaning is: If there were gods with Him, each god would have been unique in His creation.

"And some of them would have prevailed over others" meaning, and the strong would have overcome and sought the weak as is the custom among kings, and the weak who is overcome does not deserve divinity. This which indicates the denial of a partner also indicates the denial of a son, because a son disputes with his father in the kingdom as a partner disputes. "Glory be to God above what they describe" purifying Him from a son and a partner.

Tafsir Ibn Kathir

God Almighty exalts Himself from having a son or a partner in dominion, control, and worship, so He, the Most High, 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 been able to overcome others." That is, if there were multiple gods, each of them would have been alone in what he created, and existence would not have been organized. What is observed is that existence is organized and consistent, both the upper and lower worlds are connected to each other in the utmost perfection. "You do not see in the creation of the Most Gracious any inconsistency." Then each of them would seek to overpower the other and oppose him, so some of them would be able to overcome others. The theologians mentioned this meaning and expressed it with evidence of contradiction, which is that if two or more makers were assumed, and one of them wanted to move a body and the other wanted to still it, then if the will of each of them did not come about, they would be powerless, and the necessary is not powerless, and the meeting of their wills is impossible due to contradiction. This impossibility only came from the assumption of multiplicity, so it would be impossible. But if the will of one of them came about without the other, the necessary would be the dominant and the other would be the defeated, because it is not It is fitting for the attribute of the Obligatory to be subdued, and for this reason the Almighty said: "And perhaps some of them are superior to others. Glory be to God above what they describe." That is, above what the unjust and aggressive people say in their claim to a son or partner, a great exaltation. **Knower of the unseen and the witnessed**. That is, He knows what is hidden from the creatures and what they see. **So exalted is He above what they associate with Him**. That is, He is sanctified and transcendent, and He is exalted and glorified above what the unjust and deniers say.

Fath al-Qadir

Then He denied them for Himself, saying: 91- "God has not taken a son, nor was there any god with Him **The min**" in both places is redundant to emphasize the denial. Then the Almighty explained what is required by what the infidels claim with the affirmation of a partner, saying: "Then each god would have taken

what he created" and in the speech there is an omission, the meaning of which is that if there were gods with God, each god would have been alone in his creation and monopolized it, and his kingdom would have been distinguished from the kingdom of the other, and there would have been between them demands, wars, and conflict. "And perhaps some of them would have overcome others" meaning the strong would have overcome the weak and subdued him and taken his kingdom as is the custom of kings among the sons of Adam. Then that weak, defeated one does not deserve to be a god. If it is established that it is not possible to share in that, and that only one can do it, then it is necessary that this one is God, the Almighty. This evidence, just as it indicates the denial of a partner, it also indicates the denial of a son, because a son disputes his father in his kingdom. Then He, the Almighty, purified Himself and said: **Glory be to God above what they describe**, meaning from a partner or a son, and affirming that for God, the Almighty and Majestic.

Tafsir al-Baghawi

91. "God has not taken a son, nor was there with Him any god," meaning: any partner. "Then each god would have taken what he created," meaning: he would have been unique in what he created, so he would not be pleased for his creation and blessings to be attributed to anyone else, and he would have prevented the other god from taking control of what he created. "And some of them would have prevailed over others," meaning: some of them sought to overcome others as the kings of the world do among themselves. Then He cleared Himself of all doubts and said: "Glory be to God above what they describe."

Tafsir al-Baidawi

91- God has not taken a son" to sanctify Him from being likened to anyone. "And there was no god with Him" who shared in divinity. "Then each god would have taken what he created, and some of them would have prevailed over others" is the answer to their argument and the consequence of a condition that was omitted because what preceded it indicates it, meaning if there were gods with Him as you say, each of them would have taken what he created and monopolized it, and his kingdom would have been distinguished from the kingdom of the others, and war and rivalry would have appeared between them as is the case with the kings of the world. So the kingdom of everything would not be in His hand alone, and the necessary consequence is invalid by consensus and induction and the proof of the evidence based on the reliance of all possibilities on one duty. "Glory be to God from what they describe" of a son or a partner because of the evidence that preceded it of its corruption.

Surat al-Mu'minun 23:92

Knower of the unseen and the witnessed, so exalted is He above what they associate with Him.

Surat al-Mu'minun 23:92

Knower of the unseen and the witnessed, so exalted is He above what they associate with Him.

Tafsir al-Jalalayn

92 - **The Knower of the unseen and the witnessed** what is hidden and what is seen in the accusative case as an adjective and the nominative case as a predicate of it, understood **so He is exalted glorified from what they associate** with Him.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **The Knower of the unseen and the witnessed**, the Most High says: He is the Knower of all things that are hidden from His creation, so they have not seen them or witnessed them, and what they have seen and witnessed. This is only from God, report about those who said from the polytheists: They have taken God as a son, and they worshipped other gods besides Him. They are erring in what they say and do, for they say what they say of saying about that without knowledge, rather out of ignorance on their part. And the Knower of the ancient and modern matters, and the Witness and the Unseen from them, is God, from whom nothing is hidden, so His report is the truth, not their report. And He said: The Knower of the unseen, so He raised it as a subject, meaning: He is the Knower of the unseen, and for this reason the letter fa' entered into His statement, **So be exalted**, as one says: I passed by your brother, the doer of good, so I treated him well. So the doer of good is raised if you do so with the letter fa', because the meaning of the statement if it is like that: I passed by your brother, he is the doer of good, so I treated him well. If the sentence had been made with the letter waw and it had been said: And you did good to him, the way of speaking about the doer of good would have been in the accusative case as a description of the brother. Therefore, if Fa-Ta'ala had been made with the letter waw, the way of speaking about the Knower of the Unseen ... name of God. The meaning of the sentence would have been: Glory be to God, Knower of the Unseen and the Seen, and He is Most High! So his saying: *Fa-Ta'ala* would then be in apposition to Glory be to God. The accusative case with the letter fa may be permissible, because the Arabs may begin a sentence with the letter fa, as they begin it with the letter waw. In this case, Abu 'Amr would have read Fa-Ta'ala as **the Knower of the Unseen** in the accusative case, and the reading of the regions was different from him.

The correct reading of this in our view is: raising, for two meanings: one of them is the consensus of the wise reciters on it, and the second is its correctness in Arabic.

And His statement: **So He is exalted above what they**

associate with Him. God Almighty says: So God is exalted and exalted above the association of these polytheists, and their description of Him as they describe Him.

Tafsir al-Qurtubi

The Knower of the unseen and the witnessed, so He is exalted above what they associate with Him. It is glorification and sanctification. Nafi', Abu Bakr, Hamza, and Al-Kisa'i read *Alim* in the nominative case as a new sentence, meaning He is the Knower of the unseen. The rest read it in the genitive case as an attribute of God. Ruways narrated on the authority of Ya'qub, *Alim* when connected is in the genitive case. *Alim* when beginning is in the nominative case.

Tafsir Ibn Kathir

God Almighty exalts Himself from having a son or a partner in dominion, control, and worship, so He, the Most High, 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 been able to overcome others." That is, if there were multiple gods, each of them would have been alone in what he created, and existence would not have been organized. What is observed is that existence is organized and consistent, both the upper and lower worlds are connected to each other in the utmost perfection. **You do not see in the creation of the Most Gracious any inconsistency.** Then each of them would seek to overpower the other and oppose him, so some of them would be able to overcome others. The theologians mentioned this meaning and expressed it with evidence of contradiction, which is that if two or more makers were assumed, and one of them wanted to move a body and the other wanted to still it, then if the will of each of them did not come about, they would be powerless, and the necessary is not powerless, and the meeting of their wills is impossible due to contradiction. This impossibility only came from the assumption of multiplicity, so it would be impossible. But if the will of one of them came about without the other, the necessary would be the dominant and the other would be the defeated, because it is not It is fitting for the attribute of the Obligatory to be subdued, and for this reason the Almighty said: "And perhaps some of them are superior to others. Glory be to God above what they describe." That is, above what the unjust and aggressive people say in their claim to a son or partner, a great exaltation. **Knower of the unseen and the witnessed.** That is, He knows what is hidden from the creatures and what they see. **So exalted is He above what they associate with Him.** That is, He is sanctified and transcendent, and He is exalted and glorified above what the unjust and deniers say.

Fath al-Qadir

92- The Knower of the Unseen and the Testimonial

meaning He is the One who is specialized in knowledge of the unseen and the testimonial, and as for others, even if He knows the testimonial, He does not know the unseen. Nafi', Abu Bakr, Hamza, and Al-Kisa'i read *Alim* in the nominative case as the predicate of a deleted subject: meaning He is Alim. The rest read it in the genitive case as an attribute of God or a substitute for it. It was narrated from Ya'qub that he used to lower the word if he connected it and raise it if he began it. **So exalted God from what they associate** is conjoined with the meaning of what came before, as if he said: The Knower of the Unseen, so exalted, like your saying: Zaid is brave, so his status is great: meaning he was brave, so it was great, or it is with the implication of the saying: meaning I say, so exalted is God, and the meaning is that He, glory be to Him, is exalted from having a partner in the kingdom.

Tafsir al-Baghawi

92. **The Knower of the Unseen and the Seen.** The people of Medina and Kufa, other than Hafs, read: (*Alim*) with the mim raised as the beginning, and the others read it with it in the genitive case as an attribute of God in Subhan God, **So He is exalted above what they associate with Him**, meaning: He is greater than what they associate with Him, and its meaning is that He is greater than to be described with this description.

Tafsir al-Baidawi

92- **The Knower of the Unseen and the Seen** is the predicate of a deleted subject. Ibn Kathir, Ibn Amir, Abu Amr, Yaqub, and Hafs made it a genitive noun as an adjective, and it is another proof of the negation of a partner based on their agreement that He is the only One with that, and for this reason it was arranged according to it. **So He is exalted above what they associate with Him** with the letter fa.

Surat al-Mu'minun 23:93

Say, "My Lord, if You show me what they are promised,

Surat al-Mu'minun 23:93

Say, "My Lord, if You show me what they are promised,

Tafsir al-Jalalayn

93 - (Say: O Lord, if) in it there is an assimilation of the conditional nun of in into the extra ma **you show me what they are promised** - of the punishment, he is truthful in killing at Badr

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad: My Lord, if You show me among these polytheists what You have promised them of Your punishment, then do not destroy me with what You have destroyed them with, and save me from Your punishment and wrath, and do not place me among the polytheist people, but make me among those with whom You are pleased, among Your friends.

Tafsir al-Qurtubi

Teach him what to call upon, that is, say, **My Lord**, that is, O Lord, show me what they are promised of punishment.

Tafsir Ibn Kathir

God the Almighty says, commanding his prophet Muhammad, peace and blessings be upon him, to supplicate with this supplication when calamities befall him: **My Lord, if You will show me what they are promised**, meaning if You punish them while I am watching, then do not make me one of them, as stated in the hadith narrated by Imam Ahmad and Al-Tirmidhi, who authenticated it: **And if You intend a trial for a people, then take me to You before I am tested**. And God the Almighty says: **And indeed, We are able to show you what We promise them**, meaning if We willed, We could show you what calamities, trials, and tribulations We will befall them. Then the Almighty said, guiding him to the beneficial antidote in mixing with people, which is to be kind to those who wrong him, to win his heart, so that his enmity turns into friendship and his hatred turns into love. The Almighty said: **Repel evil with that which is best**. This is like what He said in the other verse: "Repel evil with that which is best, and thereupon he between whom and you there was enmity will become as though he was a devoted friend. And none is granted it except those who are patient." The verse, meaning, and none is inspired with this commandment or this characteristic or attribute **except those who are patient** meaning with the harm of

people, so they treat them kindly despite their ugly favors. **And none is granted it except one of great fortune** meaning in this world and the hereafter.

God Almighty said: **And say, 'My Lord, I seek refuge in You from the insinuations of the devils.'** God

commanded him to seek refuge from the devils because tricks do not work with them and they do not obey what is right. We have already mentioned when seeking refuge that the Messenger of God, may God bless him and grant him peace, used to say: **I seek refuge in God, the All-Hearing, the All-Knowing, from the accursed devil, from his insinuations, his puffing, and his spitting**. God the Almighty said: **And I seek refuge in You, my Lord, lest they be present** meaning in any of my affairs. For this reason, He commanded us to mention God at the beginning of our affairs in order to expel Satan when eating, having intercourse, slaughtering, and other matters. For this reason, Abu Dawud narrated that the Messenger of God, may God bless him and grant him peace, used to say: **O God, I seek refuge in You from old age, and I seek refuge in You from destruction and from drowning, and I seek refuge in You from Satan's afflicting me at the time of death**. Imam Ahmad said: Yazid told us, Muhammad ibn Ishaq told us, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, used to teach us words to say when we go to sleep out of fear: **In the name of God, I seek refuge in the perfect words of God from His wrath and punishment, and from the evil of His servants, and from the insinuations of the devils, and lest they be present**. He said: Abdullah ibn Amr used to teach his children who had reached puberty to say them when they went to sleep, and those of them who were young and could not memorize them, he would write them down for them and hang them around their necks. Abu Dawud, al-Tirmidhi, and al-Nasa'i narrated it from the hadith of Muhammad ibn Ishaq. Al-Tirmidhi said: It is good and strange.

Fath al-Qadir

93- **Say, 'My Lord, if only You would show me what they are promised.'** That is, if it is inevitable that You show me what they are promised of the ultimate punishment.

Tafsir al-Baghawi

93. His saying: **Say, 'My Lord, if You show me'** meaning: if You show me, **what they are promised**, meaning: what You have promised them of punishment.

Tafsir al-Baidawi

93- **Say, 'My Lord, if only You would show me'** if it is necessary that You show me, because *ma* and *nun* are for emphasis. **what they are promised** of torment in this world and the Hereafter.

Surat al-Mu'minun 23:94

My Lord, do not place me among the wrongdoing people.

Surat al-Mu'minun 23:94

My Lord, do not place me among the wrongdoing people.

Tafsir al-Jalalayn

94 - **My Lord, do not place me among the wrongdoing people** So I was destroyed by their destruction.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **So do not make me** is an answer to his saying, **Either you see me**. He interrupted them with the call, and if there was no consequence before it, that would not be permissible in the speech. It is not said, **O Zaid, stand up**, nor **O Lord, forgive**, because the call is renewed, and likewise the matter is after a renewed speech, which does not have the letter *fa* or *waw* except if it is an answer to the speech before it.

Tafsir al-Qurtubi

So do not place me among the wrongdoing people meaning in the case of punishment being sent down upon them, but take me out of them. It was said: The call is an interjection, and *ma* in *either* is redundant. It was said: The root of *either* is *ma*, so *in* is a condition and *ma* is a condition, so the two conditions were combined for emphasis, and the answer is **So do not place me among the wrongdoing people**, meaning if you want punishment for them, then take me out of them. And peace be upon him knew that God the Almighty would not place him among the wrongdoing people if punishment befell them, and despite this, the Lord commanded him with this supplication and question to increase his reward and to be mindful of his Lord the Almighty at all times.

Tafsir Ibn Kathir

God the Almighty says, commanding his prophet Muhammad, peace and blessings be upon him, to supplicate with this supplication when calamities befall him: **My Lord, if You will show me what they are promised**, meaning if You punish them while I am watching, then do not make me one of them, as stated in the hadith narrated by Imam Ahmad and Al-Tirmidhi, who authenticated it: **And if You intend a trial for a people, then take me to You before I am tested**. And God the Almighty says: **And indeed, We are able to show you what We promise them**, meaning if We willed, We could show you what calamities, trials, and tribulations We will befall them. Then the Almighty said, guiding him to the beneficial antidote in mixing with people, which is to be kind to those who wrong him, to win his heart, so that his enmity turns into friendship

and his hatred turns into love. The Almighty said: **Repel evil with that which is best**. This is like what He said in the other verse: "Repel evil with that which is best, and thereupon he between whom and you there was enmity will become as though he was a devoted friend. And none is granted it except those who are patient." The verse, meaning, and none is inspired with this commandment or this characteristic or attribute **except those who are patient** meaning with the harm of people, so they treat them kindly despite their ugly favors. **And none is granted it except one of great fortune** meaning in this world and the hereafter.

God Almighty said: **And say, 'My Lord, I seek refuge in You from the insinuations of the devils.'** God commanded him to seek refuge from the devils because tricks do not work with them and they do not obey what is right. We have already mentioned when seeking refuge that the Messenger of God, may God bless him and grant him peace, used to say: **I seek refuge in God, the All-Hearing, the All-Knowing, from the accursed devil, from his insinuations, his puffing, and his spitting**. God the Almighty said: **And I seek refuge in You, my Lord, lest they be present** meaning in any of my affairs. For this reason, He commanded us to mention God at the beginning of our affairs in order to expel Satan when eating, having intercourse, slaughtering, and other matters. For this reason, Abu Dawud narrated that the Messenger of God, may God bless him and grant him peace, used to say: **O God, I seek refuge in You from old age, and I seek refuge in You from destruction and from drowning, and I seek refuge in You from Satan's afflicting me at the time of death**. Imam Ahmad said: Yazid told us, Muhammad ibn Ishaq told us, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, used to teach us words to say when we go to sleep out of fear: **In the name of God, I seek refuge in the perfect words of God from His wrath and punishment, and from the evil of His servants, and from the insinuations of the devils, and lest they be present**. He said: Abdullah ibn Amr used to teach his children who had reached puberty to say them when they went to sleep, and those of them who were young and could not memorize them, he would write them down for them and hang them around their necks. Abu Dawud, al-Tirmidhi, and al-Nasa'i narrated it from the hadith of Muhammad ibn Ishaq. Al-Tirmidhi said: It is good and strange.

Fath al-Qadir

94- **My Lord, do not place me among the wrongdoing people**. That is, say, **My Lord, do not place me**. Al-Zajaj said: That is, if You bring down punishment upon them, O Lord, then place me outside of them. The meaning of his statement is that the call is interjected, and *ma* in *either* is redundant: that is, say, **My Lord, if You show me**, and the answer is, **do not place me**. The Lord was mentioned twice, once before the condition and once after it, to exaggerate the supplication. And God commanded him to ask Him not to place him among the wrongdoing people, even though the prophets are never with the wrongdoing

people, as a teaching to him, may God bless him and grant him peace, from his Lord, how to be humble. It was said that he was humble, or because the evil of disbelief may befall those who are not among its people, like His statement: **And fear a trial that will not strike those who have wronged among you exclusively.**

Tafsir al-Baghawi

94. *Lord*, meaning: O Lord, **so do not place me among the wrongdoing people**, meaning: Do not destroy me with their destruction.

Tafsir al-Baidawi

94- **My Lord, do not place me among the wrongdoing people** as a companion to them in torment, and it is either to humiliate the soul or because the evil of the oppressors may surround those behind them as the Almighty said: **And fear a trial which will not strike those who have wronged among you exclusively** on the authority of Al-Hasan that the Almighty informed his Prophet, peace be upon him, that he would have a punishment for his nation and did not inform him of its time, so he ordered him to make this supplication and repeat the call, and to begin each one of the conditions and the reward with it, as a virtue of supplication and humility.

Surat al-Mu'minun 23:95

And indeed, We are able to show you what We promise them.

Surat al-Mu'minun 23:95

And indeed, We are able to show you what We promise them.

Tafsir al-Jalalayn

95 - **And indeed, We are able to show you what We promise them.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And indeed, We are able to show you what We promise them.** God Almighty says: And indeed, O Muhammad, We are able to desire for these polytheists what We promise them of hastening the punishment for them, so do not be saddened by their denial of what We promise them. We only delay that so that the Book may reach its term.

Tafsir al-Qurtubi

He pointed out that the opposite of what is known is possible, and God Almighty showed him that in them through hunger and the sword, and God saved him and those who believed in him from that.

Tafsir Ibn Kathir

God the Almighty says, commanding his prophet Muhammad, peace and blessings be upon him, to supplicate with this supplication when calamities befall him: **My Lord, if You will show me what they are promised,** meaning if You punish them while I am watching, then do not make me one of them, as stated in the hadith narrated by Imam Ahmad and Al-Tirmidhi, who authenticated it: **And if You intend a trial for a people, then take me to You before I am tested.** And God the Almighty says: **And indeed, We are able to show you what We promise them,** meaning if We willed, We could show you what calamities, trials, and tribulations We will befall them. Then the Almighty said, guiding him to the beneficial antidote in mixing with people, which is to be kind to those who wrong him, to win his heart, so that his enmity turns into friendship and his hatred turns into love. The Almighty said: **Repel evil with that which is best.** This is like what He said in the other verse: "Repel evil with that which is best, and thereupon he between whom and you there was enmity will become as though he was a devoted friend. And none is granted it except those who are patient." The verse, meaning, and none is inspired with this commandment or this characteristic or attribute **except those who are patient** meaning with the harm of people, so they treat them kindly despite their ugly favors. **And none is granted it except one of great fortune** meaning in this world and the hereafter.

God Almighty said: **And say, 'My Lord, I seek refuge in You from the insinuations of the devils.'** God

commanded him to seek refuge from the devils because tricks do not work with them and they do not obey what is right. We have already mentioned when seeking refuge that the Messenger of God, may God bless him and grant him peace, used to say: **I seek refuge in God, the All-Hearing, the All-Knowing, from the accursed devil, from his insinuations, his puffing, and his spitting.** God the Almighty said: **And I seek refuge in You, my Lord, lest they be present** meaning in any of my affairs. For this reason, He commanded us to mention God at the beginning of our affairs in order to expel Satan when eating, having intercourse, slaughtering, and other matters. For this reason, Abu Dawud narrated that the Messenger of God, may God bless him and grant him peace, used to say: **O God, I seek refuge in You from old age, and I seek refuge in You from destruction and from drowning, and I seek refuge in You from Satan's afflicting me at the time of death.** Imam Ahmad said: Yazid told us, Muhammad ibn Ishaq told us, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, used to teach us words to say when we go to sleep out of fear: **In the name of God, I seek refuge in the perfect words of God from His wrath and punishment, and from the evil of His servants, and from the insinuations of the devils, and lest they be present.** He said: Abdullah ibn Amr used to teach his children who had reached puberty to say them when they went to sleep, and those of them who were young and could not memorize them, he would write them down for them and hang them around their necks. Abu Dawud, al-Tirmidhi, and al-Nasa'i narrated it from the hadith of Muhammad ibn Ishaq. Al-Tirmidhi said: It is good and strange.

Fath al-Qadir

Then, when the polytheists denied the punishment and mocked the Prophet, may God bless him and grant him peace, if he mentioned it to them, God Almighty confirmed its occurrence by saying: 95- **And indeed, We are able to show you what We promise them.** That is, God Almighty is able to show His Messenger their punishment, but He delays it because He knows that some of them will believe, or because God Almighty does not punish them while the Messenger is among them. It was said that God Almighty showed him that on the day of Badr and on the day of the conquest of Mecca.

Tafsir al-Baghawi

95. **And indeed, We are able to show you what We promise them,** of torment for them, *seriously*.

Tafsir al-Baidawi

95- **And indeed, We are able to show you what We**

promise them. But We delay it because We know that some of them or some of their descendants will believe, or because We will not punish them while you are among them. Perhaps it is a response to their denial of the promise and their hastening it in mockery of it. It was said that He showed it: and it is the killing of Badr or the conquest of Mecca.

Surat al-Mu'minun 23:96

Repel evil with that which is best. We are most knowing of what they describe.

Surat al-Mu'minun 23:96

Repel evil with that which is best. We are most knowing of what they describe.

Tafsir al-Jalalayn

96 - **Repel evil with that which is better** meaning the characteristic of forgiveness and turning away from them **the evil** their harm to you, and this was before the command to fight **We are most knowing of what they describe** they lie and say, so We will punish them for it.

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says to His Prophet: Repel, O Muhammad, with the best trait, and that is to overlook and forgive the ignorant polytheists, and to be patient with their harm, and that is His command to him before His command to fight them, and what He meant by the evil is the harm of the polytheists to him and their denial of what he brought them from God, the Almighty says to him: Be patient with what you encounter from them for the sake of 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, on the authority of Mujahid, regarding his statement: **Repel evil with that which is better**, he said: Turn away from their harm to you.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Abd al-Karim al-Jazari, on the authority of Mujahid: **Repel evil with that which is better**. He said: It is greeting him when you meet him.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Abd al-Karim, on the authority of Mujahid, similarly.

Ibn Bashar told us, he said: Hudha told us, he said: Aouf told us, on the authority of Al-Hasan, regarding his statement: **Repel evil with that which is better**, he said: By God, its doer will not be afflicted with it until he suppresses his anger and forgives what he dislikes.

And His statement: **We know best what they describe**. God Almighty says: We know best what they describe God with, and what they attribute to Him of lies and slander, and what they say about you of evil, and We will punish them for all of that, so do not be saddened by what you hear from them of ugly speech.

Tafsir al-Qurtubi

The Almighty's saying: **Repel evil with that which is best** is an order to forgive and have good morals. Whatever of it is for this nation among themselves is decisive among them and will remain decisive in the nation forever. Whatever of it is of truce with the disbelievers and refraining from interfering with them and slapping over their affairs is abrogated by fighting. **We know best what they describe** meaning of polytheism and denial. This requires that it is a verse of truce, and God knows best.

Tafsir Ibn Kathir

God the Almighty says, commanding his prophet Muhammad, peace and blessings be upon him, to supplicate with this supplication when calamities befall him: **My Lord, if You will show me what they are promised**, meaning if You punish them while I am watching, then do not make me one of them, as stated in the hadith narrated by Imam Ahmad and Al-Tirmidhi, who authenticated it: **And if You intend a trial for a people, then take me to You before I am tested**. And God the Almighty says: **And indeed, We are able to show you what We promise them**, meaning if We willed, We could show you what calamities, trials, and tribulations We will befall them. Then the Almighty said, guiding him to the beneficial antidote in mixing with people, which is to be kind to those who wrong him, to win his heart, so that his enmity turns into friendship and his hatred turns into love. The Almighty said: **Repel evil with that which is best**. This is like what He said in the other verse: "Repel evil with that which is best, and thereupon he between whom and you there was enmity will become as though he was a devoted friend. And none is granted it except those who are patient." The verse, meaning, and none is inspired with this commandment or this characteristic or attribute **except those who are patient** meaning with the harm of people, so they treat them kindly despite their ugly favors. **And none is granted it except one of great fortune** meaning in this world and the hereafter.

God Almighty said: **And say, 'My Lord, I seek refuge in You from the insinuations of the devils.'** God commanded him to seek refuge from the devils because tricks do not work with them and they do not obey what is right. We have already mentioned when seeking refuge that the Messenger of God, may God bless him and grant him peace, used to say: **I seek refuge in God, the All-Hearing, the All-Knowing, from the accursed devil, from his insinuations, his puffing, and his spitting**. God the Almighty said: **And I seek refuge in You, my Lord, lest they be present** meaning in any of my affairs. For this reason, He commanded us to mention God at the beginning of our affairs in order to expel Satan when eating, having intercourse, slaughtering, and other matters. For this reason, Abu Dawud narrated that the Messenger of God, may God bless him and grant him peace, used to say: **O God, I seek refuge in You from old age, and I seek refuge in You from destruction and from drowning, and I seek**

refuge in You from Satan's afflicting me at the time of death. Imam Ahmad said: Yazid told us, Muhammad ibn Ishaq told us, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, used to teach us words to say when we go to sleep out of fear: **In the name of God, I seek refuge in the perfect words of God from His wrath and punishment, and from the evil of His servants, and from the insinuations of the devils, and lest they be present.** He said: Abdullah ibn Amr used to teach his children who had reached puberty to say them when they went to sleep, and those of them who were young and could not memorize them, he would write them down for them and hang them around their necks. Abu Dawud, al-Tirmidhi, and al-Nasa'i narrated it from the hadith of Muhammad ibn Ishaq. Al-Tirmidhi said: It is good and strange.

Fath al-Qadir

Then the Almighty commanded him to be patient until the appointed time for the punishment comes to an end, saying: 96- **Repel evil with that which is best** meaning, repel with the trait that is better than others, which is forgiveness and turning away from the evil trait that the disbelievers do, which is polytheism. It was said that this verse was abrogated by the verse of the sword, and it was said that it is decisive regarding this nation among themselves, abrogated regarding the disbelievers **We know best what they describe** meaning what they describe you with, which you are the opposite of, or what they describe of polytheism and denial, and in this there is a threat to them with punishment.

Tafsir al-Baghawi

96. **Repel evil with that which is better**, meaning: repel evil with that which is better, which is forgiveness, turning away, and patience. *Evil*, meaning their harm. He ordered them to be patient with the harm of the polytheists and to refrain from fighting. This was abrogated by the verse of the sword: **We know best what they describe**, that is, they lie and say that they are polytheists.

Tafsir al-Baidawi

96- **Repel evil with that which is better** which is to forgive it and do good in return for it, but in a way that does not lead to weakness in the religion. It was said that it is the word of monotheism and evil is polytheism. It was said that it is the command to do good and evil is evil, and it is more eloquent than that. Repel evil with good because it contains a clear statement of preference. **We are most knowing of what they describe** what they describe you with or their description of you in a way that is contrary to your condition, and We are most able to punish them, so their affair is entrusted to Us.

Surat al-Mu'minun 23:97

And say, "My Lord, I seek refuge in You from the insinuations of the devils."

Surat al-Mu'minun 23:97

And say, **My Lord, I seek refuge in You from the insinuations of the devils.**

Tafsir al-Jalalayn

97 - And say, **My Lord, I seek refuge in You from the insinuations of the devils** their temptations with what they whisper.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And say, 'My Lord, I seek refuge in You from the insinuations of the devils.'** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And say, O Muhammad, my Lord, I seek refuge in You from the strangulation of the devils and their insinuations. And insinuation is winking, and from that the insinuation in speech is called a hamza, and hamzat is the plural of hamza.

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 me, he said: Ibn Zayd said, regarding His statement, **And say, 'My Lord, I seek refuge in You from the insinuations of the devils,'** he said: The insinuations of the devils: they choke people, so that is insinuations.

Tafsir al-Qurtubi

The Almighty's saying: **And say, 'My Lord, I seek refuge in You from the incitements of the devils.'** There are two issues in this:

The first: The Almighty's saying: **From the insinuations of the devils.** The humzat is the plural of hamza. In the language, hamza means prodding and pushing. It is said: he prodded him, lamzahu, and naqasahu dfahu. Al-Layth said: Hamza is speaking from behind the back, and lamza is facing. And the devil whispers his insinuations in the chest of the son of Adam, and it is his saying: **I seek refuge in You from the insinuations of the devils,** meaning the insinuations of the devils that distract from the remembrance of God Almighty. And in the hadith:

He used to seek refuge from the devil's insinuations, his hints and his whispers. Abu Al-Haitham said: If he whispers and hides the speech, then that is the whisper of speech. The lion is called a whisperer because it walks lightly so that the sound of its footsteps is not heard. It was mentioned previously in *Ta-Ha*.

Second: God the Almighty commanded His Prophet,

may God's prayers and peace be upon him, and the believers to seek refuge from Satan in his temptations, which are the chapters of anger in which a person cannot control himself, and it is as if they were what used to afflict the believers with the disbelievers, causing enmity, and that is why they were connected to this verse. So the temptations and chapters of anger that come from Satan are what is sought refuge from in the verse, and its explanation was presented in full at the end of *Al-A'raf*, and at the beginning of the book as well. It was narrated on the authority of Ali bin Harb bin Muhammad Al-Ta'i, who told us Sufyan, on the authority of Ayoub, on the authority of Muhammad bin Habbab:

"Khalid was troubled by sleeplessness at night, so he mentioned that to the Prophet, may God bless him and grant him peace, and he ordered him to seek refuge in the perfect words of God from the wrath and punishment of God, from the evil of His servants, from the insinuations of the devils, and from their presence." In the book of Abu Dawud, Umar [and Ibn Murrah] said: And his insinuation is death. Ibn Majah said: Death means madness. Seeking refuge is also from madness and the plots of...

Tafsir Ibn Kathir

God the Almighty says, commanding his prophet Muhammad, peace and blessings be upon him, to supplicate with this supplication when calamities befall him: **My Lord, if You will show me what they are promised,** meaning if You punish them while I am watching, then do not make me one of them, as stated in the hadith narrated by Imam Ahmad and Al-Tirmidhi, who authenticated it: **And if You intend a trial for a people, then take me to You before I am tested.** And God the Almighty says: **And indeed, We are able to show you what We promise them,** meaning if We willed, We could show you what calamities, trials, and tribulations We will befall them. Then the Almighty said, guiding him to the beneficial antidote in mixing with people, which is to be kind to those who wrong him, to win his heart, so that his enmity turns into friendship and his hatred turns into love. The Almighty said: **Repel evil with that which is best.** This is like what He said in the other verse: "Repel evil with that which is best, and thereupon he between whom and you there was enmity will become as though he was a devoted friend. And none is granted it except those who are patient." The verse, meaning, and none is inspired with this commandment or this characteristic or attribute **except those who are patient** meaning with the harm of people, so they treat them kindly despite their ugly favors. **And none is granted it except one of great fortune** meaning in this world and the hereafter.

God Almighty said: **And say, 'My Lord, I seek refuge in You from the insinuations of the devils.'** God commanded him to seek refuge from the devils because tricks do not work with them and they do not obey what is right. We have already mentioned when seeking refuge that the Messenger of God, may God bless him and grant him peace, used to say: **I seek**

refuge in God, the All-Hearing, the All-Knowing, from the accursed devil, from his insinuations, his puffing, and his spitting. God the Almighty said: **And I seek refuge in You, my Lord, lest they be present** meaning in any of my affairs. For this reason, He commanded us to mention God at the beginning of our affairs in order to expel Satan when eating, having intercourse, slaughtering, and other matters. For this reason, Abu Dawud narrated that the Messenger of God, may God bless him and grant him peace, used to say: **O God, I seek refuge in You from old age, and I seek refuge in You from destruction and from drowning, and I seek refuge in You from Satan's afflicting me at the time of death.** Imam Ahmad said: Yazid told us, Muhammad ibn Ishaq told us, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, used to teach us words to say when we go to sleep out of fear: **In the name of God, I seek refuge in the perfect words of God from His wrath and punishment, and from the evil of His servants, and from the insinuations of the devils, and lest they be present.** He said: Abdullah ibn Amr used to teach his children who had reached puberty to say them when they went to sleep, and those of them who were young and could not memorize them, he would write them down for them and hang them around their necks. Abu Dawud, al-Tirmidhi, and al-Nasa'i narrated it from the hadith of Muhammad ibn Ishaq. Al-Tirmidhi said: It is good and strange.

Fath al-Qadir

Then He, the Almighty, taught him what would strengthen him in what He guided him to of forgiveness and pardon and responding to evil with good, so He said: 97- **And say, 'My Lord, I seek refuge in You from the insinuations of the devils.'** Al-Hamzat is the plural of hamza, which in the language means pushing with the hand or something else, and the insinuations of the devils are their temptations and whispers as the commentators said. It is said that he pushed, nudged, and it was said that the insinuation is a speech from behind the back, and the insinuation is facing, and in it is guidance for this nation to seek refuge from the devil, and among the insinuations of the devils are the surahs of anger in which a person cannot control himself.

Tafsir al-Baghawi

97. "And say, 'My Lord, I seek refuge in You,' meaning: I abstain and hold fast to You, 'from the insinuations of the devils,'" Ibn Abbas said: Their temptations. Al-Hasan said: Their whisperings. Mujahid said: Their puffing and blowing. The scholars of meaning said: He pushed them by temptation to sins, and the origin of the word *hamza* is strong pushing.

Tafsir al-Baidawi

97- **And say, 'My Lord, I seek refuge in You from the insinuations of the devils'** their whisperings. The root of

the word *hamza* is *nakhs* and from it comes the word **mahmaz al-ra'idh**. He likened their urging of people to sins to the urging of the beasts to walk and the number of times or the variety of the whisperings or the number of the thing added to it.

Surat al-Mu'minun 23:98

And I seek refuge in You, my Lord, lest they be present with me.

Surat al-Mu'minun 23:98

And I seek refuge in You, my Lord, lest they be present with me.

Tafsir al-Jalalayn

98 - **And I seek refuge in You, my Lord, lest they be present** in my affairs, because they only come with evil.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And I seek refuge in You, my Lord, lest they be present.** He says: And say, I seek refuge in You lest they be present in my affairs, like the one who:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And I seek refuge in You, my Lord, lest they be present** in any of my affairs, say:

Tafsir al-Qurtubi

And in the reading of Abu Rabb, I seek refuge in You from the insinuations of the devils, and I seek refuge in You from their presence, meaning that they are with me in my affairs, for if they are present to a person, they are prepared for insinuation, and if there is no presence, then there is no insinuation. And in Sahih Muslim, "On the authority of Jabir, he said: I heard the Messenger of God, may God bless him and grant him peace, say:

The devil is present at every action of one of you, even when he eats. If a morsel of food falls from one of you, let him remove whatever dirt is on it, then let him eat it and not leave it for the devil. When he has finished, let him lick his fingers, for he does not know in which part of his food the blessing lies."

Tafsir Ibn Kathir

God the Almighty says, commanding his prophet Muhammad, peace and blessings be upon him, to supplicate with this supplication when calamities befall him: **My Lord, if You will show me what they are promised,** meaning if You punish them while I am watching, then do not make me one of them, as stated in the hadith narrated by Imam Ahmad and Al-Tirmidhi, who authenticated it: **And if You intend a trial for a people, then take me to You before I am tested.** And God the Almighty says: **And indeed, We are able to show you what We promise them,** meaning if We willed, We could show you what calamities, trials, and

tribulations We will befall them. Then the Almighty said, guiding him to the beneficial antidote in mixing with people, which is to be kind to those who wrong him, to win his heart, so that his enmity turns into friendship and his hatred turns into love. The Almighty said:

Repel evil with that which is best. This is like what He said in the other verse: "Repel evil with that which is best, and thereupon he between whom and you there was enmity will become as though he was a devoted friend. And none is granted it except those who are patient." The verse, meaning, and none is inspired with this commandment or this characteristic or attribute **except those who are patient** meaning with the harm of people, so they treat them kindly despite their ugly favors. **And none is granted it except one of great fortune** meaning in this world and the hereafter.

God Almighty said: **And say, 'My Lord, I seek refuge in You from the insinuations of the devils.'** God

commanded him to seek refuge from the devils because tricks do not work with them and they do not obey what is right. We have already mentioned when seeking refuge that the Messenger of God, may God bless him and grant him peace, used to say: **I seek refuge in God, the All-Hearing, the All-Knowing, from the accursed devil, from his insinuations, his puffing, and his spitting.** God the Almighty said: **And I seek refuge in You, my Lord, lest they be present** meaning in any of my affairs. For this reason, He commanded us to mention God at the beginning of our affairs in order to expel Satan when eating, having intercourse, slaughtering, and other matters. For this reason, Abu Dawud narrated that the Messenger of God, may God bless him and grant him peace, used to say: **O God, I seek refuge in You from old age, and I seek refuge in You from destruction and from drowning, and I seek refuge in You from Satan's afflicting me at the time of death.** Imam Ahmad said: Yazid told us, Muhammad ibn Ishaq told us, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, used to teach us words to say when we go to sleep out of fear: **In the name of God, I seek refuge in the perfect words of God from His wrath and punishment, and from the evil of His servants, and from the insinuations of the devils, and lest they be present.** He said: Abdullah ibn Amr used to teach his children who had reached puberty to say them when they went to sleep, and those of them who were young and could not memorize them, he would write them down for them and hang them around their necks. Abu Dawud, al-Tirmidhi, and al-Nasa'i narrated it from the hadith of Muhammad ibn Ishaq. Al-Tirmidhi said: It is good and strange.

Fath al-Qadir

98- **And I seek refuge in You, my Lord, lest they be present.** He, the Most High, commanded him to seek refuge in God from the presence of the devils after He commanded him to seek refuge from their insinuations. The meaning is: And I seek refuge in You lest they be with me in any situation, for if they are present with a person, they have no work except whispering and enticing to evil and diverting from good. And in Abu's

reading: And say, **My Lord, seeking refuge in You from the insinuations of the devils.** And seeking refuge in You, my Lord, lest they be present.

Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, "Say: In whose hand is the dominion of all things?" He said: The treasuries of all things. Abd ibn Humayd, Ibn Jarir and Ibn al-Mundhir narrated on his authority, **Repel evil with that which is best.** He said: Turn away from their harm to you. Ibn Abi Shaybah, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ata', **Repel evil with that which is best.** He said: With greetings. Ibn Abi Hatim and Abu Nu'aym narrated in al-Hilyah on the authority of Anas regarding his statement, **Repel evil with that which is best.** He said: A man saying to his brother what is not in him, and he says, **If you are lying, then I ask God to forgive you, and if you are truthful, then I ask God to forgive me.** Ibn Abi Shaybah, Ahmad, Abu Dawud, Al-Tirmidhi **who authenticated it**, Al-Nasa'i and Al-Bayhaqi in Al-Asma' wa'l-Sifat narrated on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: "The Messenger of God (peace and blessings of God be upon him) used to teach us words to say when we go to sleep to avoid panic: 'In the name of God, I seek refuge in the perfect words of God from His wrath, punishment, and the evil of His servants, and from the insinuations of the devils and lest they be present.'" He said: 'Abdullah ibn Amr used to teach it to his children who had reached puberty to say when they went to sleep, and whoever was young and could not remember it, he would write it down for him and hang it around his neck. In its chain of transmission is Muhammad ibn Ishaq, and there is a well-known discussion about him. Ahmad narrated on the authority of Al-Walid ibn Al-Walid that he said: **O Messenger of God, I feel lonely.** He said: "When you go to bed, say: 'I seek refuge in the perfect words of God from His wrath, punishment, and the evil of His servants, and from the insinuations of the devils and lest they be present.' For it will not be present with you." Rather, it will not harm you.

Tafsir al-Baghawi

98. **And I seek refuge in You, my Lord, lest they be present**, in any of my affairs. He only mentioned being present because when Satan is present, he whispers to him. Then He informed that these infidels who deny the resurrection ask to return to the world when they witness death, so He said:

Tafsir al-Baidawi

98- **And I seek refuge in You, my Lord, lest they be present** hovering around me in any situation, and specifying the situation of prayer, reading the Qur'an, and the approach of death because these are the situations most likely to be feared for.

Surat al-Mu'minun 23:99

Until, when death comes to one of them, he says, "My Lord, send me back."

Surat al-Mu'minun 23:99

Until, when death comes to one of them, he says, **My Lord, send me back.**

Tafsir al-Jalalayn

99 - *until* is introductory **if death comes to one of them** and he sees his place in Hell and his place in Paradise if he had believed **he says, My Lord, send me back** the plural is for glorification.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Until when death comes to these polytheists, and they witness the descent of God's command to them, they say, because of the greatness of what they witness of God's punishment that is coming upon them, regretting what has passed, and yearning for what they neglected before that of obeying God, and asking for forgiveness, **My Lord, send me back** to the world, so return me to it **that I may do righteousness.** He says: So that I may do righteousness in what I left before today of work, which I wasted and neglected.

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

Who said that?

Al-Qasim told us: Al-Husayn told us: Hajjaj told us, on the authority of Abu Ma'shar, who said: Muhammad ibn Ka'b al-Qurazi used to recite to us, **Until, when death comes to one of them, he says, 'My Lord, send me back.'** Muhammad said: What does he want? What does he desire? To collect wealth, or to plant trees, or to build structures, or to dig rivers? Then he would say, **Perhaps I will do righteousness in that which I left behind.** The tyrant would say, *No*.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **My Lord, send me back,** he said: This is in the life of this world. Do you not see that He says: **Until, when death comes to one of them,** he said: When the world ends and he witnesses the Hereafter, before he tastes death.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: "The Prophet, may God bless him and grant him peace, said to Aisha: When the angels appoint a believer, they say: Shall we return you to the world? He says: To the abode of worries and sorrows. He says: Rather, they brought me forward to God. As for the disbeliever, it is said: Shall we return you? He says: So that I may do good in what I left behind."

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: **Until,**

when death comes to one of them, he says, 'My Lord, send me back,' meaning the people of polytheism. It was also said: **My Lord, send me back.** So the speech began by addressing God Almighty, then it was said: **Send me back,** so it became addressing the group, and God Almighty is mentioned as One. And He did that in this way because the people's question about being returned to the world was either from them to the angels who take their souls, as Ibn Jurayj mentioned that the Prophet, may God bless him and grant him peace, said. And the speech began by addressing God Almighty, because they sought help from Him, then they returned to asking the angels to return and be returned to the world.

Some of the grammarians of Kufa used to say: It was said thus, because it is one of the things that happened in describing God Himself in His saying, **And I created you before, when you were nothing** (Maryam 19:9) in more than one place in the Qur'an, so this happened in accordance with that.

And His saying: *No*, the Most High says: The matter is not as this polytheist said. He will not return to the world, nor will he be returned to it. **It is a word he said,** He says: This word, which is His saying: **My Lord, send me back,** is a word he said: He says: This polytheist is the one who said it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **Nol It is a word that he will say,** he must say it, **and behind them is a barrier,** he said: and in front of them is a barrier that separates them from the return, meaning until the day they are raised from their graves, and that is the Day of Resurrection, and the barrier, the barrier, and the respite are close in meaning.

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: **And behind them is a barrier until the Day they are resurrected.** He said: A period of time.

Aw 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, regarding his statement: **And behind them is a barrier,** he said: What is after death.

Abu Hamid al-Himsi Ahmad ibn al-Mughira told me: Abu Haywa Shureih ibn Zayd told us: Arta'ah told us, on the authority of Abu Yusuf, who said: I went out with Abu Umamah to a funeral procession. When it was placed in its grave, Abu Umamah said: This is a barrier until the Day of Resurrection.

Ibn Hamid told us, he said: Yahya bin Wadh told us, he said: Matar told us, on the authority of Mujahid, his statement: **And behind them is a barrier until the Day they are resurrected,** he said: What is between death and resurrection.

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: **A barrier until the Day they are resurrected**, he said: A veil between the dead and the return to the world.

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 Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And behind them is a barrier until the Day they are resurrected**. He said: The barrier is the remainder of the world.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, 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 behind them is a barrier until the Day they are resurrected**, he said: The barrier is what is between death and resurrection.

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 Barzakh is what is between this world and the Hereafter.

Tafsir al-Qurtubi

The Almighty said: **Until, when death comes to one of them, he says, 'My Lord, send me back.'** The speech returned to mentioning the polytheists, meaning they said, **When we die?** - until His saying - **This is nothing but legends of the ancients.** Then He argued with them and reminded them of His ability to do all things, then He said they are insisting on that until, when death comes to one of them, he is certain of his misguidance and sees the angels who take his soul, as the Almighty said: **And if you could but see when the angels take the souls of those who disbelieve.** (al-Anfal 8:50). **He said, 'My Lord, send me back.'** He wished to return so that he could do good in what he left behind. The statement may be in the soul, as God the Almighty said: **And they say within themselves, 'Why does God not punish us for what we say?'** (Al-Mujadilah: 8). As for His saying, **Send me back**, while he is addressing his Lord the Almighty and did not say, **Send me back**, it came to magnify the mention of the one being addressed. It was said: They first sought help from God Almighty, so their speaker said: Lord, then he returned to addressing the angels and said: Return to the world, said Ibn Jurayj. It was said: The meaning of *return* is repetition, meaning return me, return me, return me, and so on. Al-Muzani said about the words of God Almighty: **Throw them both into Hell** (Qaf: 24): It means throw, throw. Ad-Dahhak said: What is meant by it are the people of polytheism.

I said: The question of returning is not limited to the disbeliever, as the believer may ask it as in the last part of Surat Al-Munafiqun, as will be mentioned. The

verse indicates that no one dies until he knows, by necessity, whether he is one of the friends of God or one of the enemies of God. If it were not for that, he would not have asked for returning, so they know that before death descends and they taste it.

Tafsir Ibn Kathir

The Almighty tells about the state of the dying person at the time of death from the disbelievers or those who neglected the command of God the Almighty, and what they said at that time and their request to return to the world to fix what they had corrupted during their life, and for this reason He said: **My Lord, send me back * that I may do righteousness in that which I left behind.** No! As the Almighty said: **And spend from what We have provided for you before death approaches one of you and he says, My Lord, if only You would delay me for a short term so I could give charity and be among the righteous.**" And God will not delay a soul when its term has come. And God is Acquainted with what you do." And the Almighty said: **And warn the people of the Day when the punishment will come to them, and those who did wrong will say, Our Lord, delay us for a short term so that we may answer Your call and follow the messengers. Did you not swear before that you would not pass away?"** And the Almighty said: "The Day its interpretation comes, those who forgot it before will say, "The messengers of our Lord have come with the truth. So are there for us any intercessors to intercede for us, or can we be sent back so that we may do other than what we used to do?" And the Almighty said: **And if you could but see when the criminals hang their heads before their Lord,** Our Lord, we have seen." And We have heard, so return us; we will work righteousness. Indeed, we are [now] certain. And God the Almighty said: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.' Rather, what they used to conceal before will become apparent to them. And if they were sent back, they would return to what they were forbidden, and indeed, they are liars." And God the Almighty said: **And you will see the wrongdoers, when they see the punishment, saying, 'Is there any way back?'**" And God the Almighty said: "They will say, 'Our Lord, You caused us to die twice, and You gave us life twice. So we confessed our sins, is there any way out?'" And the verse after it. And God the Almighty said: "And they will cry out therein, 'Our Lord, take us out; we will do righteousness other than what we used to do. Did We not give you life long enough for whoever would remember to remember? And a warner came to you, so taste [it]? For the wrongdoers there is no helper.'" So God the Almighty mentioned that they will ask to be returned, but they will not be answered at the time of death, on the Day of Resurrection, and at the time of being presented to the Almighty, and when they are presented to the Fire while they are in the depths of the torment of Hellfire.

And His saying here: **No! It is a word he is saying,** No is a letter of deterrence and warning, meaning we will not answer him to what he asked for and we will not

Until, when death comes to one of them, he says, "My Lord, send me back."

accept it from him. And the saying of God the Almighty: **It is a word he is saying**, Abd al-Rahman bin Zaid bin Aslam said: meaning that every dying oppressor must say it without fail. And it is possible that this is a reason for his saying No, meaning because it is a word, meaning his asking to return to do good is a statement from him and a saying with no action, and if he were returned he would not have done good and he would be lying in this statement of his, as God the Almighty said: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars**. Qatada said: By God, he did not wish to return to his family or clan, nor to gather the world and fulfill his desires, but he wished to return and work in obedience to God the Almighty, so may God have mercy on a man who does what a disbeliever wishes when he sees the torment of the Fire.

Muhammad ibn Ka'b al-Qurazi said: "Until, when death comes to one of them, he says: 'My Lord, send me back, that I may do righteousness in that which I left behind.'" He said: "Then the Almighty will say: 'No! It is only a word he is saying.'" Umar ibn Abdullah, the freed slave of Ghafra, said: "When the disbeliever says: 'My Lord, send me back, that I may do righteousness,' God the Almighty will say: 'No! You have lied.'" Qatada said about the words of God the Almighty: **Until, when death comes to one of them**, Al-Ala' ibn Ziyad used to say: **Let each one of you think that death has come to him, so he asked his Lord, and He excused him, so let him work in obedience to God the Almighty**. Qatada said: "By God, he only wishes to return and work in obedience to God. So look at the excessive wish of the disbeliever and work according to it. There is no power except with God." And Muhammad ibn Ka'b al-Qurazi said something similar. Muhammad ibn Abi Hatim said: My father told us, Ahmad ibn Yusuf told us, Fadil - meaning Ibn Ayyad - told us, on the authority of Laith, on the authority of Talha ibn Masraf, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: When he - meaning the disbeliever - is placed in his grave and sees his seat in Hell, he said: He says: My Lord, send me back so that I may repent and do righteous deeds. He said: It is said: You have lived as long as you were to live. He said: His grave becomes narrow for him and closes in, and he is like someone who is bitten, sleeping and frightened, and the vermin, snakes, and scorpions of the earth fall upon him.

He also said: My father told us, Omar bin Ali told us, Salamah bin Tamam told us, Ali bin Zaid told us, on the authority of Saeed bin Al-Musayyab, on the authority of Aisha, may God be pleased with her, that she said: Woe to the sinners among the people of the graves! Black or dark snakes will enter upon them in their graves, one at his head and one at his feet, biting him until they meet in the middle. That is the torment in the Barzakh about which God the Most High said: **And behind them is a Barzakh until the Day they are resurrected**. Abu Salih and others said regarding the words of God the Most High: **And behind them** meaning in front of them. Mujahid said: The Barzakh is the barrier between this world and the Hereafter. Muhammad bin Kaab said: The Barzakh is between this world and the Hereafter. They are not with the people of this world to eat and drink, nor are they with

the people of the Hereafter to be rewarded for their deeds. Abu Sakhr said: The Barzakh is the graves, they are neither in this world nor in the Hereafter, they will remain there until the Day of Resurrection. In the words of God Almighty: **And behind them is a Barzakh**, there is a threat to these dying oppressors with the torment of the Barzakh, as God Almighty said: **Behind them is Hell**, and God Almighty said: **And behind him is a severe punishment**. And God Almighty said: **Until the Day they are resurrected**, meaning that the torment will continue until the Day of Resurrection, as came in the hadith: **So he will not cease to be tormented therein**, meaning on earth.

Fath al-Qadir

99- "Until" is the introductory particle that entered the conditional sentence, and it is also the goal of what preceded it related to his saying to the liars and it was said to describe, and what is meant by the coming of death is the coming of its signs "He said, My Lord, send me back" meaning that the one who was attended by death said, regretting and grieving for what he had missed, My Lord, send me back: meaning return me to the world, and he only said return me with the collective pronoun to magnify the one being addressed. And it was said that it is in the sense of repeating the verb: meaning return me, return me, return me, and similar to it is his saying "Throw into Hell" Al-Mazini said: Its meaning is cast, cast, and this is what was said in the saying of Imru' al-Qais:

Stop and let us weep over the memory of a beloved and a home

And from it is the saying of Al-Hajjaj

Oh guard, strike his neck

And from it the poet said:

If I wanted, I would have forbidden women to anyone but you.

And the other said:

Have mercy on me, O God of Muhammad

It was said that when they called upon God for help, their speaker said, *Lord*.

Tafsir al-Baghawi

99. "Until, when death comes to one of them, he says, 'My Lord, send me back,' **and he did not say**, send me back," and he is asking God alone to return, according to the custom of the Arabs, as they address one person in the plural form as a sign of respect, as God Almighty said about Himself, saying: "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian." (al-Hijr 15:9), and there are many examples of this in the Qur'an. It was said: This address is to the angels who take his soul, beginning with the address to God, because they first sought help from God, then returned to asking the angels to return to the world.

Tafsir al-Baidawi

99- "Until when death comes to one of them **is related** to they describe, **and what is between them is an interruption to confirm the overlooking by seeking refuge with God from Satan lest he slip from his patience and tempt him to take revenge or by saying** Indeed, they are liars". "He said" regretting what he neglected in faith and obedience when he learned of the matter. "My Lord, return me" return me to the world and the waw is to magnify the addressee. It was said to be to repeat his saying return me as it was said in Qafa and Atraqa.

Surat al-Mu'minun 23:100

That I may do righteousness in that which I left behind. No! It is only a word he is saying, and behind them is a barrier until the Day they are resurrected.

Surat al-Mu'minun 23:100

That I may do righteousness in that which I left behind. No! It is only a word he is saying, and behind them is a barrier until the Day they are resurrected.

Tafsir al-Jalalayn

100 - **Perhaps I will do righteousness** by bearing witness that there is no god but God, which will be **in what I left behind** wasted of my life, that is, in return for it. God Almighty said *No* that is, there is no return **it is** that is, my Lord, return me **a word that He is saying** and there is no benefit for him in it **and behind them** in front of them **is a barrier** a barrier that prevents them from returning **until the Day they are resurrected** and there is no return after it

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "Perhaps I will do righteousness in that which I left behind. No! It is only a word he is saying. And behind them is a barrier until the Day they are resurrected."

Tafsir al-Qurtubi

Perhaps I will do righteousness. Ibn Abbas said: He means, **I bear witness that there is no god but God.** "In that which I left behind" meaning in the acts of obedience that I wasted and neglected to do. It was also said: "In that which I left behind" of money, so I may give charity. "Perhaps" implies hesitation. The one who asks to be returned has become certain of the punishment, and he is definitely preparing himself to do righteous deeds without hesitation. So the hesitation is either due to his being returned to this world, or to success. That is, I will do righteousness if You grant me success, since there is no certainty of the existence of ability and success if he were returned to this world. No, this is the word "returned" meaning that the matter is not as he thinks, that he will be granted a return to this world. Rather, these are words that will simply go down the drain. It was also said that if he were granted what he asked for, he would not have fulfilled what he said, as He said: "And if they were returned, they would return to what they were forbidden" (Al-An'am: 28). It was said: "No! It is a word he will say" referring back to God, meaning there is no failure in His report. He has informed that He will not delay a soul when its time comes, and He has informed that this disbeliever will not believe. It was said: "It is a word he will say" at death, but it will be of no benefit. "And behind them is a barrier" meaning, and in front of them and in front of them. It was also

said: "Behind them. Barzakh" means a barrier between death and resurrection, as stated by Ad-Dahhak, Mujahid, and Ibn Zayd. Mujahid also said that Barzakh is the barrier between death and returning to this world. Ad-Dahhak said: It is what is between this world and the Hereafter. Ibn Abbas: A veil. As-Suddi: A deadline. Qatadah: The rest of this world. It was said: The respite until the Day of Resurrection, as narrated by Ibn Isa. Al-Kalbi: It is the deadline between the two Trumpets, and between them is forty years. These sayings are close. Every barrier between two things is a Barzakh. Al-Jawhari said: Barzakh is the barrier between two things. The Barzakh is the space between this world and the Hereafter, from the time of death until the Resurrection. Whoever dies has entered the Barzakh. A man said in the presence of Al-Sha'bi: "May God have mercy on so-and-so, for he has become one of the people of the Hereafter!" He said: "He has not become one of the people of the Hereafter, but he has become one of the people of the Barzakh, and he is not of this world nor of the Hereafter. The Day **is added to** they will be resurrected" because it is a time adverb, and what is meant by the addition is the source.

Tafsir Ibn Kathir

The Almighty tells about the state of the dying person at the time of death from the disbelievers or those who neglected the command of God the Almighty, and what they said at that time and their request to return to the world to fix what they had corrupted during their life, and for this reason He said: "My Lord, send me back " that I may do righteousness in that which I left behind." No! As the Almighty said: "And spend from what We have provided for you before death approaches one of you and he says, **My Lord, if only You would delay me for a short term so I could give charity and be among the righteous.** And God will not delay a soul when its term has come. And God is Acquainted with what you do." And the Almighty said: "And warn the people of the Day when the punishment will come to them, and those who did wrong will say, "Our Lord, delay us for a short term so that we may answer Your call and follow the messengers. Did you not swear before that you would not pass away?" And the Almighty said: **The Day its interpretation comes, those who forgot it before will say,** The messengers of our Lord have come with the truth. So are there for us any intercessors to intercede for us, or can we be sent back so that we may do other than what we used to do?" And the Almighty said: "And if you could but see when the criminals hang their heads before their Lord, **Our Lord, we have seen.** And We have heard, so return us; we will work righteousness. Indeed, we are [now] certain. And God the Almighty said: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.' Rather, what they used to conceal before will become apparent to them. And if they were sent back, they would return to what they were forbidden,

and indeed, they are liars." And God the Almighty said: **And you will see the wrongdoers, when they see the punishment, saying, 'Is there any way back?'** And God the Almighty said: "They will say, 'Our Lord, You caused us to die twice, and You gave us life twice. So we confessed our sins, is there any way out?'" And the verse after it. And God the Almighty said: "And they will cry out therein, 'Our Lord, take us out; we will do righteousness other than what we used to do. Did We not give you life long enough for whoever would remember to remember? And a warner came to you, so taste [it]? For the wrongdoers there is no helper.'" So God the Almighty mentioned that they will ask to be returned, but they will not be answered at the time of death, on the Day of Resurrection, and at the time of being presented to the Almighty, and when they are presented to the Fire while they are in the depths of the torment of the Hellfire.

And His saying here: **No! It is a word he is saying.** No is a letter of deterrence and warning, meaning we will not answer him to what he asked for and we will not accept it from him. And the saying of God the Almighty: **It is a word he is saying,** Abd al-Rahman bin Zaid bin Aslam said: meaning that every dying oppressor must say it without fail. And it is possible that this is a reason for his saying No, meaning because it is a word, meaning his asking to return to do good is a statement from him and a saying with no action, and if he were returned he would not have done good and he would be lying in this statement of his, as God the Almighty said: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars.** Qatada said: By God, he did not wish to return to his family or clan, nor to gather the world and fulfill his desires, but he wished to return and work in obedience to God the Almighty, so may God have mercy on a man who does what a disbeliever wishes when he sees the torment of the Fire.

Muhammad ibn Ka'b al-Qurazi said: **Until, when death comes to one of them, he says, 'My Lord, send me back so that I may do righteousness in that which I left behind.'** He said: **The Almighty will say, 'No! It is only a word that he is saying.** Umar ibn Abdullah, the freed slave of Ghafra, said: **When the disbeliever says, 'My Lord, send me back so that I may do righteousness,' God the Almighty will say, 'No! You have lied.'** Qatada said about the verse, **Until, when death comes to one of them,** He said: Al-Ala' ibn Ziyad used to say, **Let each one of you think that death has approached him and he has asked his Lord, and He has excused him, so let him work in obedience to God the Almighty.** Qatada said: "By God, he only wishes to return and work in obedience to God. So beware of the excessive wish of the disbeliever and work according to it. And there is no power except with God." A similar version was narrated from Muhammad ibn Ka'b al-Qurazi. Muhammad ibn Abi Hatim said: My father told us, Ahmad ibn Yusuf told us, Fadil - meaning Ibn Ayyad - told us, on the authority of Laith, on the authority of Talha ibn Masraf, on the authority of Abu Hazim, on the authority of Abu Hurairah, who said: When he - meaning the disbeliever - is placed in his grave and sees his seat in Hell, he said: My Lord, send me back so that I may repent and do righteous deeds. He said: It is said: You have lived as long as you were to live. He said: His grave becomes narrow for him and

closes in, and he is like someone who is bitten, sleeping and frightened, and the vermin, snakes, and scorpions of the earth fall upon him.

He also said: My father told us, Omar bin Ali told us, Salamah bin Tamam told us, Ali bin Zaid told us, on the authority of Saeed bin Al-Musayyab, on the authority of Aisha, may God be pleased with her, that she said: Woe to the sinners among the people of the graves! Black or dark snakes will enter upon them in their graves, one at his head and one at his feet, biting him until they meet in the middle. That is the torment in the Barzakh about which God the Most High said: **And behind them is a Barzakh until the Day they are resurrected.** Abu Salih and others said regarding the words of God the Most High: **And behind them** meaning in front of them. Mujahid said: The Barzakh is the barrier between this world and the Hereafter. Muhammad bin Kaab said: The Barzakh is between this world and the Hereafter. They are not with the people of this world to eat and drink, nor are they with the people of the Hereafter to be rewarded for their deeds. Abu Sakhr said: The Barzakh is the graves, they are neither in this world nor in the Hereafter, they will remain there until the Day of Resurrection. In the words of God Almighty: **And behind them is a Barzakh,** there is a threat to these dying oppressors with the torment of the Barzakh, as God Almighty said: **Behind them is Hell,** and God Almighty said: **And behind him is a severe punishment.** And God Almighty said: **Until the Day they are resurrected,** meaning that the torment will continue until the Day of Resurrection, as came in the hadith: **So he will not cease to be tormented therein,** meaning on earth.

Fath al-Qadir

Then he returned to addressing the angels and said: 100- **Return me, that I may do righteousness.** That is, I may do righteous deeds in this world if I return to it, such as faith and the good deeds that follow it. When he wished to return to work, God responded to him by saying: **No! It is only a word he will say.** So he came with a word of deterrence and warning. The pronoun in *it* refers to His saying: **My Lord, return me.** That is, this word is inevitably his saying, and the matter is not as he thinks that he will be answered to return to this world. Or the meaning is that if he were answered to that, he would not have fulfilled it, as in His saying: **And if they were returned, they would return to what they were forbidden.** It was said that the pronoun in **who said it** refers to God, that is, there is no delay in His report. He has informed us that He does not delay a soul when its time comes. **And behind them is a barrier.** That is, in front of them and in front of them. The barrier is the barrier between two things. Al-Jawhari said this.

There is disagreement over the meaning of this verse. Ad-Dahhak, Mujahid, and Ibn Zayd said: It is a barrier between death and resurrection. Al-Kalbi said: It is the period between the two blasts, and there are forty years between them. As-Suddi said: It is the term, and **until the Day they are resurrected** refers to the Day of Resurrection.

That I may do righteousness in that which I left behind. No! It is only a word he is saying, and behind them is a barrier until the Day they are resurrected.

Tafsir al-Baghawi

100. The Almighty said: **Perhaps I will do righteousness in that which I left behind**, meaning: I wasted saying there is no god but God. It was also said: I will work in obedience to God. Qatada said: He did not wish to return to his family and clan, nor to accumulate the world and fulfill his desires, but he wished to return and work in obedience to God. May God have mercy on the person who does what the disbeliever wishes when he sees the punishment. *No*, a word of deterrence and admonition, meaning: he will not return to it. *//t* meaning: his question of returning, **is a word he will say**, [and he will not attain it]. **And behind them is a barrier**, meaning in front of them and before them is a barrier, **until the Day they are resurrected**. The barrier is the barrier between two things. They differed over its meaning here. Mujahid said: A veil between them and returning to the world. Qatada said: The remainder of the world. Ad-Dahhak said: The barrier is what is between death and resurrection. It was said: It is the grave, and they will be in it until the Day of Resurrection.

Tafsir al-Baidawi

100- **Perhaps I will do righteousness in that which I left behind** in the faith that I left behind, meaning perhaps I will come to faith and work within it. It was also said that it was in wealth or in this world. "And it was narrated from him, peace and blessings be upon him, that when a believer sees the angels, they say, "Shall we return you to this world? **He says**, To the abode of worries and sorrows, but rather, coming to God the Most High. **As for the disbeliever, he says**, My Lord, send me back. No!" is a deterrent from seeking to return and a rejection of it. "It is a word **meaning his saying**, My Lord, send me back," etc., and the word is a group of speech arranged together. "He will say it" inevitably because of the dominance of regret over him. "And behind them" is in front of them, and the pronoun refers to the group. "A barrier" is a barrier between them and the return. "Until the Day they are resurrected" is the Day of Resurrection. It is a complete despair of returning to this world because it is known that there is no return to this world on the Day of Resurrection, but rather the return therein is to a life that will be in the Hereafter.

Surat al-Mu'minun 23:101

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask about one another.

Tafsir al-Jalalayn

101 - **So when the Trumpet is blown** the first or second trumpet **there will be no kinship between them that Day** to boast about **nor will they ask about it** unlike their state in this world because the enormity of the matter will distract them from that in some instances of the Resurrection and in others they will come to their senses. And in a verse: Then they will turn to one another, asking one another.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of his statement: **And when the trumpet is blown** of the two blasts, which of them he meant. Some of them said: He meant the first blast.

Who said that?

Ibn Humayd narrated: Hakam ibn Salm narrated: Amr ibn Mutawwaf narrated from Al-Munhal ibn Amr from Saeed ibn Jubayr that a man came to Ibn Abbas and said: I heard God say: **There will be no kinship between them that Day...** the verse. And He said in another verse: **And they will turn to one another, asking about one another As-Saffat 37:27-At-Tur 36:25.** He said: As for His statement: **There will be no kinship between them that Day, nor will they ask about one another**, this will be during the first Trumpet blast, so nothing will remain on the earth. **There will be no kinship between them that Day, nor will they ask about one another.** As for His statement: **And they will turn to one another, asking about one another As-Saffat 37:27-At-Tur 36:25**, when they entered Paradise, they will turn to one another asking about one another.

Ibn Bashar told us: Abu Ahmad told us: Sufyan told us, on the authority of Al-Suddi, regarding his statement: **And when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask about one another.** He said: Regarding the first trumpet blast.

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: **There will be no kinship among them that Day, nor will they ask about one another**, that is when the Trumpet is blown, and no living being will remain except God. **And they will turn to one another, asking about one another** (al-Saffat 37:27- al-Tur 52:25) that is when they are resurrected at the second trumpet blast.

Abu Ja'far said: According to this interpretation, the meaning of this is: Then when the Trumpet is blown, everyone in the heavens and on the earth will be

stunned, except whom God wills. On that Day, there will be no kinship between them by which they can communicate, nor will they ask about one another, nor will they visit one another, lest they ask about their circumstances and kinships.

Others said: Rather, he meant the second blast.

Who said that?

Abu Kurayb narrated: Ibn Fadil narrated on the authority of Harun ibn Abi Wakee' that he heard Zadan say: I came to Ibn Mas'ud and the people had gathered around him in his house, but I was unable to sit with him. I said: O Abu Abd al-Rahman, do you look down on me because I am a non-Arab? He said: Come closer. So I came closer, but there was no one between me and him. Then he said: The hand of the male or female slave will be taken on the Day of Resurrection, in front of the first and the last. A crier will call out: This is so-and-so, the son of so-and-so. So whoever had a right over him, let him come to his right. A woman will rejoice on that day because she will have a right over her son, or over her father, or over her brother, or over her husband. **There will be no kinship between them that Day, nor will they ask about one another.**

Al-Qasim narrated to us, saying: Al-Hussein narrated to us, saying: Isa bin Yunus narrated to us, on the authority of Harun bin Antara, on the authority of Zadan, who said: I heard Ibn Masoud say: The male or female slave will be taken on the Day of Resurrection and placed on top of the first and the last, then a caller will call out, and he repeated it in the same way, and added to it: The Lord, Blessed and Exalted be He, will say to the slave: Give these people their rights, and he will say: O Lord, the world has perished, so from where can I give them? Then he says to the angels: Take from his good deeds and give to each person according to his request. If he has an excess of the weight of a mustard seed, God will multiply it for him until He admits him into Paradise. Then Ibn Mas'ud recited: "Indeed, God does not wrong by the weight of an atom. And if there is a good deed, He multiplies it and gives from Himself a great reward." (An-Nisa': 40). And if he is a wretched servant, the angels say: Our Lord, his good deeds have run out and there are still many seekers. Then He says: Take from their bad deeds and add them to his bad deeds, and write for him a letter to the Fire.

He said: Al-Hussein told us, Hajjaj told us: **And when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask about one another.** He said: On that Day, no one will ask about kinship at all, nor will they ask about one another, nor will anyone be related to him by blood.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Muhammad ibn Kathir narrated to us, on the authority of Hafs ibn al-Mughira, on the authority of Qatada, who said: There is nothing more hateful to a person on the Day of Resurrection than to see someone who dislikes him for fear that something will melt for him. Then he recited: "The Day a man will flee from his brother, and his mother and his father, and his wife and his children. Every person, that Day, will have enough to make him indifferent to others." Abasa

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask about one another.

80:34-37

He said: Al-Hasan told us, he said: Al-Hakam bin Sinan told us, on the authority of Sadus, the companion of Al-Sa'iri, on the authority of Anas bin Malik, he said: "The Messenger of God, may God bless him and grant him peace, said: When the people of Paradise enter Paradise, and the people of Hell enter Hell, a caller will call out from the people of the Throne: O people of injustice, remedy your injustices and enter Paradise."

Tafsir al-Qurtubi

God the Almighty says: **And when the Trumpet is blown** meaning the second blast. **There will be no kinship among them that Day, nor will they ask about one another.** Ibn Abbas said: They will not boast about their kinships in the Hereafter as they do in this world, nor will they ask about it as they do in this world, about which tribe you are from or what your kinship is, nor will they get to know one another because of the terror that will astonish them. Ibn Abbas said that this will be during the first blast when everyone in the heavens and the earth will be stunned except whom God wills, so there will be no kinship among them that Day, nor will they ask about one another. Then it will be blown again, and at once they will be standing, looking on, and they will turn to one another, asking about one another. A man asked Ibn Abbas about this verse and His statement: **And they will turn to one another, asking about one another** (37:50). He said: They will not ask about the first blast, because no living being will remain on Earth, so there will be no kinship or asking about one another. As for His statement: **And they will turn to one another, asking about one another**, this means that when they enter Paradise, they will ask about one another. Ibn Masoud said that what he meant in this verse was the second blast. Abu Omar Zadan said: I entered upon Ibn Masoud and found that the people of goodness and right had preceded me to him, so I called out at the top of my voice: O Abdullah Ibn Masoud! Because I am a foreign man, you brought these people close and you pushed me away! He said: Come closer. So I came closer, until there was no one between me and him. I heard him say: The hand of the male or female slave will be taken on the Day of Resurrection and he will be placed over the heads of the first and the last. Then a caller will call out: This is so-and-so among so-and-so. Whoever has a right, let him come to his right. The woman will be happy that the right will be transferred to her from her father, or her husband, or her brother, or her son. Then Ibn Mas'ud recited: **There will be no kinship between them that Day, nor will they ask about one another.** Then the Lord, glory be to Him, will say: Give these people their rights. He will say: O Lord, the world has perished, so from where will I give them? Then the Lord will say to the angels: **Take from his good deeds and give to each person according to his request.** If he was a friend of God, then there will be a surplus of his good deeds equal to the weight of a mustard seed, and God, glory

be to Him, will multiply them until He admits him into Paradise. Then Ibn Mas'ud recited: "Indeed, God does not wrong, by the weight of an atom. And if there is a good deed, He multiplies it and gives from Himself a great reward." (An-Nisa': 40) If he is miserable, the angels will say: **O Lord! His good deeds have run out and there are still those who seek him.** Then God Almighty will say: **Take from their deeds and add them to his bad deeds and seal him with a seal to Hell.**

Tafsir Ibn Kathir

God Almighty tells us that when the Trumpet is blown, and people rise from their graves, **there will be no kinship between them that Day, nor will they ask about one another.** That is, kinship will be of no use on that Day, and a father will not see his son or turn to him. God Almighty says: "And no friend will ask a friend about a friend. They will see them." That is, a relative will not ask about his relative while he sees him, even if he had burdens that weighed heavily on his back, and he was the dearest person to him in this world, and he would not have turned to him or carried from him the weight of a mosquito's wing. God Almighty says: **The Day when a man will flee from his brother, and his mother and his father, and his wife and his children.** Ibn Masoud said: When the Day of Resurrection comes, God will gather the first and the last, then a caller will call out: **Whoever has been wronged, let him come and take his right.** He said: **A person will be happy to have a right over his father, son, or wife, even if he was young.** The proof of that is in the Book of God, God Almighty says: **Then when the Trumpet is blown, there will be no kinship between them that Day.** And they do not ask questions. Narrated by Ibn Abi Hatim.

Imam Ahmad said: Abu Saeed, a client of Banu Hashim, told us, Abdullah bin Jaafar told us, Umm Bakr bint Al-Miswar bin Makhramah told us, on the authority of Abdullah bin Abi Rafi', on the authority of Al-Miswar - he is Ibn Makhramah - may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Fatima is a part of me. What angers her angers me, and what cheers her up cheers me up. Lineages will be cut off on the Day of Resurrection except for my lineage, my kinship, and my marriage." This hadith has a basis in the two Sahihs on the authority of Al-Miswar bin Makhramah that the Messenger of God, may God bless him and grant him peace, said: "Fatima is a part of me. What troubles her troubles me, and what hurts her hurts me."

Imam Ahmad said: Abu Amir told us, Zuhair told us, on the authority of Abdullah bin Muhammad, on the authority of Hamza bin Abi Saeed Al-Khudri, on the authority of his father, who said: "I heard the Messenger of God, may God bless him and grant him peace, say on this pulpit: 'What is the matter with men who say that the kinship of the Messenger of God, may God bless him and grant him peace, does not benefit

his people? Yes, by God, my kinship is connected in this world and the hereafter, and I, O people, am a forerunner for you. When a man comes to you and says: O Messenger of God, I am so-and-so, son of so-and-so, I say to them: As for lineage, you have known, but you innovated after me and regressed backwards.' We have mentioned in the Musnad of the Commander of the Faithful, Omar bin Al-Khattab, through various chains of transmission, on his authority, may God be pleased with him, that when he married Umm Kulthum, daughter of Ali bin Abi Talib, may God be pleased with them both, he said: 'By God, I have nothing but heard the Messenger of God, may God bless him and grant him peace, say: "Every connection and lineage will be severed on the Day of Resurrection except my connection and lineage."' Narrated by Al-Tabarani, Al-Bazzar, Al-Haytham bin Kulayb, Al-Bayhaqi, and Al-Hafiz Al-Dhiya' in Al-Mukhtara. He mentioned that he gave her a dowry of forty thousand, out of respect and honor. May God be pleased with him.'" On his authority, Al-Hafiz Ibn Asakir narrated in the biography of Abu Al-Aas Ibn Al-Rabi', the husband of Zainab, the daughter of the Messenger of God, may God bless him and grant him peace, on the authority of Abu Al-Qasim Al-Baghawi: Sulayman Ibn Umar Ibn Al-Aqta' narrated to us, Ibrahim Ibn Abd Al-Salam narrated to us on the authority of Ibrahim Ibn Yazid on the authority of Muhammad Ibn Ibad Ibn Ja'far, I heard Ibn Umar say: The Messenger of God, may God bless him and grant him peace, said: **All lineage and marriage ties will be severed on the Day of Resurrection except my lineage and marriage ties.** And it was narrated in it on the authority of Ammar Ibn Sayf on the authority of Hisham Ibn Urwah on the authority of his father on the authority of Abdullah Ibn Amr, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **I asked my Lord, the Mighty and Sublime, that I not marry to anyone from my nation, nor that anyone from them marry to me, except that he will be with me in Paradise, and He granted that to me.** And from the hadith of Ammar Ibn Sayf on the authority of Ismail on the authority of Abdullah Ibn Amr.

And the Almighty said: **But those whose scales are heavy - it is those who will be the successful,** meaning those whose good deeds outweigh their bad deeds, even by one, as Ibn Abbas said. **Then it is those who will be the successful,** meaning those who have won and been saved from the Fire and entered Paradise. Ibn Abbas said: These are the ones who won what they sought and were saved from the evil from which they fled. **But those whose scales are light,** meaning their bad deeds outweigh their good deeds, **they are the ones who have lost themselves,** meaning they have failed and perished and won the losing deal. Al-Hafiz Abu Bakr Al-Bazzar said: Ismail bin Abi Al-Harith told us, Dawud bin Al-Muhber told us, Saleh Al-Mari told us, on the authority of Thabit Al-Bunani, Jaafar bin Zaid, and Mansour bin Zadhan, on the authority of Anas bin Malik, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, who said: God has an angel assigned to the scales. The son of Adam will be brought and made to stand between the two pans of the scale. If his scale is heavy, an angel will call out in

a voice that all people will hear: So-and-so has been blessed with a happiness after which he will never be miserable again. If his scale is light, an angel will call out in a voice that all people will hear: So-and-so has been wretched with a misery after which he will never be happy again. Its chain of transmission is weak, for Dawud bin Al-Muhber is weak and abandoned. For this reason, God Almighty said: **In Hell they will abide eternally,** meaning they will remain there permanently, residing there and will never move. **Their faces will be scorched by the Fire,** just as God Almighty said: **And the Fire will cover their faces,** and God 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,** the verse.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra told us, Muhammad ibn Sulayman ibn Al-Asbahani told us, on the authority of Abu Sinan Dirar ibn Murrah, on the authority of Abdullah ibn Abi Al-Hudhayl, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **When the people of Hell are driven to it, its flames will meet them, then it will scorch them with a fierce blast, and no flesh will remain of them except that it will fall onto their heels.** Ibn Mardawayh said: Ahmad ibn Muhammad ibn Yahya Al-Qazzaz told us, Al-Khidr ibn Ali ibn Yunus Al-Qattan told us, Umar ibn Abi Al-Harith ibn Al-Khidr Al-Qattan told us, Saeed ibn Saeed Al-Maqburi told us, on the authority of his brother, on the authority of his father, on the authority of Abu Al-Darda', may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said regarding the statement of God Almighty: **The Fire will scorch their faces,** he said: It will scorch them with a fierce blast, and their flesh will flow down their heels.

God the Almighty said: **And they will be therein gloomy.** Ali bin Abi Talha said on the authority of Ibn Abbas: meaning, they will be frowning. Ath-Thawri said on the authority of Abu Ishaq on the authority of Abu Al-Ahwas on the authority of Abdullah bin Masoud: **And they will be therein gloomy.** He said: Have you not seen the combed head whose teeth are visible and whose lips are trimmed? Imam Ahmad said: Ali bin Ishaq told us: Abdullah - he is Ibn Al-Mubarak, may God have mercy on him - told us: Saeed bin Yazid told us on the authority of Abu Al-Samh on the authority of Abu Al-Haitham on the authority of Abu Saeed Al-Khudri on the authority of the Prophet, peace and blessings be upon him, who said: **And they will be therein gloomy.** He said: The disfigurement of the Fire, so his upper lip will be trimmed until it reaches the middle of his head, and his lower lip will be relaxed until it reaches his navel. At-Tirmidhi narrated it on the authority of Suwaid bin Nasr on the authority of Abdullah bin Al-Mubarak with it, and he said: Hasan Gharib.

Fath al-Qadir

101- Then when the Trumpet is blown It was said that this is the first blast, and it was said the second, and this is more appropriate, and it is the blast that will occur between the resurrection and the rising again, and it was said that the meaning is, when their souls

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask about one another.

are blown into the bodies, on the basis that the word *sawr* is the plural of *sawra*, not *qarn*, and this is indicated by the reading of Ibn Abbas and Al-Hasan, *sawr* with a fatha on the *waw* and a damma on the *sad*, the plural of *sawra*. Abu Razin read it with a fatha on the *sad* and the *waw*. The rest read it with a damma on the *sad* and a sukoon on the *waw*, and it is the horn that will be blown. **There will be no kinship among them that Day**, meaning they will not boast about their kinships or mention them because of the confusion and astonishment they will be in. **Nor will they ask each other**, meaning they will not ask each other, because they will have other preoccupations at that time. From this is the saying of God Almighty: **The Day a man will flee from his brother, his mother, his father, his wife, and his children**, and His saying: **And no friend will ask a friend**, and this does not contradict what is in the other verse, where He says: **And they will turn to one another, asking each other**, because that is based on the difference in positions on the Day of Resurrection, so the affirmation is based on some of them, and the negation is based on some of them, as we have established in similar verses, which affirm at one time and negate at another.

Tafsir al-Baghawi

101. **And when the Trumpet is blown, there will be no kinship between them.** They differed about this blast. Saeed bin Jubair narrated on the authority of Ibn Abbas: It is the first blast. **And the Trumpet will be blown, and all who are in the heavens and the earth will fall unconscious.** (al-Zumar 39:68), **There will be no kinship between them that Day, nor will they ask about one another.** "Then it will be blown again, and at once they will be standing, looking on." (al-Zumar 39:68), **And they will turn to one another, asking about one another.** (al-Saffat 37:27).

On the authority of Ibn Mas'ud: It is the second trumpet blast. He said: The hand of the male and female slave will be taken on the Day of Resurrection and placed over the heads of the first and the last. Then a caller will call out: This is so-and-so, son of so-and-so. Whoever had a right over him, let him come to his right. A person will rejoice that he will have a right over his father, son, wife, or brother, and he will take it from him. Then Ibn Mas'ud recited: **There will be no kinship between them that Day, nor will they ask about one another.**

In the narration of Ata' on the authority of Ibn Abbas: It is the second, so there will be no lineages among them. That is, they will not boast about their lineages on that day as they used to boast in the world, nor will they ask each other questions as they used to ask each other in the world: Who are you and which tribe are you from? It is not meant that lineages will be severed.

If it is said: Didn't it come in the hadith: **Every cause and relationship is cut off except my cause and relationship.**

It was said: Its meaning is that on the Day of Resurrection, there will be no cause or lineage left

except his lineage and cause, which is faith and the Qur'an.

If it is said: He said here, **And they do not ask each other**, and He said in another place, **And some of them turned to others, asking each other** (al-Saffat 37:27)?

Answer: It was narrated on the authority of Ibn Abbas, may God be pleased with him, that the Day of Resurrection has states and locations. In one location, fear will intensify, and the enormity of the matter will distract them from asking questions, so they will not ask questions. And in another location, they will regain consciousness and ask questions.

Tafsir al-Baidawi

101- **And when the Trumpet is blown** for the Hour to come. The reading with the opening of the *waw* and with the breaking of the *sad* supports that **the trumpets** is also the plural of picture. **There will be no kinship between them** that will benefit them because of the disappearance of sympathy and compassion from the extreme confusion and the dominance of astonishment such that a person will flee from his brother, mother, father, wife, and children, or they will boast about them. **On that Day** as they do today. **And they will not ask about one another** "And you will curse one another" because of being preoccupied with yourself, and it does not contradict his statement **And they will turn to one another asking about one another** because it is at the trumpet blast and that is after the accounting, or the entry of the people of Paradise into Paradise and the Fire into the Fire.

Surat al-Mu'minun 23:102

Then those whose scales are heavy - it is those who will be the successful.

Tafsir al-Jalalayn

102 - **So those whose scales are heavy** with good deeds **they are the successful ones** the winners.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **But those whose scales are heavy** - the scales of his good deeds - and the scales of his bad deeds are light **they are the successful ones** - meaning those who will live forever in the Gardens of Bliss. **But those whose scales are light** - meaning those whose good deeds are light, so their scales of bad deeds outweigh them **they are the ones who have lost themselves** - meaning they have cheated themselves of their share of God's mercy. **In Hell, abiding eternally** - meaning they are in the fire of Hell.

Tafsir al-Qurtubi

We have already discussed them. **Al-A'raf 8 and 9**

God the Almighty says: "But those whose scales are heavy - it is those who will be the successful. But those whose scales are light - it is those who have lost themselves because they used to wrong Our signs." *Mizanihi* is the plural of *mizan*, and its root is *mawzan*. The *waw* was changed to a *ya* because of the kasra preceding it. It was said that there may be scales for a single worker, with each scale weighing a particular type of his deeds. It could also be that this is a single scale expressed in the plural form, as you say: So-and-so went to Mecca on mules, and he went to Basra on ships. In the Qur'an, it is said: "Say, 'My Lord would not care for you were it not for your supplication. You have denied, and so it will be inevitable.'" (Ash-Shu'ara' 26:105) **'Aad denied the messengers.** (Ash-Shu'ara' 26:123) It is only one messenger in one of the two interpretations. It was said that *mawzan* is the plural of *mawzan*, not the plural of *mizan*. What is meant by *scales* is the weighed deeds. **And those whose scales are light** is the same. Ibn Abbas said: "Good deeds and bad deeds are weighed on a scale that has a tongue and two pans. As for the believer, his deeds will be brought in the best form and placed on one pan of the scale, so his good deeds will outweigh his bad deeds. This is what God said: 'But as for those whose scales are heavy, it is those who will be the successful.'" And the deeds of the disbeliever will be brought in the ugliest form and placed on the other pan of the scale, so their weight will be light until they fall into the Fire. What Ibn Abbas indicated is similar to what was said: God creates every part of the deeds of the servants as a substance, so the weight falls on those substances. Ibn Fawrak and others rejected this.

In the report:

"If the believer's good deeds diminish, the Messenger of God (peace and blessings be upon him) will take out a card the size of a fingertip and place it on the right side of the scales, which contains his good deeds. The good deeds will outweigh the bad deeds, and that believing servant will say to the Prophet (peace and blessings be upon him), 'May my father and mother be sacrificed for you! How beautiful your face is and how beautiful your character is. Who are you?' He will say, 'I am Muhammad, your Prophet, and these are the prayers that you used to pray for me. I have fulfilled them when you were most in need of them.'"

Al-Qushayri mentioned this in his Tafsir. He mentioned that the card **with a kasra on the ba** is a piece of paper with the number of merchandise on it in the language of the people of Egypt. Ibn Majah said: Muhammad ibn Yahya said: The card is the piece of paper, and the people of Egypt call the piece of paper a tag.

Hudhayfah said: The owner of the scales on the Day of Resurrection will be Gabriel (peace be upon him). God will say: 'O Gabriel, weigh them and divide some by others.' He said: There will be no gold or silver there. If the wrongdoer has good deeds, some of his good deeds will be taken and divided among the wronged. If he has no good deeds, some of the wronged's bad deeds will be taken and loaded onto the wrongdoer, and the man will return with a burden like mountains on him. It was narrated from the Prophet (peace and blessings be upon him):

"God Almighty will say on the Day of Resurrection, 'O Adam, stand beside the Throne at the Scales and see what deeds of your children are brought before you. Whoever has a good outweighed his bad by the weight of a grain will have Paradise, and whoever has a bad outweighed his good by the weight of a grain will have Hellfire, until you know that I do not punish anyone except the wrongdoer.'"

Tafsir Ibn Kathir

God Almighty tells us that when the Trumpet is blown, and people rise from their graves, **there will be no kinship between them that Day, nor will they ask about one another.** That is, kinship will be of no use on that Day, and a father will not see his son or turn to him. God Almighty says: "And no friend will ask a friend about a friend. They will see them." That is, a relative will not ask about his relative while he sees him, even if he had burdens that weighed heavily on his back, and he was the dearest person to him in this world, and he would not have turned to him or carried from him the weight of a mosquito's wing. God Almighty says: **The Day when a man will flee from his brother, and his mother and his father, and his wife and his children.** Ibn Masoud said: When the Day of Resurrection comes, God will gather the first and the last, then a caller will call out: **Whoever has been wronged, let him come and take his right.** He said: **A person will be happy to have a right over his father, son, or wife, even if he was young.** The proof of that is in the Book of God, God Almighty says: **Then when the Trumpet is blown, there will be no kinship between them that Day.** And they do not ask questions. Narrated by Ibn Abi Hatim.

Then those whose scales are heavy - it is those who will be the successful.

Imam Ahmad said: Abu Saeed, a client of Banu Hashim, told us, Abdullah bin Jaafar told us, Umm Bakr bint Al-Miswar bin Makhramah told us, on the authority of Abdullah bin Abi Rafi', on the authority of Al-Miswar - he is Ibn Makhramah - may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Fatima is a part of me. What angers her angers me, and what cheers her up cheers me up. Lineages will be cut off on the Day of Resurrection except for my lineage, my kinship, and my marriage." This hadith has a basis in the two Sahihs on the authority of Al-Miswar bin Makhramah that the Messenger of God, may God bless him and grant him peace, said: "Fatima is a part of me. What troubles her troubles me, and what hurts her hurts me."

Imam Ahmad said: Abu Amir told us, Zuhair told us, on the authority of Abdullah bin Muhammad, on the authority of Hamza bin Abi Saeed Al-Khudri, on the authority of his father, who said: "I heard the Messenger of God, may God bless him and grant him peace, say on this pulpit: 'What is the matter with men who say that the kinship of the Messenger of God, may God bless him and grant him peace, does not benefit his people? Yes, by God, my kinship is connected in this world and the hereafter, and I, O people, am a forerunner for you. When a man comes to you and says: O Messenger of God, I am so-and-so, son of so-and-so, I say to them: As for lineage, you have known, but you innovated after me and regressed backwards.' We have mentioned in the Musnad of the Commander of the Faithful, Omar bin Al-Khattab, through various chains of transmission, on his authority, may God be pleased with him, that when he married Umm Kulthum, daughter of Ali bin Abi Talib, may God be pleased with them both, he said: 'By God, I have nothing but heard the Messenger of God, may God bless him and grant him peace, say: "Every connection and lineage will be severed on the Day of Resurrection except my connection and lineage." Narrated by Al-Tabarani, Al-Bazzar, Al-Haytham bin Kulayb, Al-Bayhaqi, and Al-Hafiz Al-Dhiya' in Al-Mukhtara. He mentioned that he gave her a dowry of forty thousand, out of respect and honor. May God be pleased with him.'" On his authority, Al-Hafiz Ibn Asakir narrated in the biography of Abu Al-Aas Ibn Al-Rabi', the husband of Zainab, the daughter of the Messenger of God, may God bless him and grant him peace, on the authority of Abu Al-Qasim Al-Baghawi: Sulayman Ibn Umar Ibn Al-Aqta' narrated to us, Ibrahim Ibn Abd Al-Salam narrated to us on the authority of Ibrahim Ibn Yazid on the authority of Muhammad Ibn Ibad Ibn Ja'far, I heard Ibn Umar say: The Messenger of God, may God bless him and grant him peace, said: **All lineage and marriage ties will be severed on the Day of Resurrection except my lineage and marriage ties.** And it was narrated in it on the authority of Ammar Ibn Sayf on the authority of Hisham Ibn Urwah on the authority of his father on the authority of Abdullah Ibn Amr, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **I asked my Lord, the Mighty and Sublime, that I not marry to anyone from my nation, nor that anyone from them marry to me, except**

that he will be with me in Paradise, and He granted that to me. And from the hadith of Ammar Ibn Sayf on the authority of Ismail on the authority of Abdullah Ibn Amr.

And the Almighty said: **But those whose scales are heavy - it is those who will be the successful,** meaning those whose good deeds outweigh their bad deeds, even by one, as Ibn Abbas said. **Then it is those who will be the successful,** meaning those who have won and been saved from the Fire and entered Paradise. Ibn Abbas said: These are the ones who won what they sought and were saved from the evil from which they fled. **But those whose scales are light,** meaning their bad deeds outweigh their good deeds, **they are the ones who have lost themselves,** meaning they have failed and perished and won the losing deal. Al-Hafiz Abu Bakr Al-Bazzar said: Ismail bin Abi Al-Harith told us, Dawud bin Al-Muhber told us, Saleh Al-Mari told us, on the authority of Thabit Al-Bunani, Jaafar bin Zaid, and Mansour bin Zadhan, on the authority of Anas bin Malik, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, who said: God has an angel assigned to the scales. The son of Adam will be brought and made to stand between the two pans of the scale. If his scale is heavy, an angel will call out in a voice that all people will hear: So-and-so has been blessed with a happiness after which he will never be miserable again. If his scale is light, an angel will call out in a voice that all people will hear: So-and-so has been wretched with a misery after which he will never be happy again. Its chain of transmission is weak, for Dawud bin Al-Muhber is weak and abandoned. For this reason, God Almighty said: **In Hell they will abide eternally,** meaning they will remain there permanently, residing there and will never move. **Their faces will be scorched by the Fire,** just as God Almighty said: **And the Fire will cover their faces,** and God 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,** the verse.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra told us, Muhammad ibn Sulayman ibn Al-Asbahani told us, on the authority of Abu Sinan Dirar ibn Murrah, on the authority of Abdullah ibn Abi Al-Hudhayl, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **When the people of Hell are driven to it, its flames will meet them, then it will scorch them with a fierce blast, and no flesh will remain of them except that it will fall onto their heels.** Ibn Mardawayh said: Ahmad ibn Muhammad ibn Yahya Al-Qazzaz told us, Al-Khidr ibn Ali ibn Yunus Al-Qattan told us, Umar ibn Abi Al-Harith ibn Al-Khidr Al-Qattan told us, Saeed ibn Saeed Al-Maqburi told us, on the authority of his brother, on the authority of his father, on the authority of Abu Al-Darda', may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said regarding the statement of God Almighty: **The Fire will scorch their faces,** he said: It will scorch them with a fierce blast, and their flesh will flow down their heels.

God the Almighty said: **And they will be therein gloomy.**

Ali bin Abi Talha said on the authority of Ibn Abbas: meaning, they will be frowning. Ath-Thawri said on the authority of Abu Ishaq on the authority of Abu Al-Ahwas on the authority of Abdullah bin Masoud: **And they will be therein gloomy.** He said: Have you not seen the combed head whose teeth are visible and whose lips are trimmed? Imam Ahmad said: Ali bin Ishaq told us: Abdullah - he is Ibn Al-Mubarak, may God have mercy on him - told us: Saeed bin Yazid told us on the authority of Abu Al-Samh on the authority of Abu Al-Haitham on the authority of Abu Saeed Al-Khudri on the authority of the Prophet, peace and blessings be upon him, who said: **And they will be therein gloomy.** He said: The disfigurement of the Fire, so his upper lip will be trimmed until it reaches the middle of his head, and his lower lip will be relaxed until it reaches his navel. At-Tirmidhi narrated it on the authority of Suwaid bin Nasr on the authority of Abdullah bin Al-Mubarak with it, and he said: Hasan Gharib.

Fath al-Qadir

102- **So those whose scales are heavy** meaning those whose righteous deeds are weighed **they are the successful ones** meaning those who achieve their beloved desires and are saved from the things they fear.

Tafsir al-Baghawi

102. **So those whose scales are heavy - it is those who will be the successful.**

Tafsir al-Baidawi

102- **So those whose scales are heavy** means those whose beliefs and deeds are weighed, meaning those who have righteous beliefs and deeds will have weight and value with God Almighty. **Then it is those who will be successful** those who are victorious in salvation and degrees.

Surat al-Mu'minun 23:103

And those whose scales are light - those are the ones who have lost themselves; in Hell they will abide eternally.

Surat al-Mu'minun 23:103

And those whose scales are light - those are the ones who have lost themselves; in Hell they will abide eternally.

Tafsir al-Jalalayn

103 - **And those whose scales are light** due to bad deeds **they are the ones who have lost their souls** so they **will abide in Hell eternally**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And those whose scales are light - those are the ones who have lost their souls, in Hell they will abide eternally.**

Tafsir al-Qurtubi

We have already discussed them. **Al-A'raf 8 and 9**

God the Almighty says: "But those whose scales are heavy - it is those who will be the successful. But those whose scales are light - it is those who have lost themselves because they used to wrong Our signs." *Mizanihi* is the plural of *mizan*, and its root is *mawzan*. The *waw* was changed to a *ya* because of the kasra preceding it. It was said that there may be scales for a single worker, with each scale weighing a particular type of his deeds. It could also be that this is a single scale expressed in the plural form, as you say: So-and-so went to Mecca on mules, and he went to Basra on ships. In the Qur'an, it is said: "Say, 'My Lord would not care for you were it not for your supplication. You have denied, and so it will be inevitable.'" (Ash-Shu'ara' 26:105) **'Aad denied the messengers.** (Ash-Shu'ara' 26:123) It is only one messenger in one of the two interpretations. It was said that *mawzan* is the plural of *mawzan*, not the plural of *mizan*. What is meant by *scales* is the weighed deeds. **And those whose scales are light** is the same. Ibn Abbas said: "Good deeds and bad deeds are weighed on a scale that has a tongue and two pans. As for the believer, his deeds will be brought in the best form and placed on one pan of the scale, so his good deeds will outweigh his bad deeds. This is what God said: 'But as for those whose scales are heavy, it is those who will be the successful.'" And the deeds of the disbeliever will be brought in the ugliest form and placed on the other pan of the scale, so their weight will be light until they fall into the Fire. What Ibn Abbas indicated is similar to what was said: God creates every part of the deeds of the servants as a substance, so the weight falls on those substances. Ibn Fawrak and others rejected this. In the report:

"If the believer's good deeds diminish, the Messenger of God (peace and blessings be upon him) will take out a card the size of a fingertip and place it on the right side of the scales, which contains his good deeds. The good deeds will outweigh the bad deeds, and that believing servant will say to the Prophet (peace and blessings be upon him), 'May my father and mother be sacrificed for you! How beautiful your face is and how beautiful your character is. Who are you?' He will say, 'I am Muhammad, your Prophet, and these are the prayers that you used to pray for me. I have fulfilled them when you were most in need of them.'"

Al-Qushayri mentioned this in his Tafsir. He mentioned that the card **with a kasra on the ba** is a piece of paper with the number of merchandise on it in the language of the people of Egypt. Ibn Majah said: Muhammad ibn Yahya said: The card is the piece of paper, and the people of Egypt call the piece of paper a tag.

Hudhayfah said: The owner of the scales on the Day of Resurrection will be Gabriel (peace be upon him). God will say: 'O Gabriel, weigh them and divide some by others.' He said: There will be no gold or silver there. If the wrongdoer has good deeds, some of his good deeds will be taken and divided among the wronged. If he has no good deeds, some of the wronged's bad deeds will be taken and loaded onto the wrongdoer, and the man will return with a burden like mountains on him. It was narrated from the Prophet (peace and blessings be upon him):

"God Almighty will say on the Day of Resurrection, 'O Adam, stand beside the Throne at the Scales and see what deeds of your children are brought before you. Whoever has a good outweighed his bad by the weight of a grain will have Paradise, and whoever has a bad outweighed his good by the weight of a grain will have Hellfire, until you know that I do not punish anyone except the wrongdoer.'"

Tafsir Ibn Kathir

God Almighty tells us that when the Trumpet is blown, and people rise from their graves, **there will be no kinship between them that Day, nor will they ask about one another.** That is, kinship will be of no use on that Day, and a father will not see his son or turn to him. God Almighty says: "And no friend will ask a friend about a friend. They will see them." That is, a relative will not ask about his relative while he sees him, even if he had burdens that weighed heavily on his back, and he was the dearest person to him in this world, and he would not have turned to him or carried from him the weight of a mosquito's wing. God Almighty says: **The Day when a man will flee from his brother, and his mother and his father, and his wife and his children.** Ibn Masoud said: When the Day of Resurrection comes, God will gather the first and the last, then a caller will call out: **Whoever has been wronged, let him come and take his right.** He said: **A person will be happy to have a right over his father, son, or wife, even if he was young.** The proof of that is in the Book of God, God Almighty says: **Then when the Trumpet is blown, there will be no kinship between them that Day.** And they do not ask questions.

Narrated by Ibn Abi Hatim.

Imam Ahmad said: Abu Saeed, a client of Banu Hashim, told us, Abdullah bin Jaafar told us, Umm Bakr bint Al-Miswar bin Makhramah told us, on the authority of Abdullah bin Abi Rafi', on the authority of Al-Miswar - he is Ibn Makhramah - may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Fatima is a part of me. What angers her angers me, and what cheers her up cheers me up. Lineages will be cut off on the Day of Resurrection except for my lineage, my kinship, and my marriage." This hadith has a basis in the two Sahihs on the authority of Al-Miswar bin Makhramah that the Messenger of God, may God bless him and grant him peace, said: "Fatima is a part of me. What troubles her troubles me, and what hurts her hurts me."

Imam Ahmad said: Abu Amir told us, Zuhair told us, on the authority of Abdullah bin Muhammad, on the authority of Hamza bin Abi Saeed Al-Khudri, on the authority of his father, who said: "I heard the Messenger of God, may God bless him and grant him peace, say on this pulpit: 'What is the matter with men who say that the kinship of the Messenger of God, may God bless him and grant him peace, does not benefit his people? Yes, by God, my kinship is connected in this world and the hereafter, and I, O people, am a forerunner for you. When a man comes to you and says: O Messenger of God, I am so-and-so, son of so-and-so, I say to them: As for lineage, you have known, but you innovated after me and regressed backwards.' We have mentioned in the Musnad of the Commander of the Faithful, Omar bin Al-Khattab, through various chains of transmission, on his authority, may God be pleased with him, that when he married Umm Kulthum, daughter of Ali bin Abi Talib, may God be pleased with them both, he said: 'By God, I have nothing but heard the Messenger of God, may God bless him and grant him peace, say: "Every connection and lineage will be severed on the Day of Resurrection except my connection and lineage." Narrated by Al-Tabarani, Al-Bazzar, Al-Haytham bin Kulayb, Al-Bayhaqi, and Al-Hafiz Al-Dhiya' in Al-Mukhtara. He mentioned that he gave her a dowry of forty thousand, out of respect and honor. May God be pleased with him.'"

On his authority, Al-Hafiz Ibn Asakir narrated in the biography of Abu Al-Aas Ibn Al-Rabi', the husband of Zainab, the daughter of the Messenger of God, may God bless him and grant him peace, on the authority of Abu Al-Qasim Al-Baghawi: Sulayman Ibn Umar Ibn Al-Aqta' narrated to us, Ibrahim Ibn Abd Al-Salam narrated to us on the authority of Ibrahim Ibn Yazid on the authority of Muhammad Ibn Ibad Ibn Ja'far, I heard Ibn Umar say: The Messenger of God, may God bless him and grant him peace, said: **All lineage and marriage ties will be severed on the Day of Resurrection except my lineage and marriage ties.** And it was narrated in it on the authority of Ammar Ibn Sayf on the authority of Hisham Ibn Urwah on the authority of his father on the authority of Abdullah Ibn Amr, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **I asked my Lord, the Mighty and Sublime, that I not marry to anyone from my nation, nor that anyone from them marry to me, except that he will be with me in Paradise, and He granted**

that to me. And from the hadith of Ammar Ibn Sayf on the authority of Ismail on the authority of Abdullah Ibn Amr.

And the Almighty said: **But those whose scales are heavy - it is those who will be the successful,** meaning those whose good deeds outweigh their bad deeds, even by one, as Ibn Abbas said. **Then it is those who will be the successful,** meaning those who have won and been saved from the Fire and entered Paradise. Ibn Abbas said: These are the ones who won what they sought and were saved from the evil from which they fled. **But those whose scales are light,** meaning their bad deeds outweigh their good deeds, **they are the ones who have lost themselves,** meaning they have failed and perished and won the losing deal. Al-Hafiz Abu Bakr Al-Bazzar said: Ismail bin Abi Al-Harith told us, Dawud bin Al-Muhber told us, Saleh Al-Mari told us, on the authority of Thabit Al-Bunani, Jaafar bin Zaid, and Mansour bin Zadhan, on the authority of Anas bin Malik, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, who said: God has an angel assigned to the scales. The son of Adam will be brought and made to stand between the two pans of the scale. If his scale is heavy, an angel will call out in a voice that all people will hear: So-and-so has been blessed with a happiness after which he will never be miserable again. If his scale is light, an angel will call out in a voice that all people will hear: So-and-so has been wretched with a misery after which he will never be happy again. Its chain of transmission is weak, for Dawud bin Al-Muhber is weak and abandoned. For this reason, God Almighty said: **In Hell they will abide eternally,** meaning they will remain there permanently, residing there and will never move. **Their faces will be scorched by the Fire,** just as God Almighty said: **And the Fire will cover their faces,** and God 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,** the verse.

Ibn Abi Hatim said: My father told us, Furwah ibn Abi Al-Mughra told us, Muhammad ibn Sulayman ibn Al-Asbahani told us, on the authority of Abu Sinan Dirar ibn Murrah, on the authority of Abdullah ibn Abi Al-Hudhayl, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **When the people of Hell are driven to it, its flames will meet them, then it will scorch them with a fierce blast, and no flesh will remain of them except that it will fall onto their heels.** Ibn Mardawayh said: Ahmad ibn Muhammad ibn Yahya Al-Qazzaz told us, Al-Khidr ibn Ali ibn Yunus Al-Qattan told us, Umar ibn Abi Al-Harith ibn Al-Khidr Al-Qattan told us, Saeed ibn Saeed Al-Maqburi told us, on the authority of his brother, on the authority of his father, on the authority of Abu Al-Darda', may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said regarding the statement of God Almighty: **The Fire will scorch their faces,** he said: It will scorch them with a fierce blast, and their flesh will flow down their heels.

God the Almighty said: **And they will be therein gloomy.** Ali bin Abi Talha said on the authority of Ibn Abbas: meaning, they will be frowning. Ath-Thawri said on the authority of Abu Ishaq on the authority of Abu

Surat al-Mu'minun 23:103

And those whose scales are light - those are the ones who have lost themselves; in Hell they will abide eternally.

Al-Ahwas on the authority of Abdullah bin Masoud:

And they will be therein gloomy. He said: Have you not seen the combed head whose teeth are visible and whose lips are trimmed? Imam Ahmad said: Ali bin Ishaq told us: Abdullah - he is Ibn Al-Mubarak, may God have mercy on him - told us: Saeed bin Yazid told us on the authority of Abu Al-Samh on the authority of Abu Al-Haitham on the authority of Abu Saeed Al-Khudri on the authority of the Prophet, peace and blessings be upon him, who said: **And they will be therein gloomy.** He said: The disfigurement of the Fire, so his upper lip will be trimmed until it reaches the middle of his head, and his lower lip will be relaxed until it reaches his navel. At-Tirmidhi narrated it on the authority of Suwaid bin Nasr on the authority of Abdullah bin Al-Mubarak with it, and he said: Hasan Gharib.

Fath al-Qadir

103- **And those whose scales are light** - that is, their righteous deeds - **they are the ones who have lost themselves** - that is, they have wasted and abandoned what would benefit them. **In Hell, they will abide eternally.** This is a substitute for the relative clause, or a second predicate for the demonstrative pronoun. We have already discussed this verse in full, so we will not repeat it.

Tafsir al-Baghawi

103. **And those whose scales are light - those are the ones who have lost their souls, abiding eternally in Hell.**

Tafsir al-Baidawi

103- **And those whose scales are light** and those who do not have anything to weigh, and they are the disbelievers, as God Almighty says: **So We will not assign to them on the Day of Resurrection any weight.** "Then those are the ones who have lost themselves" they cheated themselves because they wasted the time for their completion and nullified their preparation to attain its perfection. **In Hell they will abide eternally** is a substitute for the relative clause or a second piece of report (**for those**).

Surat al-Mu'minun 23:104

Their faces will be scorched by the Fire, and they will be therein like those who are lost.

Tafsir al-Jalalayn

104 - **Their faces will be scorched by the Fire** It will burn them **and they will be therein gloomy** Their upper and lower lips will be rolled up to reveal their teeth and it will be said to them

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Their faces will be scorched by the Fire** means: Their faces will be scorched by the Fire.

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: **Their faces will be scorched by the Fire**, he said: **and therein they will be fallow**. And **the lips will be pulled back from the teeth**, until the teeth appear, as Al-A'sha said:

He has a forerunner who has no equal, the time of the jaw from the canine tooth.

The interpretation of the words: Their faces will be scorched by the flame of the Fire, and it will burn them, while they will be in it with their lips closed over their teeth, from the fire burning their faces.

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

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, regarding his statement: **And they will be therein gloomy**, he said: The Abbasids.

Ibn Bashir told us, he said: Yahya and Abd al-Rahman told us, they said: Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah, regarding His statement: **And they will be therein gloomy**, he said: Have you not seen the combed head, with its teeth showing and its lips trimmed?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah, he recited this verse: **Their faces will be scorched by the Fire**. He said: Have you not seen the head combed with fire, its sides trimmed, and its teeth exposed?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And they will be therein gloomy**, he said: Have you not seen how the faces of the sheep are when the fire touches them?

Tafsir al-Qurtubi

The Almighty said: **Their faces will be scorched by the Fire**. It is also said that it scorches with the same meaning, and from it: **And if a blast from the punishment of your Lord should touch them** (al-Anbiya 21:46). However, *scorching* is more severe. It is said: the fire and the poisonous heat burned him. And I scorched him with the sword, a light blow. **And they will be therein gloomy**. Ibn Abbas said: scowling. Linguists said: *Kaluh* means to grimace in a scowl. And *Kaleh* is the one whose lips are drawn up and whose teeth are showing. Al-A'sha said:

He has a forerunner who has no equal, the time of the jaw from the canine tooth.

The man became bald and bald. How ugly is his baldness! It refers to the mouth and what is around it. And the age of baldness means severe. And also from Ibn Abbas, **and they are bald** meaning like the one who became bald and his lips contracted and his pus flowed. Ibn Masoud said: Haven't you seen the head of the comb in the fire, and his teeth have become visible and his lips have contracted? And in Al-Tirmidhi, on the authority of Abu Sa'id Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, he said:

And they will be in it in a state of sallowness - he said - the fire will distort his upper lip until it reaches the middle of his head and his lower lip will relax until it strikes his navel. He said: This is a good, authentic, rare hadith.

Tafsir Ibn Kathir

God Almighty tells us that when the Trumpet is blown, and people rise from their graves, **there will be no kinship between them that Day, nor will they ask about one another**. That is, kinship will be of no use on that Day, and a father will not see his son or turn to him. God Almighty says: "And no friend will ask a friend about a friend. They will see them." That is, a relative will not ask about his relative while he sees him, even if he had burdens that weighed heavily on his back, and he was the dearest person to him in this world, and he would not have turned to him or carried from him the weight of a mosquito's wing. God Almighty says: **The Day when a man will flee from his brother, and his mother and his father, and his wife and his children**. Ibn Masoud said: When the Day of Resurrection comes, God will gather the first and the last, then a caller will call out: **Whoever has been wronged, let him come and take his right**. He said: **A person will be happy to have a right over his father, son, or wife, even if he was young**. The proof of that is in the Book of God, God Almighty says: **Then when the Trumpet is blown, there will be no kinship between them that Day**. And they do not ask questions. Narrated by Ibn Abi Hatim.

Imam Ahmad said: Abu Saeed, a client of Banu Hashim, told us, Abdullah bin Jaafar told us, Umm Bakr bint Al-Miswar bin Makhramah told us, on the authority of Abdullah bin Abi Rafi', on the authority of

Their faces will be scorched by the Fire, and they will be therein like those who are lost.

Al-Miswar - he is Ibn Makhramah - may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Fatima is a part of me. What angers her angers me, and what cheers her up cheers me up. Lineages will be cut off on the Day of Resurrection except for my lineage, my kinship, and my marriage." This hadith has a basis in the two Sahihs on the authority of Al-Miswar bin Makhramah that the Messenger of God, may God bless him and grant him peace, said: "Fatima is a part of me. What troubles her troubles me, and what hurts her hurts me."

Imam Ahmad said: Abu Amir told us, Zuhair told us, on the authority of Abdullah bin Muhammad, on the authority of Hamza bin Abi Saeed Al-Khudri, on the authority of his father, who said: 'I heard the Messenger of God, may God bless him and grant him peace, say on this pulpit: 'What is the matter with men who say that the kinship of the Messenger of God, may God bless him and grant him peace, does not benefit his people? Yes, by God, my kinship is connected in this world and the hereafter, and I, O people, am a forerunner for you. When a man comes to you and says: O Messenger of God, I am so-and-so, son of so-and-so, I say to them: As for lineage, you have known, but you innovated after me and regressed backwards.' We have mentioned in the Musnad of the Commander of the Faithful, Omar bin Al-Khattab, through various chains of transmission, on his authority, may God be pleased with him, that when he married Umm Kulthum, daughter of Ali bin Abi Talib, may God be pleased with them both, he said: 'By God, I have nothing but heard the Messenger of God, may God bless him and grant him peace, say: "Every connection and lineage will be severed on the Day of Resurrection except my connection and lineage." Narrated by Al-Tabarani, Al-Bazzar, Al-Haytham bin Kulayb, Al-Bayhaqi, and Al-Hafiz Al-Dhiya' in Al-Mukhtara. He mentioned that he gave her a dowry of forty thousand, out of respect and honor. May God be pleased with him.'" On his authority, Al-Hafiz Ibn Asakir narrated in the biography of Abu Al-Aas Ibn Al-Rabi', the husband of Zainab, the daughter of the Messenger of God, may God bless him and grant him peace, on the authority of Abu Al-Qasim Al-Baghawi: Sulayman Ibn Umar Ibn Al-Aqta' narrated to us, Ibrahim Ibn Abd Al-Salam narrated to us on the authority of Ibrahim Ibn Yazid on the authority of Muhammad Ibn Ibad Ibn Ja'far, I heard Ibn Umar say: The Messenger of God, may God bless him and grant him peace, said: **All lineage and marriage ties will be severed on the Day of Resurrection except my lineage and marriage ties.** And it was narrated in it on the authority of Ammar Ibn Sayf on the authority of Hisham Ibn Urwah on the authority of his father on the authority of Abdullah Ibn Amr, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **I asked my Lord, the Mighty and Sublime, that I not marry to anyone from my nation, nor that anyone from them marry to me, except that he will be with me in Paradise, and He granted that to me.** And from the hadith of Ammar Ibn Sayf on the authority of Ismail on the authority of Abdullah Ibn Amr.

And the Almighty said: **But those whose scales are heavy - it is those who will be the successful**, meaning those whose good deeds outweigh their bad deeds, even by one, as Ibn Abbas said. **Then it is those who will be the successful**, meaning those who have won and been saved from the Fire and entered Paradise. Ibn Abbas said: These are the ones who won what they sought and were saved from the evil from which they fled. **But those whose scales are light**, meaning their bad deeds outweigh their good deeds, **they are the ones who have lost themselves**, meaning they have failed and perished and won the losing deal. Al-Hafiz Abu Bakr Al-Bazzar said: Ismail bin Abi Al-Harith told us, Dawud bin Al-Muhber told us, Saleh Al-Mari told us, on the authority of Thabit Al-Bunani, Jaafar bin Zaid, and Mansour bin Zadhan, on the authority of Anas bin Malik, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, who said: God has an angel assigned to the scales. The son of Adam will be brought and made to stand between the two pans of the scale. If his scale is heavy, an angel will call out in a voice that all people will hear: So-and-so has been blessed with a happiness after which he will never be miserable again. If his scale is light, an angel will call out in a voice that all people will hear: So-and-so has been wretched with a misery after which he will never be happy again. Its chain of transmission is weak, for Dawud bin Al-Muhber is weak and abandoned. For this reason, God Almighty said: **In Hell they will abide eternally**, meaning they will remain there permanently, residing there and will never move. **Their faces will be scorched by the Fire**, just as God Almighty said: **And the Fire will cover their faces**, and God 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**, the verse.

Ibn Abi Hatim said: My father told us, Furwah bin Abi Al-Mughra told us, Muhammad ibn Sulayman ibn Al-Asbahani told us, on the authority of Abu Sinan Dirar ibn Murrah, on the authority of Abdullah ibn Abi Al-Hudhayl, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: **When the people of Hell are driven to it, its flames will meet them, then it will scorch them with a fierce blast, and no flesh will remain of them except that it will fall onto their heels.** Ibn Mardawayh said: Ahmad ibn Muhammad ibn Yahya Al-Qazzaz told us, Al-Khidr ibn Ali ibn Yunus Al-Qattan told us, Umar ibn Abi Al-Harith ibn Al-Khidr Al-Qattan told us, Saeed ibn Saeed Al-Maqburi told us, on the authority of his brother, on the authority of his father, on the authority of Abu Al-Darda', may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said regarding the statement of God Almighty: **The Fire will scorch their faces**, he said: It will scorch them with a fierce blast, and their flesh will flow down their heels.

God the Almighty said: **And they will be therein gloomy.** Ali bin Abi Talha said on the authority of Ibn Abbas: meaning, they will be frowning. Ath-Thawri said on the authority of Abu Ishaq on the authority of Abu Al-Ahwas on the authority of Abdullah bin Masoud: **And they will be therein gloomy.** He said: Have you not

seen the combed head whose teeth are visible and whose lips are trimmed? Imam Ahmad said: Ali bin Ishaq told us: Abdullah - he is Ibn Al-Mubarak, may God have mercy on him - told us: Saeed bin Yazid told us on the authority of Abu Al-Samh on the authority of Abu Al-Haitham on the authority of Abu Saeed Al-Khudri on the authority of the Prophet, peace and blessings be upon him, who said: **And they will be therein gloomy.** He said: The disfigurement of the Fire, so his upper lip will be trimmed until it reaches the middle of his head, and his lower lip will be relaxed until it reaches his navel. At-Tirmidhi narrated it on the authority of Suwaid bin Nasr on the authority of Abdullah bin Al-Mubarak with it, and he said: Hasan Gharib.

sallow from the intensity of the burning. *Kalhoun* is the contraction of the lips from the teeth. It was also read as *Kalhoun*.

Fath al-Qadir

And the sentence 104 - **Their faces will be scorched by the Fire** is a new sentence, and it is possible for it to be in the accusative case as a state, or it can be another predicate for those, and scorching means burning, it is said that the fire scorched him, if you burned him, and scorched him with the sword: if you struck him, and he specified the faces because they are the most honorable of the organs **and they will be stern therein** this sentence is in the accusative case as a state, and the stern is the one whose lips are rolled up and whose teeth are showing, said Al-Zajaj. And a stern time: meaning severe. The linguists said: stern is a metaphor for frowning.

Tafsir al-Baghawi

104. **Their faces will be scorched by the Fire.** That is, it will be scorched, and it was said: it will be burned. **And therein they will be gloomy,** frowning.

Abu Bakr Muhammad ibn Abdullah ibn Abi Tawbah told us, Muhammad ibn Ahmad al-Harithi told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Sa'id ibn Yazid, on the authority of Abu al-Samh, on the authority of Abu al-Haytham, 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: **And they will be gloomy therein.** He said: **The Fire will disfigure them, so their upper lip will shrink until it reaches the middle of their head, and their lower lip will relax until it strikes their navel.** And with this chain of transmission on the authority of Abdullah ibn al-Mubarak, on the authority of Hajib ibn Umar, on the authority of al-Hakam ibn al-A'raj, who said: Abu Hurayrah said: "The disbeliever will be made great in the Fire for a distance of seven nights' travel, and his molar tooth will be the size of Uhud, and their lips will be at their navels, black and blue, lost and ugly."

Tafsir al-Baidawi

104- **Their faces will be scorched by the Fire** It will burn them. The scorching is like a blast, except that it has a more intense effect. **And therein they will be**

Surat al-Mu'minun 23:105

Were not My verses recited to you, and then you denied them?

Tafsir al-Jalalayn

105 - **Were not My verses** from the Qur'an **recited to you** to frighten you with them **and you used to deny them**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: It will be said to them, **Were not My verses recited to you?** meaning the verses of the Qur'an recited to you in this world, **and you used to deny them**. He omitted mentioning *it* because the statement indicates it. They said, **Our Lord, our misery has overcome us**. The reciters differed in their recitation of this. The majority of the reciters of Medina and Basra, and some of the people of Kufa, read it as **our misery has overcome us** with a kasra on the sheen and without an alif. The majority of the reciters of Kufa read it as **our misery** with a fatha on the sheen and the alif.

The correct statement about this is that they are two well-known readings, and scholars among the reciters recited each one of them with one meaning, so whichever one the reciter recites, he is correct. The interpretation of the statement is: They said, **Our Lord, what preceded for us in Your prior knowledge and was written in the Mother of the Book has overcome us**.

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

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: **Our misery has overcome us**, he said: that which was written for us.

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: **Our misery overcame us** that which was written for us.

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

He said: Ibn Jurayj said: We were informed that the people of Hell called out to the keepers of Hell: **Call upon your Lord to lighten for us a day of the punishment** (Ghafir 40:49). But they did not answer them as God willed. Then, when they answered them

after a while, they said: **Call upon Him, but the call of the disbelievers is only in error** (Ghafir 40:50). He said: Then they called out to Malik: **O Malik, let your Lord put an end to us**. Malik, the keeper of Hell, remained silent for forty years, then he answered them and said: **Indeed, you will remain** (al-Zukhruf 43:77). Then the wretched ones called out to their Lord and said: "Our Lord, our wretchedness overcame us, and we were a people astray. Our Lord, bring us out of it, for if we return, then we are wrongdoers." So He remained silent about them for the duration of the world. Then after that, the Blessed and Exalted answered them: **Be gone into it, despised and disgraced, and do not speak to me**.

He said: Hajjaj narrated to me, on the authority of Abu Bakr ibn Abdullah, who said: The people of Hell will call out to the people of Paradise, but they will not answer them as God wills. Then it will be said: Answer them, for kinship and mercy have been severed. The people of Paradise will say: O people of Hell, upon you is the wrath of God. O people of Hell, upon you is the curse of God. O people of Hell, neither will we respond to you nor will we be happy. What will you say? They will say: Were we not your fathers, your sons, and your tribe in this world? They will say: Yes. They will say: **Pour upon us some water or from whatever God has provided you**. They will say: **Indeed, God has forbidden them both to the disbelievers**. (al-A'raf 7:50)

He said: Hajjaj narrated to me, on the authority of Abu Ma' shar, on the authority of Muhammad ibn Ka' b al-Qurazi, who said: 'Abdah al-Marwazi narrated to me, on the authority of 'Abdullah ibn al-Mubarak, on the authority of 'Amr ibn Abi Laila, who said: I heard Muhammad ibn Ka' b, one of them adding to the other: Muhammad ibn Ka' b said: It has reached me, or it has been mentioned to me, that the people of Hell will seek help from the keepers: Call upon your Lord to lighten our punishment for a day. They will respond to them with what God has said. When they despaired of it, they will call out: **O Malik, while he is over them**. He has a seat in the middle of it, and bridges over which the angels of punishment pass. He sees its farthest point as he sees its nearest point. They will say: **O Malik, let your Lord finish us off**. They asked for death, but He did not answer them for eighty thousand years of the Hereafter, or something to that effect. Then he descended to them and said, **You will remain**. When they heard that, they said, **Be patient, for perhaps patience will benefit us, just as the people of this world were patient in obeying God**. He said, "So they were patient, and their patience lasted a long time. Then they called out, "It is the same for us whether we are impatient or patient. We have no escape." (Ibrahim 14:21) That is, no escape. Then Satan stood up and addressed them, saying, "Indeed, God promised you a true promise. And I promised you, but I broke my promise to you. And I had no authority over you." (Ibrahim 14:22) When they heard what they said, they were disgusted with themselves. He said, "So they were called out, 'The hatred of God is greater than your hatred of yourselves when you were called to faith and you disbelieved. * They said, **Our Lord, have made us die**. (Ghafir 40:10-11). He said, "So God will answer them therein, 'That is because when God

alone is called upon, you disbelieve, but if partners are associated with Him, you believe. So the judgment belongs to God, the Most High, the Grand." (Ghafir 40:12). He said, **So they will say, 'We have not yet despaired.'** He said: Then they will call again, and they will say: "Our Lord, we have seen and heard, so return us [to the world] so that we may do righteousness. Indeed, we are [now] certain." (al-Sajdah 32:12) He said: Then the Lord, Blessed and Exalted be He, will say: **And if We had willed, We could have given every soul its guidance.** (al-Sajdah 32:13) The Lord will say: **If I had willed, I could have guided all of mankind,** and not one of them would have differed. "But the word from Me will come into effect: 'I will surely fill Hell with jinn and people all together. So taste [the punishment] for having forgotten the meeting of this Day of yours." (al-Sajdah 32:13-14) He says: For having neglected to do for this Day of yours. **Indeed, We have forgotten you.** (al-Sajdah 32:14) That is, We have abandoned you. **And taste the punishment of eternity for what you used to do.** (al-Sajdah 32:14) He said: Then they will say: **We have not yet despaired.** He said: Then they will call out again, **Our Lord, delay us for a short term; we will respond to Your call and follow the messengers.** Ibrahim 14:44 Then it will be said to them, **Did you not swear before that you would not perish? And you dwell in the dwellings of those who wronged themselves?** Ibrahim 14:44-45 He said: Then they will say, **We have not despaired yet.** Then they will say again, **Our Lord, bring us out; we will do righteousness other than what we were doing.** Ibrahim 14:44 He said: Then He will say, **Did We not give you life long enough for whoever would remember to remember, and a warner came to you?** Fatir 35:37 until *helper*. Fatir 35:37 Then He stayed away from them for as long as God willed, then He called out to them, **Were not My verses recited to you, and you used to deny them?** Al-Mu'minun 23:105. When they heard that, they said, **Now He will have mercy on us.** They then said, **Our Lord, our misery overcame us,** meaning the Book that was written for us, "and we were a people astray. Our Lord, bring us out of it." Then He said, **Be gone into it, despised and do not speak to me.** He said, **So they would never speak to me in it.** At that moment, their supplication and hope ceased. Some of them began to bark in the faces of others, and they were overwhelmed by it. Abdullah ibn al-Mubarak said in his hadith: Al-Azhar ibn Abi al-Azhar told me that he said, **This is a Day on which they will not speak, nor will they be permitted to make excuses.** Al-Mursalat 23:35-36.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Bakr bin Abdullah, that he said: By He who sent down the Qur'an to Muhammad, the Torah to Moses, and the Gospel to Jesus, the people of Hell will not speak a word after that except for sobbing and screaming in eternity forever, with no end.

Thani said: Hajjaj, on the authority of Abu Ma'shar, said: We were at a funeral and with us was Abu Ja'far the reciter. We sat down, and Abu Ja'far stepped aside and began to cry. It was said to him: What makes you cry, O Abu Ja'far? He said: Zaid bin Salim informed me that the people of Hell do not breathe.

His saying: **And we were a people astray** means: We were a people who had strayed from the path of

guidance and the intention of truth.

Tafsir al-Qurtubi

did not explain.

Tafsir Ibn Kathir

This is a rebuke from God and a rebuke to the people of Hell for the disbelief, sins, forbidden acts, and great transgressions they committed, which led them to this state. God Almighty said: **Were not My verses recited to you, and then you used to deny them?** That is, I sent messengers to you, revealed books to you, removed your doubts, and left you no argument, as God Almighty said: **So that mankind would have no argument against God after the messengers.** And God Almighty said: **And We never punish until We have sent a messenger.** And God Almighty said: "Whenever a group is thrown into it, its keepers will ask them, 'Did there not come to you a warner?' They will say, 'Yes, a warner did come to us, but we denied it and said, 'God has not sent down anything. You are not except in great error.' And they will say, 'If only we had listened or reasoned, we would not have been among the companions of the Blaze.'" So they acknowledged their sin. **So perdition be upon the companions of the Blaze.** For this reason they said, **Our Lord, our wretchedness overcame us, and we were a people astray.** That is, the argument was established against us, but we were too wretched to be submissive. To it and follow it, but we have strayed from it and have not been provided with it. Then they said, "Our Lord, take us out of it. If we return, then we are wrongdoers." That is, return us to the world. If we return to what we did before, then we are wrongdoers deserving of punishment, as He said: "Then we have acknowledged our sins. Is there any way out? That is because when God alone is invoked, you disbelieve, but if partners are associated with Him, you believe. So the judgment belongs to God, the Most High, the Grand." That is, there is no way out because you were associating partners with God if the believers were to make Him One.

Fath al-Qadir

And the sentence 105- **Were not My verses recited to you?** is an implied statement: that is, this is said to them as a rebuke and a reprimand: that is, were not My verses recited to you in this world **and you used to deny them?**

Tafsir al-Baghawi

105. The Almighty said: **Were not My verses recited to you,** meaning the Qur'an, **to frighten you with them, and you used to deny them.**

Surat al-Mu'minun 23:105

Were not My verses recited to you, and then you denied them?

Tafsir al-Baidawi

105- **Were not My verses recited to you?** implying the statement, meaning that it was said to them, **Were they not?** "And you used to deny them?" A rebuke and reminder to them of why they deserved this punishment.

Surat al-Mu'minun 23:106

They said, **Our Lord, our wretchedness has overcome us, and we were a people astray.**

Tafsir al-Jalalayn

106 - **They said, Our Lord, our misery has overcome us** and in the reading of **our misery** with the opening of the first letter and an alif, and they are two sources with the meaning **and we were a people astray** from the gift

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They said, 'Our Lord, our misery has overcome us, and we were a people astray.'**

Tafsir al-Qurtubi

God the Almighty says: **They will say, 'Our Lord, our wretchedness has overcome us.'** The reading of the people of Medina, Abu Amr and Asim is *Shaqoutana*. The Kufians except Asim read *Shaqawatana*. This reading was narrated from Ibn Mas'ud and Al-Hasan. It is also said: Shaqā' and Shaqqān, with a long or short vowel. The best that has been said about its meaning is: Our pleasures and desires have overcome us. So pleasures and desires are called Shaqwa because they lead to it, as God the Almighty said: **Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire.** (An-Nisa': 10), because that leads them to the Fire. It has also been said: What has already been known to You and was written for us in the Mother of the Book of misery. It has also been said: Having a good opinion of oneself and a bad opinion of people. **And we were a people astray**, meaning that we were, in our actions, astray from guidance. This is not an apology from them, but rather an admission.

Tafsir Ibn Kathir

This is a rebuke from God and a rebuke to the people of Hell for the disbelief, sins, forbidden acts, and great transgressions they committed, which led them to this state. God Almighty said: **Were not My verses recited to you, and then you used to deny them?** That is, I sent messengers to you, revealed books to you, removed your doubts, and left you no argument, as God Almighty said: **So that mankind would have no argument against God after the messengers.** And God Almighty said: **And We never punish until We have sent a messenger.** And God Almighty said: "Whenever a group is thrown into it, its keepers will ask them, 'Did there not come to you a warner?' They will say, 'Yes, a warner did come to us, but we denied it and said, 'God

has not sent down anything. You are not except in great error.' And they will say, 'If only we had listened or reasoned, we would not have been among the companions of the Blaze.'" So they acknowledged their sin. **So perdition be upon the companions of the Blaze.** For this reason they said, **Our Lord, our wretchedness overcame us, and we were a people astray.** That is, the argument was established against us, but we were too wretched to be submissive. To it and follow it, but we have strayed from it and have not been provided with it. Then they said, "Our Lord, take us out of it. If we return, then we are wrongdoers." That is, return us to the world. If we return to what we did before, then we are wrongdoers deserving of punishment, as He said: "Then we have acknowledged our sins. Is there any way out? That is because when God alone is invoked, you disbelieve, but if partners are associated with Him, you believe. So the judgment belongs to God, the Most High, the Grand." That is, there is no way out because you were associating partners with God if the believers were to make Him One.

Fath al-Qadir

And sentence 106 - **They said, 'Our Lord, our wretchedness has overcome us'** is a resumption of the answer to an implied question: meaning, our pleasures and desires have overcome us, so it is called wretchedness because it leads to misery. The people of Medina, Abu Amr and Asim, read it as **our misery** and the rest read it as **our wretchedness**. This reading is narrated on the authority of Ibn Mas'ud and Al-Hasan. **And we were a people astray** meaning because of that, they went astray from the truth due to that misery.

Tafsir al-Baghawi

106. **They said, 'Our Lord, our misery has overcome us.'** Hamzah and Al-Kisa'i read it as **our misery** with an alif and a fatha on the sheen. These are two dialects: **Our misery that was written for us has overcome us, so we were not guided.** "And we were a people astray," from guidance.

Tafsir al-Baidawi

106- **They said, 'Our Lord, our misery has overcome us.'** It has overcome us to the point that our conditions have led to a bad outcome. Hamzah and Al-Kisa'i read **our misery** with a fat-ha like *happiness*. It was also read with a kasra like *writing*. "And we were a people astray" from the truth.

Surat al-Mu'minun 23:107

Our Lord, bring us out of it, and if we return, then we will be wrongdoers.

Surat al-Mu'minun 23:107

Our Lord, bring us out of it, and if we return, then we will be wrongdoers.

Tafsir al-Jalalayn

107 - (Our Lord, bring us out of it. If we return) to disobedience **then we will be wrongdoers.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about what will be said by those whose scales of good deeds will be light on the Day of Resurrection in Hell: "Our Lord, bring us out of the Fire. If we return to what You dislike from us of deeds, then we are wrongdoers."

Tafsir al-Qurtubi

This is indicated by their saying, "Our Lord, take us out of it. If we return, then we are wrongdoers." They asked to return to this world just as they asked for it at death. If we return to disbelief, then we are wronging ourselves by returning to it.

Tafsir Ibn Kathir

This is a rebuke from God and a rebuke to the people of Hell for the disbelief, sins, forbidden acts, and great transgressions they committed, which led them to this state. God Almighty said: **Were not My verses recited to you, and then you used to deny them?** That is, I sent messengers to you, revealed books to you, removed your doubts, and left you no argument, as God Almighty said: **So that mankind would have no argument against God after the messengers.** And God Almighty said: **And We never punish until We have sent a messenger.** And God Almighty said: "Whenever a group is thrown into it, its keepers will ask them, 'Did there not come to you a warner?' They will say, 'Yes, a warner did come to us, but we denied it and said, 'God has not sent down anything. You are not except in great error.' And they will say, 'If only we had listened or reasoned, we would not have been among the companions of the Blaze.'" So they acknowledged their sin. **So perdition be upon the companions of the Blaze.** For this reason they said, **Our Lord, our wretchedness overcame us, and we were a people astray.** That is, the argument was established against us, but we were too wretched to be submissive. To it and follow it, but we have strayed from it and have not been provided with it. Then they said, "Our Lord, take us out of it. If we return, then we are wrongdoers." That

is, return us to the world. If we return to what we did before, then we are wrongdoers deserving of punishment, as He said: "Then we have acknowledged our sins. Is there any way out? That is because when God alone is invoked, you disbelieve, but if partners are associated with Him, you believe. So the judgment belongs to God, the Most High, the Grand." That is, there is no way out because you were associating partners with God if the believers were to make Him One.

Fath al-Qadir

Then they asked for something that would not be answered, so they said: 107- "Our Lord, take us out of it. If we return, then we are wrongdoers." That is, if we return to what we were upon of disbelief and lack of faith, then we are wronging ourselves by returning to that.

Tafsir al-Baghawi

107. **Our Lord, bring us out of it**, meaning: from the Fire, **for if we return**, to what you hate, **then we will be wrongdoers.**

Tafsir al-Baidawi

107- **Our Lord, bring us out of it** from the fire. **But if we return** to denial, **then we will be wrongdoers** to ourselves.

Surat al-Mu'minin 23:108

He said, **Be gone into it, disgraced and despised, and do not speak to Me.**

Tafsir al-Jalalayn

108 - He said to them, in Malik's tongue, after the world had been measured twice, **Get out of here, disgraced** go far away in the fire, humiliated **and do not speak** about the punishment being lifted from you, so that their hope is cut off.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **He said, 'Get out of here!'** God Almighty says: The Lord, may He be glorified, said to them in response: **Get out of here!** That is, sit in the Fire. It is said from this: I have humiliated so-and-so, I humiliate him, and he was not humiliated, and he was indeed humiliated. **And do not speak to me.** At that point, the poor despaired of relief, and they had been hoping for it.

Muhammad ibn Bashir told us: Abd al-Rahman ibn Mahdi told us: Sufyan told us, on the authority of Salamah ibn Kuthayl, who said: Abu al-Zura' told us, on the authority of Abdullah, in a story he mentioned about intercession, he said: So when God wills that no one be taken out of it, meaning from the Fire, except for their faces and colors, then a man from among the believers will come and intercede for them, saying: O Lord, and He will say: Whoever recognizes anyone, let him be taken out. He said: Then a man will come and look, but he does not recognize anyone, so he will say: O so-and-so, O so-and-so, and He will say: I do not recognize you. At that point they will say: **Our Lord, take us out of it, for if we return, then we are wrongdoers.** He will say: **Be gone into it, disgraced and do not speak to me.** Then when they say that, Hell will close in on them, and no human being will come out of it.

Tamim ibn al-Muntasir narrated: Ishaq informed us, on the authority of Sharik, on the authority of al-A'mash, on the authority of Amr ibn Murrah, on the authority of Shahr ibn Hawshab, on the authority of Ma'di Karib, on the authority of Abu al-Darda', who said: Hunger is sent or poured upon the people of Hell, and it equals the torment they are in. They seek help and are helped with thorny thorns that neither fatten nor relieve hunger, but that does not relieve them at all. They seek help and are helped with food that chokes them, but when they eat it, it sticks in their throats. They remember that in the world, they used to bring down water to choke them, so they seek help, and boiling water is brought to them in iron hooks. When it reaches their faces, it burns their faces, and when they drink it, it cuts through their intestines. He said: Then they call out to Malik to have your Lord put an end to us. He said: Then he leaves them for a thousand years, then he answers them: You will remain. He said: Then the

keepers of Hell call out: Call upon your Lord to lighten for us a day of the torment. They say: Did not your messengers come to you? With clear proofs? They said: Yes. They said: Then supplicate, for the supplication of the disbelievers is only in error. He said: They will say, **We do not find anyone better for us than our Lord.** Then they will call out to their Lord, **Our Lord, bring us out of it, for if we return, then we will be wrongdoers.** He said: Then God will say, **Be gone into it, disgraced and do not speak to me.** He said: At that point, they will despair of all good, and they will supplicate with woe, groaning, and destruction.

Muhammad bin Amara Al-Asadi told me: Asim bin Yusuf Al-Barboui told us: Qutba bin Abdul Aziz Al-Asadi told us, on the authority of Al-A'mash, on the authority of Shamir bin Atiyah, on the authority of Shahr bin Hawshab, on the authority of Umm Al-Darda', on the authority of Abu Al-Darda', who said: "The Messenger of God, may God bless him and grant him peace, said: 'Hunger will be cast upon the people of Hellfire'... then he mentioned something similar."

Ibn Humayd narrated: Yaqub al-Qummi narrated to us, on the authority of Harun ibn Antara, on the authority of Amr ibn Murrah, who said: Every seventy years the people of Hell will see the leg of Malik, the keeper of Hell, and they will say, **O Malik, let your Lord put an end to us! Az-Zukhruf 43:77.** He will answer them with one word, then they will not see him for seventy years, so they will seek help from the keepers, who will say to them, **Call upon your Lord to lighten our punishment for a day!** They will answer them, **Did not your messengers come to you with clear proofs? Ghafir 40:50.** They will say, **Call upon your Lord, for no one is more merciful than your Lord.** They will say, **Our Lord, take us out of it, for if we ever return, then we will be wrongdoers.** He said, **He will answer them, 'Get away into it, despised and disgraced, and do not speak to me.'** At that point they will despair of all good and will begin to sigh, woe, and perdition.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatadah: **Be gone into it, disgraced and do not speak to me.** He said: I was informed that they will call out to Malik and say: **Let your Lord put an end to us.** He will remain silent about them for the length of forty years, then say: **Indeed, you will remain.** (Az-Zukhruf 43:77) He said: They will call out to their Lord, and He will remain silent about them for the length of the world twice, then say: **Be gone into it, disgraced and do not speak to me.** He said: The people will despair and will not say a word after that, and it will be only a sigh and a gasp. Qatadah said: The sound of the disbeliever in the Fire is like the sound of a donkey: its beginning is a sigh and its end is a gasp.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, similarly.

Al-Hasan told us, he said: Abdullah bin Isa told us, he said: Ziyad Al-Khurasani told me, he said: He traced it back to some of the people of knowledge, but I forgot it regarding his statement: **Be gone into it, disgraced and do not speak to me.** He said: So they will be silent. He said: So no sound will be heard therein except the sound of a basin.

He said, "Be gone into it, disgraced and despised, and do not speak to Me."

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: **Be gone into it, and do not speak to me.** This is the statement of the Most Merciful, the Almighty, when their speech to Him was cut off.

Tafsir al-Qurtubi

And after a thousand years they will be answered: **Be gone into it and do not speak to me.** That is, go far into Hell, as it is said to a dog: **Be gone**, meaning, **stay away**. I drove the dog away, meaning I drove it away. The dog was driven away, transitive and intransitive. The dog was also driven away. Ibn al-Mubarak said: Sa'id ibn Abi 'Aruba told us, on the authority of Qatadah, on the authority of Abu Ayyub, on the authority of Abdullah ibn Amr ibn al-'As, who said: The people of Hell will call upon Malik, but he will not answer them for forty years. Then he will reply to them: **You will remain.** He said: By God, their call has become insignificant to Malik and Malik's Lord. He said: Then they will call upon their Lord and say: "Our Lord, our misery has overcome us, and we were a people astray. Our Lord, bring us out of it, and if we ever return, then we will be wrongdoers." He said: Then he will remain silent about them for the length of the world twice. He said: Then he will reply to them: **Be gone into it.** He said: By God, the people did not utter a word after that, and there was nothing but sighing and breathing in the fire of Hell. So he likened their voices to the voice of donkeys, the beginning of which is a sigh and the end of which is a breathing. At-Tirmidhi included it with a similar meaning from the hadith of Abu Darda. Qatadah said: The voice of the disbelievers in Hell is like the voice of a donkey, the beginning of which is a breathing and the end of which is a breathing. Ibn Abbas said: They will become like the barking of dogs. Muhammad ibn Ka'b al-Qurazi said: It reached me or was mentioned to me that the people of Hell called out to the keepers... The report was invalidated. Ibn al-Mubarak mentioned it, and we have mentioned it in full in al-Tadhkirah. At the end of it: Then He stayed away from them for as long as God willed, then He called out to them, **Were not My verses recited to you, and then you used to deny them?** (al-Mu'minun 23:105). He said: When they heard his voice, they said, **Now will our Lord have mercy on us?** Then they said at that time, **Our Lord, our misery has overcome us**, meaning the Book that was written for us, "And we were a people astray. * Our Lord, bring us out of it. If we ever return, then we are wrongdoers." Then He said at that time, **Be gone into it, despised and disgraced, and do not speak to me.** Then the supplication and hope stopped, and some of them turned to others, barking in each other's faces, and the hell closed in on them.

Tafsir Ibn Kathir

This is an answer from God the Almighty to the disbelievers when they ask to be released from the Fire and returned to this abode. He says, **Be gone into**

it, humiliated and degraded, meaning stay there, humiliated, disgraced, and degraded. **And do not speak to me**, meaning do not return to your question, for I have no answer for you. Al-Awfi said on the authority of Ibn Abbas, **Be gone into it, humiliated and degraded**, meaning, this is the statement of the Most Merciful when He has stopped speaking to them. Ibn Abi Hatim said: My father told us, Abda bin Sulaiman Al-Marwazi told us, Abdullah bin Al-Mubarak told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatadah, on the authority of Abu Ayyub, on the authority of Abdullah bin Amr, who said: The people of Hell call upon Malik, but he does not answer them for forty years. Then he responds to them, **You will remain.** He says, **Their call is insignificant to Malik and the Lord of Malik, by God.** Then they call upon their Lord and say, "Our Lord, our misery has overcome us, and we were a people astray. Our Lord, bring us out of it, and if we return, then we will be wrongdoers." He said, **So He is silent about them for the length of this world twice, then He responds to them, "Get out into it, disgraced and do not speak to me.** He said, **By God, the people did not utter a single word after that, and there was nothing but sighing and breathing in the fire of Hell.** He said, **So their voices were likened to the voices of donkeys, the beginning of which is a sigh and the end of which is a breathing.**

Ibn Abi Hatim also said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, Sufyan told us on the authority of Salamah ibn Kuhayl, Abu al-Zura'a told us: Abdullah ibn Mas'ud said: When God, the Most High, wants to not take anyone out of them, meaning from Hell, except their faces and colors, then a man from the believers will come and intercede, saying: O Lord, then God will say: Whoever recognizes anyone, let him take him out. Then a man from the believers will come and look, but he does not recognize anyone, then a man will call out to him: O so-and-so, I am so-and-so, and he will say: I do not know you. He said: At that time they will say: Our Lord, take us out of it, for if we return, then we are wrongdoers. At that time God, the Most High, will say: **Be gone into it, disgraced and do not speak to Me.** Then when he says that, the Fire will close in on them, and none of them will come out.

Then God the Almighty reminded them of their sins in this world and how they used to mock His believing servants and friends. He the Almighty said: **Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, for You are the best of the merciful.'** But you took them in mockery, meaning you mocked them in their supplication to Me and their beseeching Me, **until they made you forget My remembrance**, meaning your hatred of them made you forget to treat Me, **and you used to laugh at them**, meaning at their actions and worship, as God the Almighty said: **Indeed, those who committed crimes used to laugh at those who believed, and when they passed by them, they would wink at one another**, meaning they would hint at them in mockery. Then God the Almighty informed us of what He rewarded His friends and righteous servants with, saying: **Indeed, I have rewarded them this Day for what they patiently endured**, meaning for your harming them and mocking them, **that it is they who are the**

successful ones, with happiness, safety, Paradise, and salvation from the Fire.

Fath al-Qadir

So God answered them by saying: 108- **He said, 'Remain in it, disgraced and do not speak to me.'** That is, dwell in Hell. Al-Mubarrad said: *Khas'* means being sent away with something unpleasant. Al-Zajaj said: **Stay away with the distance of wrath and stay away as far as a dog.** So the meaning according to this is: Stay away in Hell, as it is said to a dog, *Khas'a*, meaning, **Stay away.** I drove the dog away, I drove it away. And do not speak to me about your removal from the Fire and your return to the world, or about the punishment being lifted from you. It was also said that the meaning is: Do not speak to the head.

bring us out so that we may do righteousness. They will be answered, **Did We not give you life?** They will say for a thousand years, **My Lord, return us.** They will be answered, **Be gone into it.** Then there will be nothing for them therein except sighing, sobbing, and howling.

Tafsir al-Baghawi

108. "He said, 'Get away from it,' as it is said to a dog when it is driven away, 'Get away,' and 'do not speak to me,' in order to lift the punishment, for I will not lift it from you.' At that point, the poor despair of relief. Al-Hasan said, 'It is the last word the people of Hell will utter, and then they will not speak to me except inhaling and exhaling, and they will have a howl like the howling of dogs, and they will not understand or be understood. It was narrated on the authority of Abdullah ibn Amr that the people of Hell will call upon Malik, the keeper of Hell, for forty years: "O Malik, let your Lord put an end to us" **Az-Zukhruf 77**, but he will not answer them. Then he will say, **Indeed, you will remain Az-Zukhruf 77.** Then they will call upon their Lord: **Our Lord, take us out of it, for if we return, then we will be wrongdoers.** He will leave them for the same length of time as the world will have been, then he will reply to them: **Get away from it, and do not speak to me**, and after that, the people will not utter a word, except for exhaling and inhaling.

Al-Qurtubi said: If it is said to them: **Be gone into it and do not speak**, their hope will be cut off, some of them will start barking in the faces of others, and they will be overwhelmed.

Tafsir al-Baidawi

108- **He said, 'Get out of here, disgraced.'** Be silent in a state of humiliation in the Fire, for it is not the place to ask, **Who has disgraced the dog?** If you rebuke him, he will be disgraced. **And do not speak to him**, in order to lift the punishment, or do not speak to him at all. It is said that the people of Hell will say for a thousand years, **Our Lord, we have seen and heard.** They will be answered, **The word from Me is true.** They will say for a thousand years, **Our Lord, let us die twice.** They will be answered, **That is because when God alone is called upon, you disbelieve.** They will say for a thousand years, **O Malik, let your Lord put an end to us.** They will be answered, **Indeed, you will remain.** They will say for a thousand years, **Our Lord, delay us for a near term.** They will be answered, **Did you not swear before?** They will say for a thousand years, **Our Lord,**

Surat al-Mu'minun 23:109

Indeed, there was a party of My servants who said, "Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful."

Surat al-Mu'minun 23:109

Indeed, there was a party of My servants who said, **Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.**

Tafsir al-Jalalayn

109 - **Indeed, there was a party of My servants** they are the emigrants **who said, Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **It is** and this ha' in His statement that it is the ha' that the Arabs call the unknown. I have explained its meaning previously, and the meaning of its inclusion in the speech, in a way that makes it unnecessary to repeat it here. **There was a party of My servants** means: There was a group of My servants, and they are the people of faith in God, who would say in this world: **Our Lord, we have believed** in You and Your messengers, and what they brought from You, **so forgive us and have mercy on us** and You are the best to have mercy on the afflicted, so do not punish us with Your punishment.

Tafsir al-Qurtubi

God Almighty says: **Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us'** (al-Baqarah 2:17). Mujahid said: They were Bilal, Khabbab, Suhayb, and so-and-so and so-and-so from the weak Muslims. Abu Jahl and his companions used to mock them.

Tafsir Ibn Kathir

This is an answer from God the Almighty to the disbelievers when they ask to be released from the Fire and returned to this abode. He says, **Be gone into it, humiliated and degraded**, meaning stay there, humiliated, disgraced, and degraded. **And do not speak to me**, meaning do not return to your question, for I have no answer for you. Al-Awfi said on the authority of Ibn Abbas, **Be gone into it, humiliated and degraded**, meaning, this is the statement of the Most Merciful when He has stopped speaking to them. Ibn Abi Hatim said: My father told us, Abda bin Sulaiman Al-Marwazi told us, Abdullah bin Al-Mubarak told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatadah, on the authority of Abu Ayyub, on the authority of Abdullah bin Amr, who said: The

people of Hell call upon Malik, but he does not answer them for forty years. Then he responds to them, **You will remain.** He says, **Their call is insignificant to Malik and the Lord of Malik, by God.** Then they call upon their Lord and say, "Our Lord, our misery has overcome us, and we were a people astray. Our Lord, bring us out of it, and if we return, then we will be wrongdoers." He said, **So He is silent about them for the length of this world twice, then He responds to them, "Get out into it, disgraced and do not speak to me.** He said, **By God, the people did not utter a single word after that, and there was nothing but sighing and breathing in the fire of Hell.** He said, **So their voices were likened to the voices of donkeys, the beginning of which is a sigh and the end of which is a breathing.**

Ibn Abi Hatim also said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, Sufyan told us on the authority of Salamah ibn Kuhayl, Abu al-Zura'a told us: Abdullah ibn Mas'ud said: When God, the Most High, wants to not take anyone out of them, meaning from Hell, except their faces and colors, then a man from the believers will come and intercede, saying: O Lord, then God will say: Whoever recognizes anyone, let him take him out. Then a man from the believers will come and look, but he does not recognize anyone, then a man will call out to him: O so-and-so, I am so-and-so, and he will say: I do not know you. He said: At that time they will say: Our Lord, take us out of it, for if we return, then we are wrongdoers. At that time God, the Most High, will say: **Be gone into it, disgraced and do not speak to Me.** Then when he says that, the Fire will close in on them, and none of them will come out.

Then God the Almighty reminded them of their sins in this world and how they used to mock His believing servants and friends. He the Almighty said: **Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, for You are the best of the merciful.'** But you took them in mockery, meaning you mocked them in their supplication to Me and their beseeching Me, **until they made you forget My remembrance**, meaning your hatred of them made you forget to treat Me, **and you used to laugh at them**, meaning at their actions and worship, as God the Almighty said: **Indeed, those who committed crimes used to laugh at those who believed, and when they passed by them, they would wink at one another**, meaning they would hint at them in mockery. Then God the Almighty informed us of what He rewarded His friends and righteous servants with, saying: **Indeed, I have rewarded them this Day for what they patiently endured**, meaning for your harming them and mocking them, **that it is they who are the successful ones**, with happiness, safety, Paradise, and salvation from the Fire.

Fath al-Qadir

Then he explained that by saying: 109- **Indeed, there was a party of My servants who said**, and they are the believers, and it was said the Companions, they said: **Our Lord, we have believed, so forgive us and have mercy upon us, for You are the best of the merciful.**

The majority read **Indeed, there was a party** with a kasra on *in* as a resumption of explanation, and Abu read it with a fatha on it.

Tafsir al-Baghawi

109. *It* The *ha* in *it* is a pillar and is also called the unknown, **a group of My servants** - they are the believers **said, "Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.**

Tafsir al-Baidawi

109- **It is** the matter, and it was read with the fat-ha, meaning because. **There was a party of My servants** meaning the believers, and it was said the companions and it was said the people of the suffa. **They say, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.'**

Surat al-Mu'minun 23:110

So you took them in ridicule until they made you forget My remembrance, and you were laughing at them.

Surat al-Mu'minun 23:110

So you took them in ridicule until they made you forget My remembrance, and you were laughing at them.

Tafsir al-Jalalayn

110 - **So you took them in mockery** with the damma or kasra of the seen, a source meaning mockery of them, Bilal, Suhaib, Ammar, and Salman **until they made you forget My remembrance** so you abandoned it because you were busy mocking them, so they are the reason for forgetting, so it was attributed to them **and you were laughing at them**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "So you who say to your Lord, 'Our Lord, our misery has overcome us, and we were a people astray' in this world, and say therein, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful,' you have taken them as a mockery." The ha' and the mim in His statement, **So you have taken them** are from the mention of the group.

The reciters differed in their reading of His statement: *Sakhriya*. Some of the reciters of Hijaz, Basra and Kufa read it as **Fata'akhadhtumu hu sakhriya** with a kasra on the seen. They interpret the kasra as meaning mockery, and they say: When it is pronounced with a damma, the word means servitude and enslavement. So the meaning of the statement, according to their school of thought, is: **So you took the people of faith in Me in mockery and play, mocking them until they made you forget My remembrance.**

The majority of the reciters of Medina and Kufa read it as **Fata'akhadhtumu hu sakhriya** with a damma on the seen. They said: The meaning of the word in both the damma and kasra is the same. Some of them reported that the Arabs heard jayy and laji, dari and dari, attributed to house, as well as kursi and kursi. They said that from their saying likewise, similar to their saying in the plural of stick: al-'asi with a kasra on the 'ayn, and al-'asi with a damma. They said: We chose the damma in sakhri because it is the more eloquent of the two languages.

The correct thing to say about this is that they are two well-known readings and two well-known languages, with one meaning. Scholars of the Qur'an recited each of them, so whichever one the reciter recites it with is correct. It is not known who differentiates between the meaning of this if the seen is broken and if it is closed, because of what I mentioned of the narration from those who heard from the Arabs what I narrated about.

He mentioned the narration of it on the authority of some who differentiated between its meaning with a

broken or closed *seen*.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **Then you took them in mockery.** He said: They are two different things: mockery and sacrilege. God says: **And We have raised some of them above others in degrees [of rank] so that they may take others in mockery.** **Az-Zukhruf 43:32** He said: This one is mockery: they mock them, and the other one: they mocked the people of Islam. It is mockery: they mocked them, so they are two different things. And he recited the statement of God: "Whenever a group of his people passed by him, they mocked him. He said: If you mock us, then we will mock you as you mock." **Hud 11:38** He said: They mocked them as the people of Noah mocked Noah. They took them in mockery: they took them in mockery. They did not cease mocking them.

His statement: **Until they made you forget My remembrance**, meaning: Your mockery of them continued. This made you forget My remembrance because of what you did to them, and distracted you from it. **And you were laughing at them.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **Until they made you forget My remembrance**, he said: God made these people forget their mockery of them and their laughter at them, and he recited: **Indeed, those who committed crimes used to laugh at those who believed** (al-Mutaffifin 83:29) until he reached: **Indeed, these are the ones who have gone astray** (al-Mutaffifin 83:32).

Tafsir al-Qurtubi

فَاُطْلِكْتُمْ سَخْرَى **Then you took them in mockery** with the damma, as read by Nafi', Hamzah, and Al-Kisa'i here and in (*Sad*). The others read with the kasra. An-Nahhas said: Abu Amr differentiated between them, considering the kasra to be from the aspect of mockery, and the damma to be from the aspect of mockery. This distinction was not known by Al-Khalil, Sibawayh, Al-Kisa'i, or Al-Farra'. Al-Kisa'i said: They are two dialects with one meaning, just as one says 'asi and 'asi, and laji and laji. Al-Tha'labi narrated from Al-Kisa'i and Al-Farra' the difference mentioned by Abu Amr, that the kasra means mockery and ridicule in speech, and the damma means subjugation and enslavement in action. Al-Mubarrad said: The differentiation between meanings is only taken from the Arabs, but interpretation does not happen. The kasra in سَخْرَى has both meanings, because the damma is too heavy in such a case. **حتى أنستكم دُهي** means you became busy mocking them instead of remembering Me. **And you were laughing at them** mocking them. He attributed the sin to the believers because they were the reason for their being distracted from remembering Him, and the evil of their mockery of the believers extended to the point that disbelief took over their hearts.

Tafsir Ibn Kathir

This is an answer from God the Almighty to the disbelievers when they ask to be released from the Fire and returned to this abode. He says, **Be gone into it, humiliated and degraded**, meaning stay there, humiliated, disgraced, and degraded. **And do not speak to me**, meaning do not return to your question, for I have no answer for you. Al-Awfi said on the authority of Ibn Abbas, **Be gone into it, humiliated and degraded**, meaning, this is the statement of the Most Merciful when He has stopped speaking to them. Ibn Abi Hatim said: My father told us, Abda bin Sulaiman Al-Marwazi told us, Abdullah bin Al-Mubarak told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatadah, on the authority of Abu Ayyub, on the authority of Abdullah bin Amr, who said: The people of Hell call upon Malik, but he does not answer them for forty years. Then he responds to them, **You will remain**. He says, **Their call is insignificant to Malik and the Lord of Malik, by God**. Then they call upon their Lord and say, "Our Lord, our misery has overcome us, and we were a people astray. Our Lord, bring us out of it, and if we return, then we will be wrongdoers." He said, **So He is silent about them for the length of this world twice, then He responds to them, "Get out into it, disgraced and do not speak to me**. He said, **By God, the people did not utter a single word after that, and there was nothing but sighing and breathing in the fire of Hell**. He said, **So their voices were likened to the voices of donkeys, the beginning of which is a sigh and the end of which is a breathing**.

Ibn Abi Hatim also said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, Sufyan told us on the authority of Salamah ibn Kuhayl, Abu al-Zura'a told us: Abdullah ibn Mas'ud said: When God, the Most High, wants to not take anyone out of them, meaning from Hell, except their faces and colors, then a man from the believers will come and intercede, saying: O Lord, then God will say: Whoever recognizes anyone, let him take him out. Then a man from the believers will come and look, but he does not recognize anyone, then a man will call out to him: O so-and-so, I am so-and-so, and he will say: I do not know you. He said: At that time they will say: Our Lord, take us out of it, for if we return, then we are wrongdoers. At that time God, the Most High, will say: **Be gone into it, disgraced and do not speak to Me**. Then when he says that, the Fire will close in on them, and none of them will come out.

Then God the Almighty reminded them of their sins in this world and how they used to mock His believing servants and friends. He the Almighty said: **Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, for You are the best of the merciful.'** But you took them in mockery, meaning you mocked them in their supplication to Me and their beseeching Me, **until they made you forget My remembrance**, meaning your hatred of them made you forget to treat Me, **and you used to laugh at them**, meaning at their actions and worship, as God the Almighty said: **Indeed, those who committed crimes used to laugh at those who believed, and when they passed by them, they would wink at one another**, meaning they would hint at them in mockery. Then God the Almighty informed us of what He rewarded His friends and righteous servants with,

saying: **Indeed, I have rewarded them this Day for what they patiently endured**, meaning for your harming them and mocking them, **that it is they who are the successful ones**, with happiness, safety, Paradise, and salvation from the Fire.

Fath al-Qadir

110- **[So you took them in mockery]** Nafi', Hamzah, and Al-Kisa'i read it with a damma on the seen. The rest read it with a kasra. Abu 'Amr distinguished between them, making the kasra a mockery and the damma a mockery. An-Nahhas said: **Neither Al-Khalil, Sibawayh, Al-Kisa'i, nor Al-Farra' knew this distinction**. Al-Tha'labi reported from Al-Kisa'i that the kasra means mockery and ridicule in words, and the damma means ridicule and exclusion in actions. **Until they made you forget My remembrance**, meaning you took them in mockery to this extent, for they forgot the remembrance of God due to their intense preoccupation with mockery. **And you used to laugh at them**, in this world. The meaning is: Until you forgot My remembrance due to your preoccupation with mockery and laughter. So this was attributed to His believing servants because they were the cause.

Tafsir al-Baghawi

110. **So you took them in mockery**. The people of Medina, Hamza, and Al-Kisa'i read: *Sakhriya* with a damma on the *seen* here and in Surat Sad. The rest read it with a kasra on both of them, and they agreed on the damma in Surat Az-Zukhruf. Al-Khalil said: They are two dialects, like their saying: Bahr Lujay, and Lujay with the damma and kasra of the lam, like Kawkab Dari and Dari. Al-Farra' and Al-Kisa'i said: The kasra means mockery in speech, and the damma means subjugation and enslavement in action. They agreed in Surat Az-Zukhruf that it means subjugation, **Until they made you forget** meaning: He made you forget your preoccupation with mocking them and subjugating them. **My remembrance, and you were laughing at them**. Similar to it is: **Indeed, those who committed crimes used to laugh at those who believed**. (al-Mutaffifin 83:29). Muqatil said: It was revealed about Bilal, Ammar, Khabbab, Suhayb, Salman, and the poor companions. The infidels of Quraysh used to mock them.

Tafsir al-Baidawi

110- **So you took them in mockery**. In mockery. Nafi', Hamza, and Al-Kisa'i read it here and in (*Sad*) with the dammah, and they are the source of sakhar, to which the nisba ya was added for emphasis. According to the Kufians, the kasrah means mockery, and the dammah from sakhara means submission and servitude. **Until they made you forget My remembrance**

Surat al-Mu'minun 23:110

So you took them in ridicule until they made you forget My remembrance, and you were laughing at them.

from your excessive preoccupation with
mocking them, so you did not fear Me
regarding My allies. **And you were laughing at
them** in mockery of them.

Surat al-Mu'minun 23:111

Indeed, I have rewarded them this Day for their patience. Indeed, it is they who are the successful.

Tafsir al-Jalalayn

111 - **Indeed, I have rewarded them today** with eternal bliss **for what they patiently endured** in their mockery and harm **that they** with a kasra on the hamza is a resumption and with a fatha on it is a second object for I have rewarded them **they are the ones who are successful** in achieving what they sought.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed, I have rewarded them this Day for their patience**, meaning, the Most High says: O polytheists who will abide eternally in the Fire, I have rewarded those whom you mocked in this world, from among the people of faith in Me, and at whom you used to laugh. **This Day for their patience**, over the harm they inflicted upon you by your mockery and laughter at it in this world, for they are the successful ones.

The reciters differed in the reading of **that they** so the majority of the reciters of Medina and Basra and some of the people of Kufa read it as **that they** with a fat-ha on the alif, from **that they** meaning: I have rewarded them with this. In the reading of these people, *that* is in the accusative case because of the phrase **I have rewarded them for it** because the meaning of the statement according to them is: I have rewarded them today with winning Paradise. The accusative case may also be possible from another aspect, which is that its meaning is directed to: I have rewarded them today for their patience, because they are the successful ones for their patience in this world, for what they encountered for the sake of God. The majority of the reciters of Kufa read it as **that** I with a kasra on the alif, meaning the beginning, and they said: That is the beginning of God's praise of them.

The first of the two readings in this regard is the correct one: the reading of the one who reads with a kasra on the alif, because his saying: I rewarded them, has worked on the ha' and the mim, and the reward only works on two accusatives, and if it works on the ha' and the mim, it does not have the work of an, so it becomes an operator on three unless he intends repetition by it, so the accusative of an is then by an implied verb, not by his saying: I rewarded them. And if it is accusative by an implied lam, it also does not have much meaning, because the reward of God for His believing servants with Paradise is only for what preceded of their good deeds in this world, and His reward for them, and that is in the hereafter, is the victory, so there is no meaning in stipulating for them victory by deeds, then informing that they only won because they are the winners.

The interpretation of the statement, since the correct reading is what we mentioned: **I have rewarded them today with Paradise for what they poured out in this world to harm you therein**, is that today they are the ones who are victorious in eternal bliss and everlasting dignity, for what they did of righteous deeds in this world, and what they encountered in seeking My pleasure of hardships therein.

Tafsir al-Qurtubi

Indeed, I have rewarded them today for their patience in the face of your harm, and their patience in obeying Me. **Indeed, they are the successful ones**. Hamzah and Al-Kisa'i read it with a kasrah over the hamzah as an initiation of praise from God Almighty to them, while the others read it with a fathah, meaning because they are the successful ones. It is permissible to put it in the accusative case because the reward falls upon it, meaning: Indeed, I have rewarded them today with victory in Paradise.

I said: The meaning of this is seen in the words of God Almighty at the end of al-Mutaffifin 83: **So today those who believe laugh at the disbelievers** (al-Mutaffifin 83:34) to the end of the surah, as will be explained there, God willing. What is understood from this is: a warning against mocking and ridiculing the weak and the poor, belittling them, disparaging them, or occupying themselves with them in matters that do not concern them, and that this leads one farther from God Almighty.

Tafsir Ibn Kathir

This is an answer from God the Almighty to the disbelievers when they ask to be released from the Fire and returned to this abode. He says, **Be gone into it, humiliated and degraded**, meaning stay there, humiliated, disgraced, and degraded. **And do not speak to me**, meaning do not return to your question, for I have no answer for you. Al-Awfi said on the authority of Ibn Abbas, **Be gone into it, humiliated and degraded**, meaning, this is the statement of the Most Merciful when He has stopped speaking to them. Ibn Abi Hatim said: My father told us, Abda bin Sulaiman Al-Marwazi told us, Abdullah bin Al-Mubarak told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatadah, on the authority of Abu Ayyub, on the authority of Abdullah bin Amr, who said: The people of Hell call upon Malik, but he does not answer them for forty years. Then he responds to them, **You will remain**. He says, **Their call is insignificant to Malik and the Lord of Malik, by God**. Then they call upon their Lord and say, "Our Lord, our misery has overcome us, and we were a people astray. Our Lord, bring us out of it, and if we return, then we will be wrongdoers." He said, **So He is silent about them for the length of this world twice, then He responds to them, "Get out into it, disgraced and do not speak to me**. He said, **By God, the people did not utter a single word after that, and there was nothing but sighing and breathing in the fire of Hell**. He said, **So their voices were likened to the voices of donkeys, the beginning of which is a sigh and the end of which is a breathing**.

Surat al-Mu'minun 23:111

Indeed, I have rewarded them this Day for their patience. Indeed, it is they who are the successful.

Ibn Abi Hatim also said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, Sufyan told us on the authority of Salamah ibn Kuhayl, Abu al-Zura'a told us: Abdullah ibn Mas'ud said: When God, the Most High, wants to not take anyone out of them, meaning from Hell, except their faces and colors, then a man from the believers will come and intercede, saying: O Lord, then God will say: Whoever recognizes anyone, let him take him out. Then a man from the believers will come and look, but he does not recognize anyone, then a man will call out to him: O so-and-so, I am so-and-so, and he will say: I do not know you. He said: At that time they will say: Our Lord, take us out of it, for if we return, then we are wrongdoers. At that time God, the Most High, will say: **Be gone into it, disgraced and do not speak to Me.** Then when he says that, the Fire will close in on them, and none of them will come out.

Then God the Almighty reminded them of their sins in this world and how they used to mock His believing servants and friends. He the Almighty said: **Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, for You are the best of the merciful.' But you took them in mockery,** meaning you mocked them in their supplication to Me and their beseeching Me, **until they made you forget My remembrance,** meaning your hatred of them made you forget to treat Me, **and you used to laugh at them,** meaning at their actions and worship, as God the Almighty said: **Indeed, those who committed crimes used to laugh at those who believed, and when they passed by them, they would wink at one another,** meaning they would hint at them in mockery. Then God the Almighty informed us of what He rewarded His friends and righteous servants with, saying: **Indeed, I have rewarded them this Day for what they patiently endured,** meaning for your harming them and mocking them, **that it is they who are the successful ones,** with happiness, safety, Paradise, and salvation from the Fire.

Fath al-Qadir

And sentence 111- **Indeed, I have rewarded them today for what they patiently endured** is a resumption to confirm what came before, and the *ba* in **bima** **patiently endured** is for causality **that they are the successful ones** Hamzah and Al-Kisa'i read it with a kasrah over the hamzah as a resumption, and the rest read it with a fathah: that is, because they are the successful ones, and it is permissible for it to be in the accusative case as the second object of the verb.

Tafsir al-Baghawi

111. **Indeed, I have rewarded them today for their patience,** in the face of your harm and mockery in this world, **that they are the successful ones.** Hamzah and Al-Kisa'i read **that they** with a kasra on the alif as a new sentence, while the others read it with a fatha, so it is in the position of the second object: **Indeed, I have rewarded them today for their patience with the victory of Paradise.**

Tafsir al-Baidawi

111- **Indeed, I have rewarded them today for their patience** in the face of your harm. **Indeed, they are the ones who are successful** Their success in achieving what they desired is specifically for them, and it is the second object of **I have rewarded them.** Hamzah and Al-Kisa'i read it with a kasra as a new sentence.

Surat al-Mu'minun 23:112

He said, **How many years did you remain on the earth?**

Tafsir al-Jalalayn

112 - **He said** God Almighty to them in the language of Malik and in the reading of Qul **How long did you remain on the earth** in the world and in your graves **a number of years** a distinction

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their reading of His statement: **How many years have you remained on earth?** and in His statement: **We remained a day or part of a day.** The majority of the reciters of Medina and Basra, and some of the people of Kufa, read it as a report: **He said, 'How long have you remained?'** Similarly, His statement: **He said, 'If you remained.'** These people directed the interpretation of the statement to God, saying to these wretched people of Hell, while they are in Hell: **How many years have you remained on earth?** And that they answered God and said: **We remained a day or part of a day.** So the wretched ones forgot, due to the great calamity and torment they were in, the length of their stay in this world, and their stay in it seemed short to them, due to the punishment of God that befell them, until they thought that they had only remained in it a day or part of a day, and perhaps some of them had remained in it for a long time and many years.

The majority of the readers of Kufa read this as an order to them to say, as if he said to them: Say, how long have you stayed on earth? He presented the statement as an order to one person, but the intended meaning was the group, since its meaning was understood. He chose this reading for the one who chose it from the people of Kufa, because in their copies of the Qur'an, 'say' is without an alif, and in other copies of the Qur'an, it is with an alif.

The more correct of the two readings is the reading of the one who reads it, **He said, 'How long have you remained?'** as a statement, because the meaning of the speech, if that were a command, would be to say it as an address to the group, as before and after it happened to the group of the people of Hell. So what is more appropriate for it to be like that is his saying, *Say*, if the speech came as a command. And if the other was permissible, I mean monotheism, then I would not have explained the reason to the reader of that as well, and the speech came with monotheism in the reading of all the readers, it was known that reading that as a statement about one person is more appropriate, since that was the well-known eloquent speech of the Arabs. So if that is like that, then the interpretation of the speech is: God said, **How long have you remained in this world?** They said, answering Him: **We remained in it a day or part of a day, so ask the counters**, because

we do not know, we have forgotten that.

The interpreters differed about the meaning of the *counters*. Some of them said: They are the angels who record the deeds of the descendants of Adam and count their hours.

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: **So ask the counters**, he said: the angels.

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

Others said: Rather, they are the account.

Mention who said that.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **So ask the counters.** He said: So ask the accountant.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, **So ask the counters**, he said: So ask the people of account.

The most correct of the sayings on this matter is to say as God Almighty said, **Ask the counters**, and they are those who count by the months and years and other things. It is possible that they are the angels, and it is possible that they are the sons of Adam and others, and there is no proof for any of that from the proven truth, so it is not permissible to direct the meaning of that to some of the counters and not others.

Tafsir al-Qurtubi

The Almighty says: **He said, 'How long did you remain on the earth?'** It was said: He means in the graves. And it was said: It is a question to them about the duration of their lives in this world. This question will be for the polytheists on the Day of Resurrection or in Hell. **The number of years** with the fat-ha on the noon as it is the plural of Muslim, and some Arabs lower it and add a tanween.

Tafsir Ibn Kathir

God Almighty says, alerting them to what they wasted in their short life in this world of obedience to God Almighty and worshipping Him alone. If they had been patient in the short period of this world, they would have succeeded as His righteous friends succeeded. **He said, 'How many years did you remain on the earth?'** That is, how long was your stay in this world? "They said, 'We remained a day or part of a day, so ask the counters.' He said, 'You remained only a little.' That is, a short period in any case. "If only you knew." That is, you would not have preferred the transient

He said, "How many years did you remain on the earth?"

over the everlasting, and you would not have behaved in this bad manner for yourselves, nor would you have deserved God's wrath in that short period. If you had been patient in obeying God and worshipping Him as the believers did, you would have succeeded as they succeeded.

Ibn Abi Hatim said: My father told us, Muhammad ibn Yunus told us, Al-Walid told us, Sufyan told us, on the authority of Aifa ibn Abd Al-Kila'i, that he heard him delivering a sermon to the people and he said: The Messenger of God, may God bless him and grant him peace, said: "When God admits the people of Paradise into Paradise and the people of Hell into Hell, He says: 'O people of Paradise, how many years did you remain on the earth?' They say: 'We remained a day or part of a day.' He says: 'How excellent is what you did in a day or part of a day. My mercy, My pleasure, and My Paradise. Remain therein eternally and immortally.'" Then He says: 'O people of Hell, how many years did you remain on the earth?' They say: 'We remained a day or part of a day.' He says: 'How evil is what you did in a day or part of a day. My Fire and My wrath. Remain therein eternally and immortally.'"

God the Almighty says: {Then did you think that We created you in vain?} meaning, did you think that you were created in vain, with no intention or will from you, and no wisdom from us? It was also said: **for vain**, meaning so that you would play and fool around as the animals were created, with no reward or punishment for them. We only created you to worship God and carry out the commands of God the Almighty. **And that to Us you will not be returned**, meaning you will not return in the Hereafter, as God the Almighty says: {Does man think that he will be left neglected?} meaning, neglected. And His statement: {So exalted is God, the True King} meaning He is sanctified from creating something in vain, for He is the True King, exalted above that. **There is no god but He, Lord of the Noble Throne**. He mentioned the Throne because it is the roof of all creation, and described it as noble, meaning beautiful to look at and splendid in form, as God the Almighty says: {And We caused to grow therein of every noble kind.}

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ali bin Muhammad Al-Tanafisi told us, Ishaq bin Sulaiman, a sheikh from the people of Iraq, Shuaib bin Safwan told us, on the authority of a man from the family of Saeed bin Al-Aas, who said: The last sermon that Umar bin Abdul Aziz delivered was that he praised and thanked God, then he said: As for what follows, O people, you were not created in vain, and you will not be left in vain. You have a return in which God will descend to judge and decide between you. So, the servant whom God has expelled from His mercy has failed, lost, and been deprived of a Paradise whose width is that of the heavens and the earth. Do you not know that no one is safe from God's punishment tomorrow except he who is wary of this day and fears it, and sells the fleeting for the lasting, the little for the much, and fear for security? Do you not see that you are from the loins of the doomed, and that after you there will be those who remain until you return to the best of inheritors? Then every day you see off a person going to God, the

Almighty and Majestic, who has fulfilled his destiny and his time has come to an end until you conceal him in a crack in the earth, in the heart of a crack that is neither paved nor cushioned. He has left his loved ones and is facing the dust and the face of the reckoning, mortgaged by his deeds, rich in what he left behind, poor in what he sent forward. So fear God before His covenants expire and death descends upon you. Then he put the edge of his cloak over his face and wept and made those around him weep.

Ibn Abi Hatim said: Yahya bin Nasir Al-Khawlani told us, Ibn Wahb told us, Ibn Lahi'ah told me, on the authority of Abu Hubayrah, on the authority of Hasan bin Abdullah, that Abdullah bin Mas'ud passed by an afflicted man, so he recited this verse in his ear: **Did you then think that We created you in vain and that you would not be returned to Us? Exalted is God, the True King**. Until he finished the surah and he recovered. This was mentioned to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: **What did you recite in his ear?** So he told him. The Messenger of God, may God bless him and grant him peace, said: **By the One in Whose Hand is my soul, if a man with certainty were to recite it on a mountain, it would move**. Abu Nu'aym narrated on the authority of Khalid bin Nizar, on the authority of Sufyan bin Uyaynah, on the authority of Muhammad bin Al-Munkadir, on the authority of Muhammad bin Ibrahim bin Al-Harith, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, sent us on a military expedition and ordered us to say when we reached evening and morning: **Did you then think that We created you in vain and that you would not be returned to Us?** He said: So we recited it and gained spoils. And we handed it over.

Ibn Abi Hatim also said: Ishaq bin Wahb Al-Alaaf Al-Wasiti told us, Abu Al-Musayyab Salim bin Salam told us, Bakr bin Hubaysh told us, on the authority of Nahshal bin Saeed, on the authority of Al-Dahhak bin Muzahim, on the authority of Abdullah bin Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "My nation's safety from drowning is when they embark on a ship in the name of God, the True King. They have not appreciated God with His true appreciation, and the entire earth will be in His grasp on the Day of Resurrection, and the heavens will be folded in His right hand. Glory be to Him and He is exalted above what they associate with Him. In the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

Fath al-Qadir

112- He said, 'How many years have you remained on the earth?' The speaker is God, the Almighty, and as a reminder to them, how long have you remained? Because they asked to return to the world after He informed them that that would not happen, as in His saying: **Be despised therein**. What is meant by *earth* is the land to which they asked to return. It is possible that the questioner was about all that they remained in

life and in the graves. It was said that it was a question about the length of their stay in the graves, because He said: **on the earth**, and He did not say **on the earth**. This was responded to by something like His saying, the Almighty: **And do not cause corruption on the earth**. The accusative of **number of years** is for the purpose of distinguishing, because of the ambiguity in **how much**, and **years** with the fatha on the *nun* as it is the plural *nun*, and some Arabs lower it and add a nun.

Tafsir al-Baghawi

112. **He said, 'How long have you remained?'** Hamzah and Al-Kisa'i read: **He said, 'How long have you remained?'** as a command. The meaning of the verse is: **Say, O disbelievers**. So the statement was made in the form of a singular noun, but what is meant by it is the group, since its meaning is understood. It is possible for the address to be to each one of them, i.e., **Say, O disbelievers**. Ibn Kathir read: **Say, how much**, as a command, and he said, *that* is a report, because the second is an answer. The others read: **He said** in both of them, i.e., God the Almighty said to the disbelievers on the Day of al-Qiyamah 75: **How long have you remained?** "On the earth," i.e., in this world and in the graves, **a number of years**.

Tafsir al-Baidawi

112 - **He said** meaning God or the angel who was commanded to ask them. Ibn Kathir, Hamza, and Al-Kisa'i read it as a command to the angel or to some of the leaders of the people of Hell. **How long did you remain on the earth** alive or dead in the graves. **A number of years** to distinguish you.

Surat al-Mu'minun 23:113

They said, "We have remained a day or part of a day, so ask the counters."

Surat al-Mu'minun 23:113

They said, **We have remained a day or part of a day, so ask the counters.**

Tafsir al-Jalalayn

113 - **They said, We have remained a day or part of a day** They doubted that and considered it short due to the great torment they were in. **So ask the keepers** the angels who record the deeds of creation.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They said, 'We have remained a day or part of a day, so ask the counters.'**

Tafsir al-Qurtubi

They said, 'We have remained a day or part of a day.' He made them forget the severity of the torment during their stay in the graves. It was also said that the torment was lifted from them between the two blasts, so they forgot the torment they had been in in their graves. Ibn Abbas said: He made them forget the torment they had been in from the first blast to the second. This is because no one is killed by a prophet, or killed by a prophet, or dies in the presence of a prophet, except that he is tormented from the moment he dies until the first blast, then the torment is withheld from him and he remains like water until the second blast is blown. It was also said that they considered the length of their stay in this world and in the graves to be short and considered it easy in comparison to what they are facing. **So ask the keepers.** That is, ask the accountants who know that, for we have forgotten it. Or ask the angels who were with us in this world. The first is the opinion of Qatadah, and the second is the opinion of Mujahid. Ibn Kathir, Hamzah, and Al-Kisa'i read **He said, 'How long did you remain on the earth?'** as a command. It has three possible meanings: First: Say, **How long have you stayed?** So the statement was made as a command to one person, while the intended meaning was a group, since the meaning was understood. Second: That it is a command to the angel to ask them on the Day of Resurrection about the length of their stay in this world. Or he meant, **Say, O disbeliever, how long have you stayed?** This is the third meaning. The rest: **He said, "How long is a statement, meaning that God Almighty said to them, or the angels said to them, How long have you stayed?"**

Tafsir Ibn Kathir

God Almighty says, alerting them to what they wasted

in their short life in this world of obedience to God Almighty and worshipping Him alone. If they had been patient in the short period of this world, they would have succeeded as His righteous friends succeeded. **He said, 'How many years did you remain on the earth?'** That is, how long was your stay in this world? "They said, 'We remained a day or part of a day, so ask the counters.'" He said, 'You remained only a little.' That is, a short period in any case. "If only you knew." That is, you would not have preferred the transient over the everlasting, and you would not have behaved in this bad manner for yourselves, nor would you have deserved God's wrath in that short period. If you had been patient in obeying God and worshipping Him as the believers did, you would have succeeded as they succeeded.

Ibn Abi Hatim said: My father told us, Muhammad ibn Yunus told us, Al-Walid told us, Sufyan told us, on the authority of Aifa ibn Abd Al-Kila'i, that he heard him delivering a sermon to the people and he said: The Messenger of God, may God bless him and grant him peace, said: "When God admits the people of Paradise into Paradise and the people of Hell into Hell, He says: 'O people of Paradise, how many years did you remain on the earth?' They say: 'We remained a day or part of a day.' He says: 'How excellent is what you did in a day or part of a day. My mercy, My pleasure, and My Paradise. Remain therein eternally and immortally.'" Then He says: 'O people of Hell, how many years did you remain on the earth?' They say: 'We remained a day or part of a day.' He says: 'How evil is what you did in a day or part of a day. My Fire and My wrath. Remain therein eternally and immortally.'"

God the Almighty says: {Then did you think that We created you in vain?} meaning, did you think that you were created in vain, with no intention or will from you, and no wisdom from us? It was also said: **for vain**, meaning so that you would play and fool around as the animals were created, with no reward or punishment for them. We only created you to worship God and carry out the commands of God the Almighty. **And that to Us you will not be returned**, meaning you will not return in the Hereafter, as God the Almighty says: {Does man think that he will be left neglected?} meaning, neglected. And His statement: {So exalted is God, the True King} meaning He is sanctified from creating something in vain, for He is the True King, exalted above that. **There is no god but He, Lord of the Noble Throne.** He mentioned the Throne because it is the roof of all creation, and described it as noble, meaning beautiful to look at and splendid in form, as God the Almighty says: {And We caused to grow therein of every noble kind.}

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ali bin Muhammad Al-Tanafisi told us, Ishaq bin Sulaiman, a sheikh from the people of Iraq, Shuaib bin Safwan told us, on the authority of a man from the family of Saeed bin Al-Aas, who said: The last sermon that Umar bin Abdul Aziz delivered was that he praised and thanked God, then he said: As for what follows, O people, you were not created in vain, and you will not be left in vain. You have a return in which God will descend to judge and decide between you. So, the servant whom God

has expelled from His mercy has failed, lost, and been deprived of a Paradise whose width is that of the heavens and the earth. Do you not know that no one is safe from God's punishment tomorrow except he who is wary of this day and fears it, and sells the fleeting for the lasting, the little for the much, and fear for security? Do you not see that you are from the loins of the doomed, and that after you there will be those who remain until you return to the best of inheritors? Then every day you see off a person going to God, the Almighty and Majestic, who has fulfilled his destiny and his time has come to an end until you conceal him in a crack in the earth, in the heart of a crack that is neither paved nor cushioned. He has left his loved ones and is facing the dust and the face of the reckoning, mortgaged by his deeds, rich in what he left behind, poor in what he sent forward. So fear God before His covenants expire and death descends upon you. Then he put the edge of his cloak over his face and wept and made those around him weep.

Ibn Abi Hatim said: Yahya bin Nasir Al-Khawlani told us, Ibn Wahb told us, Ibn Lahi'ah told me, on the authority of Abu Hubayrah, on the authority of Hasan bin Abdullah, that Abdullah bin Mas'ud passed by an afflicted man, so he recited this verse in his ear: **Did you then think that We created you in vain and that you would not be returned to Us? Exalted is God, the True King.** Until he finished the surah and he recovered. This was mentioned to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: **What did you recite in his ear?** So he told him. The Messenger of God, may God bless him and grant him peace, said: **By the One in Whose Hand is my soul, if a man with certainty were to recite it on a mountain, it would move.** Abu Nu'aym narrated on the authority of Khalid bin Nizar, on the authority of Sufyan bin Uyaynah, on the authority of Muhammad bin Al-Munkadir, on the authority of Muhammad bin Ibrahim bin Al-Harith, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, sent us on a military expedition and ordered us to say when we reached evening and morning: **Did you then think that We created you in vain and that you would not be returned to Us?** He said: So we recited it and gained spoils. And we handed it over.

Ibn Abi Hatim also said: Ishaq bin Wahb Al-Alaaf Al-Wasiti told us, Abu Al-Musayyab Salim bin Salam told us, Bakr bin Hubaysh told us, on the authority of Nahshal bin Saeed, on the authority of Al-Dahhak bin Muzahim, on the authority of Abdullah bin Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "My nation's safety from drowning is when they embark on a ship in the name of God, the True King. They have not appreciated God with His true appreciation, and the entire earth will be in His grasp on the Day of Resurrection, and the heavens will be folded in His right hand. Glory be to Him and He is exalted above what they associate with Him. In the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

Fath al-Qadir

113- They will say, 'We have remained a day or part of a day.' They considered their stay short because of the severe torment they were in. It was said that the torment was lifted from them between the two blasts, so they forgot the torment they were in in their graves. It was also said that God made them forget the torment they were in from the first blast to the second. Then, when they realized what had befallen them due to the intensity of the great terror they were in, they referred to others and said, **Then ask the counters**, meaning those who are able to know the number, and they are the angels, because they are the guardians who know the deeds and lives of the servants. It was also said that the meaning is: Ask the accountants who are knowledgeable about accounting among the people. Ibn Kathir, Hamzah, and Al-Kisa'i read **He said, 'How long have you remained on the earth?'** as a command. The meaning is: Say, O Muhammad, to the disbelievers, or it could be an order to the angel to ask them, or the interpretation is: Say, **How long have you remained?** So the statement was made as an order to one person, while the intended meaning is the group. The rest read, **He said, 'How long did you stay?'** meaning that the speaker was God Almighty or the angel.

Tafsir al-Baghawi

113. They said, 'We have remained a day or part of a day,' they forgot how long they had remained in this world because of the great torment they were facing, **so ask the keepers**, the angels who record the deeds of the children of Adam and count them for them.

Tafsir al-Baidawi

113- They said, 'We have remained a day or part of a day,' as a brevity to the length of their stay in comparison to their eternity in the Fire, or because they were days of happiness and the days of happiness are short, or because they are passing and what has passed is like what does not exist. **Then ask those who keep count**, those who are able to count its days if you want to verify it, for we are busy with the torment we are in and are unable to remember and count it, or the angels who count the lives of people and their deeds. **Those who keep count** is read with a light *t*, meaning the oppressors, for they say what we say, and **those who keep count** means the ancients who have long life, for they also think it is short.

Surat al-Mu'minun 23:114

He said, "You have only remained a little while, if only you knew."

Surat al-Mu'minun 23:114

He said, **You have only remained a little while, if only you knew.**

Tafsir al-Jalalayn

114 - **He said** the Most High, in the tongue of Malik, and in another reading, **Say, 'Indeed, you have only stayed a little while, if you had known'** the length of your stay was short in comparison to your stay in the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their reading of His statement: **He said, 'You have not remained except a little.'** Their difference is in their reading of His statement: **He said, 'How long have you remained?'** The statement with us in this place is similar to the statement we explained before, in His statement: **How long have you remained?** The interpretation of the statement according to our reading is: God said to them: You have not remained on the earth except a little, if you only knew the length of your stay in it.

And His statement: **Did you then think that We created you in vain?** God Almighty says: Did you then think, O wretched ones, that We created you only in play and futility, and that after your death you would not return to your Lord alive, and that you would be recompensed for what you did in this world?

The reciters differed in their recitation of this. Some of the reciters of Medina, Basra and Kufa recited it as **La tarja'unu** with a damma on the ta': **La tadrunu**. They said: It refers to the return to the Hereafter, not to the return to this world. The majority of the reciters of Kufa recited it as **La tarja'unu** and said: It is the same in that the return to the Hereafter and the return to this world.

The most correct of the two readings is that they are two readings with similar meanings, because whoever God returns to the Hereafter from this world after its annihilation has returned to it, and whoever returns to it, God restores him to it. They are also two well-known readings, and each of them has been recited by scholars among the reciters, so whichever one recites is correct.

And similar to what we said about the meaning of His statement: **Did you think that We created you in vain?** 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: **Did you think that We created you in vain?** He said: In vain.

Tafsir al-Qurtubi

Hamzah and Al-Kisa'i also read: **Say, 'If you remained only a little, those who remain will remain.'** "He said" as a statement, according to what was mentioned of the interpretation in the first, meaning you did not remain on the earth except a little, and that is because their stay in the graves, even if it was long, was finite. It was said: It is short in comparison to their stay in the Fire because it has no end. "If you only knew" that.

Tafsir Ibn Kathir

God Almighty says, alerting them to what they wasted in their short life in this world of obedience to God Almighty and worshipping Him alone. If they had been patient in the short period of this world, they would have succeeded as His righteous friends succeeded.

He said, 'How many years did you remain on the earth?' That is, how long was your stay in this world? "They said, 'We remained a day or part of a day, so ask the counters.'" He said, 'You remained only a little.' That is, a short period in any case. "If only you knew." That is, you would not have preferred the transient over the everlasting, and you would not have behaved in this bad manner for yourselves, nor would you have deserved God's wrath in that short period. If you had been patient in obeying God and worshipping Him as the believers did, you would have succeeded as they succeeded.

Ibn Abi Hatim said: My father told us, Muhammad ibn Yunus told us, Al-Walid told us, Sufyan told us, on the authority of Aifa ibn Abd Al-Kila'i, that he heard him delivering a sermon to the people and he said: The Messenger of God, may God bless him and grant him peace, said: "When God admits the people of Paradise into Paradise and the people of Hell into Hell, He says: 'O people of Paradise, how many years did you remain on the earth?' They say: 'We remained a day or part of a day.'" He says: 'How excellent is what you did in a day or part of a day. My mercy, My pleasure, and My Paradise. Remain therein eternally and immortally.' Then He says: 'O people of Hell, how many years did you remain on the earth?' They say: 'We remained a day or part of a day.'" He says: 'How evil is what you did in a day or part of a day. My Fire and My wrath. Remain therein eternally and immortally.'"

God the Almighty says: {Then did you think that We created you in vain?} meaning, did you think that you were created in vain, with no intention or will from you, and no wisdom from us? It was also said: **for vain**, meaning so that you would play and fool around as the animals were created, with no reward or punishment for them. We only created you to worship God and carry out the commands of God the Almighty. **And that to Us you will not be returned**, meaning you will not return in the Hereafter, as God the Almighty says: {Does man think that he will be left neglected?} meaning, neglected. And His statement: {So exalted is God, the True King} meaning He is sanctified from creating something in vain, for He is the True King, exalted above that. **There is no god but He, Lord of the**

Noble Throne. He mentioned the Throne because it is the roof of all creation, and described it as noble, meaning beautiful to look at and splendid in form, as God the Almighty says: {And We caused to grow therein of every noble kind.}

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ali bin Muhammad Al-Tanafisi told us, Ishaq bin Sulaiman, a sheikh from the people of Iraq, Shuaib bin Safwan told us, on the authority of a man from the family of Saeed bin Al-Aas, who said: The last sermon that Umar bin Abdul Aziz delivered was that he praised and thanked God, then he said: As for what follows, O people, you were not created in vain, and you will not be left in vain. You have a return in which God will descend to judge and decide between you. So, the servant whom God has expelled from His mercy has failed, lost, and been deprived of a Paradise whose width is that of the heavens and the earth. Do you not know that no one is safe from God's punishment tomorrow except he who is wary of this day and fears it, and sells the fleeting for the lasting, the little for the much, and fear for security? Do you not see that you are from the loins of the doomed, and that after you there will be those who remain until you return to the best of inheritors? Then every day you see off a person going to God, the Almighty and Majestic, who has fulfilled his destiny and his time has come to an end until you conceal him in a crack in the earth, in the heart of a crack that is neither paved nor cushioned. He has left his loved ones and is facing the dust and the face of the reckoning, mortgaged by his deeds, rich in what he left behind, poor in what he sent forward. So fear God before His covenants expire and death descends upon you. Then he put the edge of his cloak over his face and wept and made those around him weep.

Ibn Abi Hatim said: Yahya bin Nasir Al-Khawlani told us, Ibn Wahb told us, Ibn Lahi'ah told me, on the authority of Abu Hubayrah, on the authority of Hasan bin Abdullah, that Abdullah bin Mas'ud passed by an afflicted man, so he recited this verse in his ear: **Did you then think that We created you in vain and that you would not be returned to Us? Exalted is God, the True King.** Until he finished the surah and he recovered. This was mentioned to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: **What did you recite in his ear?** So he told him. The Messenger of God, may God bless him and grant him peace, said: **By the One in Whose Hand is my soul, if a man with certainty were to recite it on a mountain, it would move.** Abu Nu'aym narrated on the authority of Khalid bin Nizar, on the authority of Sufyan bin Uyaynah, on the authority of Muhammad bin Al-Munkadir, on the authority of Muhammad bin Ibrahim bin Al-Harith, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, sent us on a military expedition and ordered us to say when we reached evening and morning: **Did you then think that We created you in vain and that you would not be returned to Us?** He said: So we recited it and gained spoils. And we handed it over.

Ibn Abi Hatim also said: Ishaq bin Wahb Al-Alaaf Al-Wasiti told us, Abu Al-Musayyab Salim bin Salam told us, Bakr bin Hubaysh told us, on the authority of

Nahshal bin Saeed, on the authority of Al-Dahhak bin Muzahim, on the authority of Abdullah bin Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "My nation's safety from drowning is when they embark on a ship in the name of God, the True King. They have not appreciated God with His true appreciation, and the entire earth will be in His grasp on the Day of Resurrection, and the heavens will be folded in His right hand. Glory be to Him and He is exalted above what they associate with Him. In the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

Fath al-Qadir

114- **He said, 'If you remained but a little,'** Hamzah and Al-Kisa'i read **He said, 'If you remained,'** as in the first verse, and the rest read **He said** as a statement. The explanation of the two readings has already been presented: that is, you did not remain on the earth except a little, **if you only knew** something of knowledge, and the answer is omitted: that is, if you knew, you would know today how little you remained on the earth or in the graves or in both, so all of that is little in comparison to their remaining.

Tafsir al-Baghawi

114. **He said, 'If you remained'** meaning, you did not remain in this world, **except a little**, he called it a little because even if a person's stay in this world is long, it would still be a little compared to what he will remain in the Hereafter, because his stay in this world and in the grave is finite, **if you only knew**, the amount of your stay in this world.

Tafsir al-Baidawi

114- "He said **and in the reading of Hamza and Al-Kisa'i it is (Say)** You only stayed a little while, if only you knew" confirming their statement.

Surat al-Mu'minun 23:115

Did you then think that We created you uselessly and that to Us you would not be returned?

Surat al-Mu'minun 23:115

Did you then think that We created you uselessly and that to Us you would not be returned?

Tafsir al-Jalalayn

115 - **Did you then think that We created you in vain not for a reason and that you would not be returned to Us** in the active and passive form, no, rather that We would worship you with commands and prohibitions and that you would return to Us and that We would reward you for that. And I did not create the jinn and mankind except to worship Me.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Did you think that We created you in vain and that you would not be returned to Us?**

Tafsir al-Qurtubi

God the Almighty says: **Did you think that We created you in vain?** That is, neglected, just as animals were created, with no reward or punishment for them, like His saying: **Does man think that he will be left neglected?** (al-Qiyamah 75:36) meaning, like the animals, neglected with no benefit. Al-Tirmidhi, the wise Abu Abdullah Muhammad ibn Ali, said: God the Almighty created creation as slaves to worship Him, so He rewards them for worship and punishes them for abandoning it. If they worship Him, then today they are free, honored slaves to Him, free from the slavery of this world, kings in the abode of Islam. But if they reject slavery, then today they are runaway, despicable, vile slaves, and tomorrow they will be enemies in prisons between the layers of Hellfire. **In vain** is an accusative case of state according to Sibawayh and Qutrub. Abu Ubaidah said: It is an accusative case of source or because it is an object of the verb. **And that you will not be returned to Us** means you will be recompensed for your deeds. Hamza and Al-Kisa'i read *tarja'oon* with a fatha on the ta' and a kasra on the jim from *ar-raju*.

Tafsir Ibn Kathir

God Almighty says, alerting them to what they wasted in their short life in this world of obedience to God Almighty and worshipping Him alone. If they had been patient in the short period of this world, they would have succeeded as His righteous friends succeeded. **He said, 'How many years did you remain on the earth?'** That is, how long was your stay in this world? "They said, 'We remained a day or part of a day, so ask the counters.' He said, 'You remained only a little.'

That is, a short period in any case. "If only you knew." That is, you would not have preferred the transient over the everlasting, and you would not have behaved in this bad manner for yourselves, nor would you have deserved God's wrath in that short period. If you had been patient in obeying God and worshipping Him as the believers did, you would have succeeded as they succeeded.

Ibn Abi Hatim said: My father told us, Muhammad ibn Yunus told us, Al-Walid told us, Sufyan told us, on the authority of Aifa ibn Abd Al-Kila'i, that he heard him delivering a sermon to the people and he said: The Messenger of God, may God bless him and grant him peace, said: "When God admits the people of Paradise into Paradise and the people of Hell into Hell, He says: 'O people of Paradise, how many years did you remain on the earth?' They say: 'We remained a day or part of a day.' He says: 'How excellent is what you did in a day or part of a day. My mercy, My pleasure, and My Paradise. Remain therein eternally and immortally.' Then He says: 'O people of Hell, how many years did you remain on the earth?' They say: 'We remained a day or part of a day.' He says: 'How evil is what you did in a day or part of a day. My Fire and My wrath. Remain therein eternally and immortally.'"

God the Almighty says: {Then did you think that We created you in vain?} meaning, did you think that you were created in vain, with no intention or will from you, and no wisdom from us? It was also said: **for vain**, meaning so that you would play and fool around as the animals were created, with no reward or punishment for them. We only created you to worship God and carry out the commands of God the Almighty. **And that to Us you will not be returned**, meaning you will not return in the Hereafter, as God the Almighty says: {Does man think that he will be left neglected?} meaning, neglected. And His statement: {So exalted is God, the True King} meaning He is sanctified from creating something in vain, for He is the True King, exalted above that. **There is no god but He, Lord of the Noble Throne.** He mentioned the Throne because it is the roof of all creation, and described it as noble, meaning beautiful to look at and splendid in form, as God the Almighty says: {And We caused to grow therein of every noble kind.}

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ali bin Muhammad Al-Tanafisi told us, Ishaq bin Sulaiman, a sheikh from the people of Iraq, Shuaib bin Safwan told us, on the authority of a man from the family of Saeed bin Al-Aas, who said: The last sermon that Umar bin Abdul Aziz delivered was that he praised and thanked God, then he said: As for what follows, O people, you were not created in vain, and you will not be left in vain. You have a return in which God will descend to judge and decide between you. So, the servant whom God has expelled from His mercy has failed, lost, and been deprived of a Paradise whose width is that of the heavens and the earth. Do you not know that no one is safe from God's punishment tomorrow except he who is wary of this day and fears it, and sells the fleeting for the lasting, the little for the much, and fear for security? Do you not see that you are from the loins of the doomed, and that after you there will be those who

remain until you return to the best of inheritors? Then every day you see off a person going to God, the Almighty and Majestic, who has fulfilled his destiny and his time has come to an end until you conceal him in a crack in the earth, in the heart of a crack that is neither paved nor cushioned. He has left his loved ones and is facing the dust and the face of the reckoning, mortgaged by his deeds, rich in what he left behind, poor in what he sent forward. So fear God before His covenants expire and death descends upon you. Then he put the edge of his cloak over his face and wept and made those around him weep.

Ibn Abi Hatim said: Yahya bin Nasir Al-Khawlani told us, Ibn Wahb told us, Ibn Lahi'ah told me, on the authority of Abu Hubayrah, on the authority of Hasan bin Abdullah, that Abdullah bin Mas'ud passed by an afflicted man, so he recited this verse in his ear: **Did you then think that We created you in vain and that you would not be returned to Us? Exalted is God, the True King.** Until he finished the surah and he recovered. This was mentioned to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: **What did you recite in his ear?** So he told him. The Messenger of God, may God bless him and grant him peace, said: **By the One in Whose Hand is my soul, if a man with certainty were to recite it on a mountain, it would move.** Abu Nu'aym narrated on the authority of Khalid bin Nizar, on the authority of Sufyan bin Uyaynah, on the authority of Muhammad bin Al-Munkadir, on the authority of Muhammad bin Ibrahim bin Al-Harith, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, sent us on a military expedition and ordered us to say when we reached evening and morning: **Did you then think that We created you in vain and that you would not be returned to Us?** He said: So we recited it and gained spoils. And we handed it over.

Ibn Abi Hatim also said: Ishaq bin Wahb Al-Alaaf Al-Wasiti told us, Abu Al-Musayyab Salim bin Salam told us, Bakr bin Hubaysh told us, on the authority of Nahshal bin Saeed, on the authority of Al-Dahhak bin Muzahim, on the authority of Abdullah bin Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "My nation's safety from drowning is when they embark on a ship in the name of God, the True King. They have not appreciated God with His true appreciation, and the entire earth will be in His grasp on the Day of Resurrection, and the heavens will be folded in His right hand. Glory be to Him and He is exalted above what they associate with Him. In the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

Fath al-Qadir

Then the Almighty increased in rebuking them, saying: 115- **Did you then think that We created you in vain?** The hamza is for rebuke and confirmation, and the fa is for linking to something understood, as was explained previously in other places: meaning, did you not know anything, so you thought? The accusative of *abthan* is in the state of **idle talk**, meaning playing around, or in the cause of **idle talk**. Sibawayh and

Qutrub said the first, and Abu Ubaidah said the second. He also said: It is permissible for it to be in the accusative case as a source, and the phrase **and that to Us you will not be returned** is in conjunction with **that We created you in vain**. In the language, *abt* is playing. It is said **abtah yab'abih abhat**, so he is a player: meaning a player. Its origin is from their saying **abtabat al-aqit**, meaning I mixed it. The meaning is: Did you think that We created you to be neglected, as We created the animals, and that there is neither reward nor punishment, and that you will not be returned to Us by resurrection and revival, so We will reward you for your deeds. Hamzah and Al-Kisa'i read *tarja'un* with a fatha on the first letter and a kasra on the jim, in the active form, while the rest read it in the passive form. It was said that it is permissible to conjoin **wa ankamu usla tarja'un** with *ibtahan* to mean: We created you for amusement and for not returning.

Tafsir al-Baghawi

115. The Almighty's saying: **Did you then think that We created you in jest?** In play and futility, with no wisdom? It is an accusative of state, meaning: messing around. It was also said: For messing around, meaning: so that you may play and mess around as the animals were created, with no reward or punishment for them. It is similar to His saying: **Does man think that he will be left neglected?** (al-Qiyamah 75:36). You were only created for worship and to carry out the commands of God, the Almighty. **And that to Us you will not be returned**, meaning: Did you think that you would not be returned to Us in the Hereafter for recompense? Hamzah, Al-Kisa'i, and Ya'qub read **La (tarja'oon)** with a fatha on the ta' and a kasra on the jim.

Abdul Wahid Al-Malihi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Bishr bin Umar told us, Abdullah bin Lahi'ah told us, Abdullah bin Hubayrah told us, on the authority of Hanash, "An afflicted man passed by Ibn Mas'ud, so he recited over his ears: 'Did you think that We created you in vain?' until he finished the surah and was cured. The Messenger of God (peace and blessings of God be upon him) said: 'With what did you recite over his ears?' So he told him. The Messenger of God (peace and blessings of God be upon him) said: 'By the One in Whose Hand is my soul, if a man with certainty were to recite it on a mountain, it would move.'"

Then God cleared Himself of what the polytheists describe Him with, saying, **The Most High said:**

Tafsir al-Baidawi

115- **"Did you think that We created you in vain?"** A rebuke for their negligence, and **in vain** is a state meaning *playing* or an object for it, meaning: We did not create you to be distracted by you, but rather We created you so that We would worship you and reward you for your deeds, and it is like evidence for the resurrection. **And that you will not be returned to Us** is in apposition to **We created you or in vain**. Hamzah,

Surat al-Mu'minun 23:115

Did you then think that We created you uselessly and that to Us you would not be returned?

Al-Kisa'i, and Ya'qub read it with a fatha on the ta' and a kasra on the jim.

Surat al-Mu'minun 23:116

So exalted is God, the King, the Truth. There is no god but He, Lord of the Noble Throne.

Tafsir al-Jalalayn

116 - **So God is exalted** above frivolity and other things that are not befitting of Him **the true King, there is no god but Him, Lord of the Noble Throne** the Beautiful Throne

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So exalted is God, the True King, above what these polytheists describe Him with, that He has a partner, and above what they add to Him of taking daughters. **There is no god but Him.** He says: There is no deity worthy of worship except God, the True King, Lord of the Noble Throne. And *Lord* is raised in response to *truth*. The meaning of the statement is: So exalted is God, the True King, Lord of the Noble Throne. There is no god but Him.

Tafsir al-Qurtubi

The Almighty says: **So exalted is God, the True King.** That is, God, the True King, is far removed and sanctified from having children, partners, or equals, and from creating anything in vain or foolishly, because He is the All-Wise. **There is no god but He, Lord of the Noble Throne.** There is nothing else in the Qur'an. Ibn Muhaisin recited it, and it was narrated from Ibn Kathir, **the Noble** in the nominative case as an attribute of God.

Tafsir Ibn Kathir

God Almighty says, alerting them to what they wasted in their short life in this world of obedience to God Almighty and worshipping Him alone. If they had been patient in the short period of this world, they would have succeeded as His righteous friends succeeded. **He said, 'How many years did you remain on the earth?'** That is, how long was your stay in this world? 'They said, 'We remained a day or part of a day, so ask the counters.' He said, 'You remained only a little.' That is, a short period in any case. "If only you knew." That is, you would not have preferred the transient over the everlasting, and you would not have behaved in this bad manner for yourselves, nor would you have deserved God's wrath in that short period. If you had been patient in obeying God and worshipping Him as the believers did, you would have succeeded as they succeeded.

Ibn Abi Hatim said: My father told us, Muhammad ibn Yunus told us, Al-Walid told us, Sufyan told us, on the

authority of Aifa ibn Abd Al-Kila'i, that he heard him delivering a sermon to the people and he said: The Messenger of God, may God bless him and grant him peace, said: "When God admits the people of Paradise into Paradise and the people of Hell into Hell, He says: 'O people of Paradise, how many years did you remain on the earth?' They say: 'We remained a day or part of a day.' He says: 'How excellent is what you did in a day or part of a day. My mercy, My pleasure, and My Paradise. Remain therein eternally and immortally.' Then He says: 'O people of Hell, how many years did you remain on the earth?' They say: 'We remained a day or part of a day.' He says: 'How evil is what you did in a day or part of a day. My Fire and My wrath. Remain therein eternally and immortally.'"

God the Almighty says: {Then did you think that We created you in vain?} meaning, did you think that you were created in vain, with no intention or will from you, and no wisdom from us? It was also said: **for vain**, meaning so that you would play and fool around as the animals were created, with no reward or punishment for them. We only created you to worship God and carry out the commands of God the Almighty. **And that to Us you will not be returned**, meaning you will not return in the Hereafter, as God the Almighty says: {Does man think that he will be left neglected?} meaning, neglected. And His statement: {So exalted is God, the True King} meaning He is sanctified from creating something in vain, for He is the True King, exalted above that. **There is no god but He, Lord of the Noble Throne.** He mentioned the Throne because it is the roof of all creation, and described it as noble, meaning beautiful to look at and splendid in form, as God the Almighty says: {And We caused to grow therein of every noble kind.}

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ali bin Muhammad Al-Tanafisi told us, Ishaq bin Sulaiman, a sheikh from the people of Iraq, Shuaib bin Safwan told us, on the authority of a man from the family of Saeed bin Al-Aas, who said: The last sermon that Umar bin Abdul Aziz delivered was that he praised and thanked God, then he said: As for what follows, O people, you were not created in vain, and you will not be left in vain. You have a return in which God will descend to judge and decide between you. So, the servant whom God has expelled from His mercy has failed, lost, and been deprived of a Paradise whose width is that of the heavens and the earth. Do you not know that no one is safe from God's punishment tomorrow except he who is wary of this day and fears it, and sells the fleeting for the lasting, the little for the much, and fear for security? Do you not see that you are from the loins of the doomed, and that after you there will be those who remain until you return to the best of inheritors? Then every day you see off a person going to God, the Almighty and Majestic, who has fulfilled his destiny and his time has come to an end until you conceal him in a crack in the earth, in the heart of a crack that is neither paved nor cushioned. He has left his loved ones and is facing the dust and the face of the reckoning, mortgaged by his deeds, rich in what he left behind, poor in what he sent forward. So fear God before His covenants expire and death descends upon you. Then he put the edge of his cloak over his face and wept and made those around him weep.

So exalted is God, the King, the Truth. There is no god but He, Lord of the Noble Throne.

Ibn Abi Hatim said: Yahya bin Nasir Al-Khawlani told us, Ibn Wahb told us, Ibn Lahi'ah told me, on the authority of Abu Hubayrah, on the authority of Hasan bin Abdullah, that Abdullah bin Mas'ud passed by an afflicted man, so he recited this verse in his ear: **Did you then think that We created you in vain and that you would not be returned to Us? Exalted is God, the True King.** Until he finished the surah and he recovered. This was mentioned to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: **What did you recite in his ear?** So he told him. The Messenger of God, may God bless him and grant him peace, said: **By the One in Whose Hand is my soul, if a man with certainty were to recite it on a mountain, it would move.** Abu Nu'aym narrated on the authority of Khalid bin Nizar, on the authority of Sufyan bin Uyaynah, on the authority of Muhammad bin Al-Munkadir, on the authority of Muhammad bin Ibrahim bin Al-Harith, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, sent us on a military expedition and ordered us to say when we reached evening and morning: **Did you then think that We created you in vain and that you would not be returned to Us?** He said: So we recited it and gained spoils. And we handed it over.

Ibn Abi Hatim also said: Ishaq bin Wahb Al-Alaaf Al-Wasiti told us, Abu Al-Musayyab Salim bin Salam told us, Bakr bin Hubaysh told us, on the authority of Nahshal bin Saeed, on the authority of Al-Dahhak bin Muzahim, on the authority of Abdullah bin Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "My nation's safety from drowning is when they embark on a ship in the name of God, the True King. They have not appreciated God with His true appreciation, and the entire earth will be in His grasp on the Day of Resurrection, and the heavens will be folded in His right hand. Glory be to Him and He is exalted above what they associate with Him. In the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

Fath al-Qadir

Then He, the Most High, declared Himself to be noble, saying: 116- **So exalted is God** meaning He is far removed from children and partners, or from creating anything in vain, or from all of that, and He is **the King** to whom absolute sovereignty is due, **the Truth** in all of His actions and words, **There is no god but He, Lord of the Noble Throne.** So how could He not be a god and a Lord, since there are creatures below the Noble Throne? The Throne was described as noble because mercy and goodness descend from it, or in consideration of the One who established Himself on it, as one says, **a noble house** if its inhabitants are noble. Abu Ja'far, Ibn Muhaysin, Isma'il, and Abaan ibn Tha'lab read **the noble** in the nominative case as an attribute of Lord, while the rest read it in the genitive case as an attribute of the Throne.

Tafsir al-Baghawi

116. "So exalted is God, the True King. There is no god but He, Lord of the Noble Throne," meaning the beautiful throne. It was also said: the elevated one.

Tafsir al-Baidawi

116 - **So exalted is God, the true King** who has the absolute right to kingship, for everyone other than Him is owned by Himself.

He is the Owner of all attributes, from one aspect to another, and in one state to another. **There is no god but He**, for everything else is His slave. **Lord of the Noble Throne**, which encompasses the heavenly bodies and from which descends the decisive judgments and rulings. For this reason He is described as generous, or because He is related to the Most Generous of the generous. It is read in the nominative case as an attribute of the Lord.

Surat al-Mu'minun 23:117

And whoever invokes with God another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.

Tafsir al-Jalalayn

117 - **And whoever invokes with God another god for which he has no proof** a revealing description with no meaning **then his account** his reward (is only with his Lord. Indeed, the disbelievers will not succeed) they will not be happy.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And whoever invokes, along with the One Who is worshipped, to Whom alone worship is due, another god, has no proof for what he says or does, nor any clear evidence.

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: **He has no proof for it**, he said: Clear evidence.

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: **He has no proof for it**. He said: An argument.

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, **He has no proof for it**, he said: No argument.

His statement: **His account is only with his Lord** means: His account of his evil deeds is only with his Lord, and He will give him his reward when he comes to Him. **Indeed, the disbelievers will not succeed** means: The people who disbelieve in God will not succeed with Him, nor will they attain eternity and remaining in bliss.

Tafsir al-Qurtubi

God Almighty says: **And whoever invokes with God another deity for which he has no proof** meaning he has no argument **then his account is only with his Lord** meaning He will punish him and call him to account. *He* is the pronoun of the command and the matter. **The disbelievers will not succeed** Al-Hasan and Qatada read **He will not succeed** - with the fat-ha - whoever lies and denies what I have brought and is ungrateful for My blessings.

Tafsir Ibn Kathir

God the Almighty says, threatening whoever associates others with Him and worships other than Him, and informing that whoever associates others with God has no proof, that is, he has no evidence for his statement. So God the Almighty says: **And whoever invokes with God another deity for which he has no proof**, and this is an interjectional clause, and the answer to the condition in His statement: **Their account is only with their Lord**, that is, God will hold them accountable for that. Then He informs them: **Indeed, the disbelievers will not succeed**, that is, with Him on the Day of Resurrection, they will have no success or salvation. Qatada said: It was mentioned to us that the Prophet of God (peace and blessings of God be upon him) said to a man: **What do you worship?** He said: "I worship God and such-and-such until he listed idols. So the Messenger of God (peace and blessings of God be upon him) said: "Which of them, if you are afflicted with harm and you call upon Him, will He relieve it from you?" He said: "God the Almighty." He said: "Which of them, if you have a need and you call upon Him, will He grant it to you?" He said: "God the Almighty." He said: "Then what makes you worship these with Him, or do you think that you will overcome Him?" He said: I wanted to thank him with the expression of those with him, so the Messenger of God (peace and blessings of God be upon him) said: **You know and they do not know**. The man said after he had become Muslim: I met a man who argued with me. This is a mursal hadith from this source. Abu Isa Al-Tirmidhi narrated in his Jami' with a chain of transmission on the authority of Imran bin Al-Hussain, on the authority of his father, on the authority of the Messenger of God (peace and blessings of God be upon him) something similar to that. And the statement of God the Almighty: **And say, 'My Lord, forgive and have mercy, for You are the best of the merciful.'** This is guidance from God the Almighty to this supplication. When forgiveness is used in general terms, it means erasing sin and concealing it from people, and mercy means that He guides and grants success in words and deeds.

The last interpretation of Surat Al-Mu'minun.

Fath al-Qadir

Then he falsified what the polytheists were upon, rebuking and reprimanding them, saying: 117- **And whoever invokes with God another god** whom he worships with God or worships Him alone, and the phrase **he has no proof for it** is in the accusative case as an attribute of His saying *god*, and it is an intransitive attribute that was brought for emphasis, like His saying **flies with its two wings**. And the proof is the clear argument and the evident evidence, and the answer to the condition is His saying: **Then his account is only with his Lord**. And the phrase **he has no proof for it** is parenthetical between the condition and the consequence, like your saying: Whoever does good to Zayd, there is none more deserving of good than him, so God will reward him. And it was said that the answer to the condition is His saying: **he has no proof for it** with the deletion of the *fa* of the consequence, like the poet's saying:

Surat al-Mu'minun 23:117

And whoever invokes with God another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.

Whoever does good deeds, God will reward them.

"The disbelievers will not succeed." Al-Hasan and Qatadah read it with a fatha on the an as a reason, while the rest read it with a kasra as a resumption. Al-Hasan read it with a fatha on the ya and the lam, the present tense of the verb falah, meaning to succeed.

Tafsir al-Baghawi

117. **And whoever invokes with God another god for whom he has no proof**, meaning: he has no argument for it or evidence, because there is no argument in the claim of polytheism, **then his account**, his recompense, **is only with his Lord**, He will recompense him for his deeds, as God Almighty said: **Then upon Us will be their account** Al-Ghashiyah 26. **Indeed, the disbelievers will not succeed**, he who denies and lies will not be happy.

Tafsir al-Baidawi

117- **And whoever invokes with God another god** worshipping Him alone or associating others with Him **has no proof for that** is brought to emphasize and base the ruling on it, alerting that practicing what there is no proof for is forbidden, let alone what the proof indicates to the contrary, or an objection between the condition and the consequence, therefore: **Their account is only with their Lord** so it is a reward for him according to what he deserves. **Indeed, the disbelievers will not succeed** The matter is that it was read with the fat-ha as a reason or a report, meaning that their account is the lack of success. He began the surah by confirming the success of the believers and ended it by denying the success of the disbelievers, then he ordered his messenger to seek His forgiveness and mercy, saying:

Surat al-Mu'minun 23:118

And say, **My Lord, forgive and have mercy, for You are the best of the merciful.**

Tafsir al-Jalalayn

118 - And say, **My Lord, forgive and have mercy** the believers in mercy in addition to forgiveness **and You are the best of the merciful** the best merciful

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And say, O Muhammad, my Lord, cover my sins by pardoning them, and have mercy on me by accepting my repentance, and leaving my punishment for what I have committed, **and You are the best of the merciful.** He says: And say, O Lord, You are the best of those who have mercy on a sinner, accepting his repentance and not punishing him for his sin.

Tafsir al-Qurtubi

Then he ordered his Prophet, peace and blessings be upon him, to seek forgiveness so that the nation would follow his example. It was also said: He ordered him to seek forgiveness for his nation. Al-Tha'labi narrated from the hadith of Ibn Lahi'ah on the authority of Abdullah bin Hubayrah on the authority of Hanash bin Abdullah Al-San'ani, **On the authority of Abdullah bin Mas'ud that he passed by someone who was afflicted with a calamity and he recited in his ear,** Did you think that We created you in vain?" until he finished the surah and he was cured. Then the Messenger of God, peace and blessings be upon him, said:

What did you read in his ear? So he told him. He said: By the One in Whose Hand is my soul, if a man of certainty were to read it on a mountain, it would move.

Tafsir Ibn Kathir

God the Almighty says, threatening whoever associates others with Him and worships other than Him, and informing that whoever associates others with God has no proof, that is, he has no evidence for his statement. So God the Almighty says: "And whoever invokes with God another deity for which he has no proof," and this is an interjectional clause, and the answer to the condition in His statement: "Their account is only with their Lord," that is, God will hold them accountable for that. Then He informs them: "Indeed, the disbelievers will not succeed," that is, with Him on the Day of Resurrection, they will have no success or salvation. Qatada said: It was mentioned to us that the Prophet of God (peace and blessings of

God be upon him) said to a man: "What do you worship?" He said: "I worship God and such-and-such until he listed idols. So the Messenger of God (peace and blessings of God be upon him) said: **Which of them, if you are afflicted with harm and you call upon Him, will He relieve it from you?** He said: **God the Almighty.** He said: **Which of them, if you have a need and you call upon Him, will He grant it to you?** He said: **God the Almighty.** He said: **Then what makes you worship these with Him, or do you think that you will overcome Him?** He said: I wanted to thank him with the expression of those with him, so the Messenger of God (peace and blessings of God be upon him) said: **You know and they do not know.** The man said after he had become Muslim: I met a man who argued with me. This is a mursal hadith from this source. Abu Isa Al-Tirmidhi narrated in his Jami' with a chain of transmission on the authority of Imran bin Al-Hussain, on the authority of his father, on the authority of the Messenger of God (peace and blessings of God be upon him) something similar to that. And the statement of God the Almighty: **And say, 'My Lord, forgive and have mercy, for You are the best of the merciful.'** This is guidance from God the Almighty to this supplication. When forgiveness is used in general terms, it means erasing sin and concealing it from people, and mercy means that He guides and grants success in words and deeds.

The last interpretation of Surat Al-Mu'minun.

Fath al-Qadir

Then He concluded this Surah by teaching His Messenger, may God bless him and grant him peace, to supplicate to Him for forgiveness and mercy, saying: 118- **And say, 'My Lord, forgive and have mercy, for You are the best of the merciful.'** God Almighty commanded him to seek forgiveness so that his nation would follow his example. It was also said that He commanded him to seek forgiveness for his nation. The explanation of Him being the most merciful of the merciful has been presented previously. The connection between this and what preceded it is that when God Almighty explained the conditions of the disbelievers, He commanded them to turn to Him and seek refuge in His forgiveness and mercy.

Ibn Abi Al-Dunya and Ibn Abi Hatim narrated on the authority of Abu Hurayrah who said: When the disbeliever is placed in his grave and sees his place in Hell, he will say, **My Lord, send me back.** I will repent and do righteousness. He will be told, **You have lived as long as you were to live.** His grave will be made narrow for him, and he will be like one who is being attacked, struggling and frightened, and the snakes and scorpions of the earth will rush toward him. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Jurayj who said: They claimed that the Prophet (peace and blessings of God be upon him) said to Aisha, "When the believer sees the angels, they say, 'Shall we send you back to this world?' He says, 'To the abode of worries and sorrows. Rather, come forward to God.' As for the disbelievers, they say to him, 'Shall we send you back?' He says, 'My Lord, send me back so that I may do righteousness in that which I left behind.'" This is a mursal hadith.

And say, "My Lord, forgive and have mercy, for You are the best of the merciful."

Al-Daylami narrated on the authority of Jabir ibn Abdullah who said: The Messenger of God (peace and blessings of God be upon him) said: "When death approaches a person, everything that prevents him from the truth is gathered before his eyes and placed before his eyes. At that time, he says, 'My Lord, send me back so that I may do righteousness in that which I left behind.'" Al-Bayhaqi narrated in Al-Asma' wa'l-Sifat, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His statement, **I do righteous deeds**, he said: I say, **There is no god but God**. Ibn Abi Hatim narrated on the authority of Aisha, who said: Woe to the sinners among the people of the graves. Black snakes will enter their graves upon them, one at his head and one at his feet, biting him until they meet in the middle. That is the torment in the Barzakh about which God said, **And behind them is a Barzakh until the Day they are resurrected**. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement, **There will be no kinship among them that Day, nor will they ask about one another**, he said: When the Trumpet is blown, no living being will remain except God. Sa'id bin Mansur, Abd bin Humaid, Ibn Al-Mundhir, and Ibn Abi Hatim narrated from him that he was asked about the statement of God, **And there will be no kinship among them that Day, nor will they ask about one another**, and His statement, **And they will turn to one another, asking about one another**, so he said: These are standing places. As for the standing place where there will be no kinship among them and they will not ask about one another at the time of the first blast, there will be no kinship among them when they are struck dead. Then when the last blast is made, they will be standing asking about one another. Ibn Jarir and Al-Hakim - who authenticated it - narrated from him that he was asked about the two verses, so he said: As for His statement, **And they will not ask about one another**, this is regarding the first blast when nothing remains on the earth. As for His statement, **And they will turn to one another, asking about one another**, this means that when they enter Paradise, they will turn to one another asking about one another. Ibn Al-Mubarak in Az-Zuhd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Nu'aym in Al-Hilyah, and Ibn Asakir narrated from Ibn Mas'ud that he said: When it is the Day of Resurrection, God will gather the first and the last. In another version: The hand of the male or female slave will be seized on the Day of Resurrection in front of the first and the last of mankind, then a caller will call out: This is so-and-so, son of so-and-so. Whoever has a right over him, let him come and claim his right. In another version: Whoever has been wronged, let him come and claim his right. By God, a person will rejoice when he has a right over his father, son, or wife, even if the child is young. The proof of that is in the Book of God: **And when the Trumpet is blown, there will be no kinship between them that Day, nor will they ask about one another**. Ahmad, al-Tabarani, al-Hakim, and al-Bayhaqi in his Sunan narrated on the authority of al-Miswar ibn Makhramah that the Messenger of God (peace and blessings be upon him) said: **Verily, all kinships will be severed on the Day of Resurrection except my kinship, my lineage, and my marriage**. Al-Bazzar, al-Tabarani, Abu Nu'aym, al-Hakim, and

al-Diya' in al-Mukhtara narrated on the authority of 'Umar ibn al-Khattab that he heard the Messenger of God (peace and blessings be upon him) say: **Every kinship and kinship will be severed on the Day of Resurrection except my kinship and my marriage**. Ibn 'Asakir narrated on the authority of Ibn 'Umar that the Messenger of God (peace and blessings be upon him) said: **Every kinship and kinship will be severed on the Day of Resurrection except my kinship and my marriage**. Ahmad narrated on the authority of Abu Saeed bin Al-Khudri who said: I heard the Messenger of God (peace and blessings of God be upon him) say on the pulpit: "What is the matter with those men who say: The kinship of the Messenger of God (peace and blessings of God be upon him) does not benefit his people? Yes, by God, my kinship is connected in this world and the Hereafter, and I, O people, am a forerunner for you." Ibn Jarir narrated on the authority of Ibn Abbas, **The Fire will scorch their faces**, he said: It will blow. Ibn Mardawayh and Al-Dhiya' narrated in Sifat Al-Nahar on the authority of Abu Al-Darda' who said: The Messenger of God (peace and blessings of God be upon him) said regarding His statement, **The Fire will scorch their faces**, he said: It will scorch them with a blast so that their flesh will flow down their heels. Abu Nu'aym narrated in Al-Hilyah on the authority of Ibn Mas'ud regarding the verse, he said: It will scorch them with a blast that will leave no flesh on their bones except that it will throw them down on their heels. Ahmad, Abd ibn Humayd, and al-Tirmidhi narrated **and authenticated it** from Ibn Abi al-Dunya in Sifat al-Nahar, Abu Ya'la, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **and authenticated it**, Abu Nu'aym in al-Hilyah, and Ibn Mardawayh regarding the statement of God, **and therein they will be gloomy**, said: The Fire will disfigure them, so their upper lip will contract until it reaches the middle of their head, and their lower lip will relax until it hits their navel. Abd al-Razzaq, al-Firyabi, Ibn Abi Shaybah, Hannad, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, and al-Hakim narrated **and authenticated it** from Ibn Mas'ud regarding the verse, saying: Like the scorpion of a freshly ripened head, their teeth will be visible and their lips will be contracted. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated from Ibn Abbas, *Gloomy*, meaning: Frowning. Many well-known hadiths have been narrated about the description of the people of Hell, what they will say, and what will be said to them. Al-Hakim Al-Tirmidhi, Abu Ya'la, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn As-Sunni in 'Amal Al-Yawm wa Al-Laylah, Ibn Mardawayh and Abu Nu'aym in Al-Hilyah narrated on the authority of Ibn Mas'ud that he recited in the ear of an afflicted person, **Did you then think that We created you in vain?** until he finished the Surah and was cured. The Messenger of God (blessings and peace of God be upon him) said, **What did you recite in his ear?** So he informed him. The Messenger of God (blessings and peace of God be upon him) said, **By the One in Whose Hand is my soul, if a man with certainty of faith were to recite it on a mountain, it would move**. Ibn As-Sunni, Ibn Mandah and Abu Nu'aym narrated in Al-Ma'rifah. As-Suyuti said with a good chain of transmission on the authority of Muhammad ibn Ibrahim At-Taymi on the authority of his father who said: The Messenger of God (blessings and peace of God be upon him) sent

us on a military expedition and commanded us to say when we reached evening and morning, **Did you then think that We created you in vain and that you would not be returned?** So we recited it and were victorious and safe.

Praise be to God Almighty, the third part has been completed, followed by the fourth part, which begins with an interpretation of Surat An-Nur.

Tafsir al-Baghawi

118. And say, 'My Lord, forgive and have mercy, for You are the best of the merciful.'

Tafsir al-Baidawi

118- And say, 'My Lord, forgive and have mercy, for You are the best of the merciful.' It was narrated from the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Mu'minun, the angels will give him good tidings of a fragrant spirit and that which will soothe his eyes when the Angel of Death descends.** It was also narrated from him, may God bless him and grant him peace, that he said, "Ten verses were revealed to me. Whoever performs them will enter Paradise." Then he recited, **Indeed, the believers have succeeded,** until he completed the ten. "And it was narrated that the beginning and end of them are among the treasures of Paradise. Whoever acts upon three verses from the beginning of them and is admonished by four from the end of them, then he has been saved and succeeded."

Surat al-Nur 24:1

A surah which We have revealed and imposed, and in it We have revealed clear verses that you might remember.

Surat al-Nur 24:1

A surah which We have revealed and imposed, and in it We have revealed clear verses that you might remember.

Tafsir al-Jalalayn

1 - This **Surat Anzalnahu wa Furqanahu** is light and heavy due to the abundance of what is imposed in it **and We sent down in it clear verses** with clear meanings **that you may remember** by assimilating the second ta' into the dhal, so that you may be admonished.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: By His Most High's saying, **A Surah We have sent down**, He means that We have sent down this Surah. We only said that the meaning of that is thus, because the Arabs hardly ever begin with indefinite nouns before their predicates if they are not a response, because they are connected like *who* is connected, then a predicate other than the relative clause is reported about them. So it is considered reprehensible to begin with them before the predicate if they are not a relative clause, since its predicate, if begun with it, would be like the relative clause to it, and the hearer would become its predicate like the one expected to be its predicate, since the predicate about it after it was like the relative clause to it. And if the predicate about it is begun before it, no doubt will enter the hearer of the speech about the speaker's intention... We have previously explained that the Surah is a description of what was raised by its witnesses, so that makes it unnecessary to repeat it in this place.

As for his statement, **And We imposed it**, the reciters differed in their recitation of it. Some reciters in Hijaz and Basra read it as **And We imposed it**, and they interpreted it as: **And We detailed it and sent down therein various duties**. This is how Mujahid read it and interpreted it.

Ahmad bin Yusuf told me, he said: Al-Qasim told us, he said: Ibn Mahdi told us, on the authority of Abdul-Warith bin Saeed, on the authority of Hamid, on the authority of Mujahid, that he used to recite it, **And We imposed it**, meaning with emphasis.

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, **And We have made it obligatory**, he said: The command to do what is permissible and the prohibition of what is forbidden.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly. This may be interpreted, if it is read with a shaddah, in a way other than the one we mentioned from Mujahid, which is that it may mean: And We have imposed it upon you and upon those who come after you among the people until the Day of Resurrection. The majority of the reciters of Medina, Kufa, and Ash-Sham read it as **and We have imposed it** with a soft ra', meaning: We have made the rulings in it obligatory upon you, and We have made them binding upon you and made that clear to you.

The correct statement about this is that they are two well-known readings, and each one of them has been recited by scholars among the reciters. So whichever one the reciter recites, he is correct. This is because God has detailed it, revealed in it various rulings, commanded and prohibited things, and imposed obligations on His servant. So it contains both meanings: obligation and obligation. Therefore, we say that whichever of the two readings the reciter recites, he is correct.

Those who interpreted this as meaning imposition and explanation among the people of interpretation mentioned:

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 have ordained it**, he said: We explained it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **A surah which We have revealed and imposed**, he said: We imposed it for the one who recites it from what was imposed in it, and he recited, **In it are clear verses that you may remember**.

And His statement, **And We have sent down therein clear verses**, God Almighty says: And We have sent down in this Surah clear signs and indications of the truth, which are clear to whoever contemplates them and thinks about them with reason, that they are from God, that they are the clear truth, and that they guide to the straight path.

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 therein clear verses**. He said: The lawful and the unlawful and the limits. **That you may remember**. He said: So that you may remember with these clear verses that We sent down.

Tafsir al-Qurtubi

Civil by consensus

The purpose of this Surah is to mention the rulings of chastity and concealment. Omar **may God be pleased with him** wrote to the people of Kufa: Teach your women Surah An-Nur. Aisha **may God be pleased with**

her said: Do not let women dwell in rooms and do not teach them writing, but teach them Surah An-Nur and ghazal. **And We imposed it** is read with a light ra', meaning We imposed on you and those after you what is in it of rulings. And with the shaddah: meaning We revealed in it various obligations. Abu Amr read **And We imposed it** with a shaddah, meaning we divided it in the revelation star by star. The obligation is the cutting, and from it is the obligation of the bow. And the obligations of inheritance and the obligation of maintenance. It is also reported from him: **We imposed it** means We separated it and explained it. It was said: It is for the sake of abundance, because of the abundance of obligations in it. The Surah in the language is a name for the noble status, and that is why the Surah of the Qur'an is called a Surah. Zuhair said:

Haven't you seen that God has given you a surah that makes every king tremble before it?

We have already discussed it in the introduction to the book. *Surah* was read in the nominative case as a subject and its predicate is *Anzalaha*, said Abu Ubaidah and Al-Akhfash. Al-Zajjaj, Al-Farra' and Al-Mubarrad said: *Surah* is in the nominative case because it is the predicate of the subject, because it is an indefinite noun and does not begin with an indefinite noun in every place, i.e. this is a Surah. It is possible that his saying *Surah* is a subject and what follows it is an adjective for it that took it out of the limit of a pure indefinite noun, so the beginning is good for that, and the predicate is in his saying: **The adulterer and the adulteress**. *Surah* was read in the accusative case, on the assumption that we sent down a Surah, we sent it down. The poet said:

I fear the wolf if I pass by it alone, and I fear the wind and the rain

Or it may be in the accusative case due to an implied verb, i.e. recite a surah. Al-Farra' said: It is a state of the ha' and the alif, and the state of the possessive can precede it.

Tafsir Ibn Kathir

Surah An-Nur

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

God Almighty says: **This is a surah which We have revealed**. This is an indication of the importance of paying attention to it and does not negate what is besides it. **And We have imposed it**. Mujahid and Qatada said: That is, We have made clear what is lawful and what is unlawful, what is commanded and what is prohibited, and what is set limits. Al-Bukhari said: "Whoever recites 'We have imposed it', he says, 'We have imposed it upon you and upon those who come after you. And We have sent down therein clear verses', that is, clear explanations, 'that you may remember.' Then God Almighty said: 'The adulterer and the adulteress - flog each of them with a hundred lashes.' This noble verse contains the ruling on the adulterer in the prescribed punishment. The scholars

have detailed and disputed this, for the adulterer is either a virgin, who has not married, or a chaste person, who has had intercourse in a valid marriage while he is free, adult, and sane. As for if he is a virgin, who has not married, then his prescribed punishment is a hundred lashes as in the verse. In addition to that, he should be banished from his country for a year according to the majority of scholars, contrary to Abu Hanifa, may God have mercy on him, for he believes that banishment according to the opinion of the Imam: if he wishes, he may be banished, and if he wishes, he may not be banished. The evidence of the majority in this is what is established in the two Sahihs from the narration of Al-Zuhri on the authority of Ubaidullah bin Abdullah bin Utbah bin Masoud on the authority of Abu Hurairah and Zaid bin Khalid Al-Juhani regarding the two Bedouins who came to the Messenger of God, may God bless him and grant him peace. One of them said: O Messenger of God, if he wants, he may be banished and if he does not want, he may not be banished. The evidence of the majority in this is what is established in the two Sahihs from the narration of Al-Zuhri on the authority of Ubaidullah bin Abdullah bin Utbah bin Masoud on the authority of Abu Hurairah and Zaid bin Khalid Al-Juhani regarding the two Bedouins who came to the Messenger of God, may God bless him and grant him peace. One of them said: O Messenger of God, if he wants, he may be banished." This son of mine was a hired hand to this man, and he committed adultery with his wife. I ransomed my son from him with one hundred sheep and a slave girl. I asked the people of knowledge and they told me that my son should be flogged one hundred times and exiled for a year, and that this woman should be stoned. The Messenger of God (blessings and peace of God be upon him) said, "By the One in Whose Hand is my soul, I will judge between you according to the Book of God. The slave girl and the sheep should be returned to you, and your son should be flogged one hundred times and exiled for a year. Go tomorrow, O Anis **a man from Aslam**, to this man's wife. If she confesses, stone her. So he went to her the next day and she confessed, so he stoned her." This indicates that the adulterer should be banished and flogged one hundred times if he was a virgin who had not married. However, if he was married, meaning he had intercourse in a valid marriage and was free, adult, and sane, then he should be stoned.

Imam Malik said: Muhammad ibn Shihab told me, Ubaydullah ibn Abdullah ibn Utbah ibn Masud told us that Ibn Abbas told him that Umar stood up, praised and thanked God. Then he said: As for what follows, O people, God sent Muhammad (peace and blessings of God be upon him) with the truth and revealed the Book to him. Among what was revealed to him was the verse of stoning. We recited it and memorized it. The Messenger of God (peace and blessings of God be upon him) stoned, and we stoned after him. I fear that a long time may pass and people may say, **We do not find the verse of stoning in God's Book**, and they will go astray by abandoning an obligation that God had revealed. Stoning in God's Book is a right for married men and women who commit adultery, if proof is established, or pregnancy is established, or a confession is made. Both of them reported it in full in

Surat al-Nur 24:1

A surah which We have revealed and imposed, and in it We have revealed clear verses that you might remember.

their Sahihs on the authority of Malik, and this is a portion of it that contains our purpose here.

Imam Ahmad narrated on the authority of Hisham, on the authority of Al-Zuhri, on the authority of Ubaidullah bin Abdullah, on the authority of Ibn Abbas: Abd al-Rahman bin Awf told me that Umar bin Al-Khattab addressed the people and I heard him say: Beware, some people say, what is the matter with stoning? In the Book of God there is flogging. The Messenger of God (peace and blessings of God be upon him) stoned and we stoned after him. Were it not that someone might say or speak that Umar added to the Book of God something that is not part of it, I would have confirmed it as it was revealed. An-Nasa'i included it in a hadith of Ubaydullah ibn Abdullah with it. Imam Ahmad also narrated on the authority of Hisham, on the authority of Ali ibn Zayd, on the authority of Yusuf ibn Mihran, on the authority of Ibn Abbas, who said: Umar ibn al-Khattab **may God be pleased with him** delivered a sermon and mentioned stoning, and he said: Do not be deceived about it, for it is one of the limits of God the Most High. Beware, the Messenger of God (peace and blessings of God be upon him) stoned and we stoned after him. Were it not that someone might say: Umar added to the Book of God something that is not part of it, I would have written it in a corner of the Qur'an and said: Umar ibn al-Khattab, Abd al-Rahman ibn Awf, and so-and-so and so-and-so bore witness that the Messenger of God (peace and blessings of God be upon him) stoned and we stoned him after him. Beware, there will come after you people who will lie about stoning, about the Antichrist, about intercession, about the torment of the grave, and about people who will emerge from the Fire after they have been burned.

Ahmad also narrated on the authority of Yahya al-Qattan, on the authority of Yahya al-Ansari, on the authority of Saeed ibn al-Musayyab, on the authority of Umar ibn al-Khattab: **Beware lest you perish because of the verse of stoning.** The hadith was narrated by al-Tirmidhi from the hadith of Saeed, on the authority of Umar, and he said: It is authentic. Al-Hafiz Abu Ya'la al-Mawsili said: Ubayd God ibn Umar al-Qawariri narrated to us, Yazid ibn Zari' narrated to us, Ibn Awn narrated to us, on the authority of Muhammad - he is Ibn Sirin - he said: I was told on the authority of Kathir ibn al-Salt, he said: We were with Marwan and Zaid was among us, so Zaid ibn Thabit said: We used to recite: **The old man and the old woman, if they commit adultery, stone them both.** Marwan said: Why didn't you write it in the Mushaf? He said: We mentioned that and Umar ibn al-Khattab was among us, so he said: I can cure you of that. He said: We said: How? He said: A man came to the Prophet (peace and blessings of God be upon him) and he mentioned such and such and stoning, so he said: O Messenger of God, write for me the verse of stoning. He said: I **cannot now**, or something like that. Al-Nasa'i narrated it from the hadith of Muhammad ibn al-Muthanna, on the authority of Ghundar, on the authority of Shu'bah, on the authority of Qatadah, on the authority of Yunus ibn Jubayr, on the authority of Katheer ibn al-Salt, on the

authority of Zayd ibn Thabit, with the same chain of transmission. All of these chains of transmission are multiple and indicate that the verse of stoning was written, then its recitation was abrogated, but its ruling remained in effect. And God knows best.

The Messenger of God (peace and blessings of God be upon him) ordered the stoning of this woman, the wife of the man who hired the worker, because she committed adultery with the worker. The Messenger of God (peace and blessings of God be upon him) stoned Ma'iz and the woman of Ghamid. It was not reported that the Messenger of God (peace and blessings of God be upon him) flogged any of these before stoning. Rather, the authentic hadiths with multiple chains of transmission and wordings were reported to limit their stoning to death, and they did not mention flogging. For this reason, this was the view of the majority of scholars. Abu Hanifa, Malik, and al-Shafi'i **may God have mercy on them** held this view. Imam Ahmad **may God have mercy on him** held that the married adulterer must be flogged in accordance with the verse and stoned in accordance with the Sunnah.

It was also narrated from the Commander of the Faithful, Ali ibn Abi Talib **may God be pleased with him**, that when he brought Saraah, who had committed adultery while married, he flogged her on Thursday and stoned her on Friday, and said: I flogged her according to the Book of God, and I stoned her according to the Sunnah of the Messenger of God (peace and blessings of God be upon him). Imam Ahmad, the four Sunan scholars, and Muslim narrated from the hadith of Qatadah, from al-Hasan, from Hattan ibn Abdullah al-Raqashi, from Ubadah ibn al-Samit, who said: The Messenger of God (peace and blessings of God be upon him) said: "Learn from me, learn from me. God has made a way for them: a virgin for a virgin, one hundred lashes and exile for a year, and a previously married woman for a previously married woman, one hundred lashes and stoning." And the statement of God **interpretation of the meaning: And let not pity for them detain you in the matter of God's religion**, meaning in the judgment of God, meaning do not have mercy on them and be compassionate towards them according to the law of God. What is prohibited is not natural pity in carrying out the prescribed punishment, but rather it is pity that prompts the ruler to refrain from carrying out the prescribed punishment, so that is not permissible. Mujahid said, **And do not let pity for them detain you in the matter of God's religion.** He said: The implementation of the prescribed punishments, if they are brought before the ruler, should be carried out and not neglected. This is also narrated from Sa'id ibn Jubayr and Ata' ibn Abi Rabah. It was stated in the hadith, **Forgive the prescribed punishments among yourselves, for whatever has reached me of a prescribed punishment has been made obligatory.** In another hadith, it was said, **A prescribed punishment carried out on earth is better for its people than if they were to be rained on for forty mornings.** It was said that what is meant is, **And do not let pity for them detain you in the matter of God's religion**, so do not

implement the prescribed punishment as it should be, with the severity of the beating as a deterrent from sin. It does not mean a severe beating.

Aamir Al-Sha'bi said, **And let not pity for them detain you in the matter of God's religion.** He said, "Peace be upon you in the matter of the severe beating." Ata' said, **A beating that is not severe.** Sa'id ibn Abi 'Aruba said, on the authority of Hammad ibn Abi Sulayman: The slanderer is to be flogged while wearing his clothes, and the adulterer's clothes are to be removed. Then he recited, **And let not pity for them detain you in the matter of God.** I said, **Is this about the ruling?** He said, "This is about the ruling. Flogging means in carrying out the prescribed punishment and in the severity of the beating." Ibn Abi Hatim said, "Amr ibn 'Abdullah Al-Awdi told us, 'Waki' told us, on the authority of Nafi', on the authority of Ibn 'Amr, on the authority of Ibn Abi Mulaykah, on the authority of Ubaydullah ibn 'Abdullah ibn 'Umar, that a slave girl of Ibn 'Umar committed adultery, so he flogged her feet. Nafi' said, 'I think he said her back. He said, I said, 'And let not pity for them detain you in the matter of God'. He said, O my son, you saw that I was seized by pity for them. God did not command me to kill her, nor to put her flogging on her head, and it hurt when I struck her." And the Almighty said: **If you believe in God and the Last Day,** meaning, do that and implement the prescribed punishments on the one who commits adultery, and beat him severely, but not severely, so that he and those who do the same will be deterred from doing so. It was reported in Al-Musnad on the authority of some of the Companions that he said: O Messenger of God, I slaughter a sheep and I feel pity for it. He said: **And you will have a reward for that.**

God the Almighty says: {And let a group of the believers witness their punishment} This is a punishment for the adulterers if they are flogged in the presence of people, as this is more effective in deterring them and in preventing them, as it is a rebuke, a reprimand and a disgrace if people are present. Al-Hasan Al-Basri said about His statement: {And let a group of the believers witness their punishment} meaning publicly. Then Ali bin Abi Talhah said on the authority of Ibn Abbas: {And let a group of the believers witness their punishment} A group is a man or more. Mujahid said: A group is one man to a thousand, and so said Ikrimah. For this reason, Ahmad said: A group is considered to be one person. Ata bin Abi Rabah said: Two, and this is what Ishaq bin Rahawayh said, and Saeed bin Jubair said: **A group of the believers** He said: It means two men or more. Al-Zuhri said: Three people or more.

Abdur-Razzaq said: Ibn Wahb told me on the authority of Imam Malik, regarding the statement of God, **And let a group of the believers witness their punishment,** he said: The group is four people or more, because the testimony of adultery is not sufficient without four witnesses or more, and Ash-Shafi'i said the same. Rabia said: Five. Al-Hasan Al-Basri said: Ten. Qatada said: God commanded that a group of believers witness their punishment, meaning a group of Muslims, so that it would be a lesson, a warning, and a deterrent. Ibn Abi Hatim said: My father told us, Yahya bin Uthman told us, Baqiyyah told us: I heard Nasr bin Alqamah say regarding the statement of God, the Most

High, **And let a group of the believers witness their punishment,** he said: That is not for the purpose of disgrace, rather it is so that God, the Most High, would supplicate to God for them for repentance and mercy.

Fath al-Qadir

It is a Medinan surah, and it has sixty-four verses.

Ibn Mardawayh narrated on the authority of Ibn Abbas and Ibn Az-Zubayr that they said: Surah An-Nur was revealed in Madinah. Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Aisha, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Do not let them dwell in rooms and do not teach them writing** - meaning women. Teach them spinning and Surah An-Nur. Sa'id ibn Mansur, Ibn Al-Mundhir, and Al-Bayhaqi narrated on the authority of Mujahid that he said: The Messenger of God, may God bless him and grant him peace, said: **Teach your men Surah Al-Ma'idah, and teach your women Surah An-Nur.** Abu Ubaid narrated in his Fada'il on the authority of Haritha ibn Mudrib that he said: Umar ibn Al-Khattab wrote to us to teach Surah An-Nisa, Surah Al-Ahzab, and Surah An-Nur.

In the language, the word *surah* is a name for a noble position. Therefore, the surah of the Qur'an is called a surah, and from this comes the saying of Zuhair:

Haven't you seen that God has given you a surah that makes every king tremble before it?

Any status, the majority read 1- "Surah" in the nominative case and there are two views: The first is that it is the predicate of an omitted subject: i.e. this Surah, and this was preferred by Az-Zajjaj, Al-Farraa and Al-Mubarrad. They said: Because it is an indefinite noun, and one does not begin with an indefinite noun in every place. The second view is that it is the subject and it is permissible to begin with an indefinite noun because it is described by His statement: "We sent it down **and the predicate is** the adulterer and the adulteress" and the meaning would be: The revealed and imposed Surah is such and such, since the Surah is a sequence of verses that have a beginning and an end, and this is a correct meaning, and there is no basis for what the first said about preventing it from beginning with it being an indefinite noun, so it is an indefinite noun specified by the description, and there is consensus on the permissibility of beginning with it. It was said that it is a subject with an omitted predicate on the assumption: In what We have revealed to you is a Surah, and it was responded that the situation requires explaining the status of this noble Surah, not explaining that among the things revealed to the Prophet (peace and blessings of God be upon him) there is a Surah whose status is such and such. Al-Hasan bin Abdul Aziz, Isa Al-Thaqafi, Isa Al-Kufi, Mujahid, Abu Haywah and Talhah bin Musarraf read it in the accusative case. There are several interpretations for this: The first is that it is accusative due to an implied verb that is not explained by what comes after it, such as **recite a surah** or **read a surah**. The second is that it is accusative due to an implied verb that is explained by what comes after it, as was said in the chapter on the verb being distracted from

Surat al-Nur 24:1

A surah which We have revealed and imposed, and in it We have revealed clear verses that you might remember.

the subject by its pronoun: i.e. We sent down a surah that we sent down. There is no place for **We sent down** here because it is an explanatory sentence, unlike the previous interpretation, which is in the accusative case as an adjective for a surah. The third interpretation is that it is accusative due to enticement: i.e., here is a surah for you, as the author of Al-Kashshaf said. Abu Hayyan rejected it because the omission of the enticement tool is not permissible. The fourth is that it is accusative due to the state of the pronoun **We sent down** *anzalāha*. Al-Farra' said: it is a state of the ha' and the alif, and the state of the implied can precede it. Based on this, the pronoun in *anzalāha* does not refer to a surah, but rather to the rulings, as if it was said: We sent down the rulings while it was a surah of the surahs of the Qur'an. Ibn Kathir and Abu Umar read "and We imposed it" with a shaddah, while the rest read it without a fathah. Abu Amr said: "and We imposed it" with a shaddah means that We divided it in revelation, star by star. "Further" means to cut. It is possible that the shaddah is for emphasis or exaggeration. The meaning of "further **is** We made it obligatory and made it definitive. **It was also said that** We obligated you to act upon it. **It was also said that** We determined the limits in it. Further" means to estimate. From this, "Indeed, He who imposed the Qur'an upon you, and We sent down therein clear verses," meaning We sent down within it and its folds. The meaning of it being clear is that its meaning is clear. The repetition of "We sent down **indicates the utmost care taken in sending down this surah, as it contains rulings.**

accusative case and it has no place unless it is estimated that it is recite" or something similar to it. "And We imposed it" and imposed what is in it of rulings, and Ibn Kathir and Abu Amr stressed it because of the abundance of its obligations or what is imposed upon them, or to exaggerate its obligation. "And We sent down therein clear verses **with clear meaning** that you may remember" so you may avoid the forbidden things. It was read with a light dhal.

Tafsir al-Baghawi

1- Surah", meaning: this is a Surah, "We sent it down and imposed it", Ibn Kathir and Abu Amr read: "and imposed it **with a shaddah on the ra**", and the others read it without a shaddah, meaning: We made the rulings in it obligatory and obligated you to work by them. It was said: its meaning is: We determined the limits in it, and imposing is estimation: God the Almighty said: "Then half of what you imposed" **Al-Baqarah 2:237**, meaning: you estimated, and the evidence for the without shaddah is His saying the Almighty: "Indeed, He who imposed the Qur'an upon you" **Al-Qasas 28:85**, and as for the shaddah, its meaning is: / We explained it in detail and clarified it. It was said: it means an obligation which also means an obligation, and the shaddah is for emphasis due to the abundance of what is in it of obligations, meaning: We made it obligatory upon you and those after you until the Day of Judgment. "And We sent down therein clear verses, **clear**, that you may remember, **to be admonished.**

Tafsir al-Baidawi

1- Surah" meaning this is a Surah or among what We have revealed to you is a Surah. "We sent it down **is its description and whoever puts it in the accusative case makes it an explanation of what puts it in the**

Surat al-Nur 24:2

The adulterer and the adulteress, flog each of them with a hundred lashes. Let not pity for them detain you in the matter of God's religion, if you believe in God and the Last Day. And let a party of the believers witness their punishment.

Tafsir al-Jalalayn

2 - **The adulterer and the adulteress** who are not married are to be stoned according to the Sunnah. Al in what was mentioned is a relative pronoun and it is the subject. Because of its resemblance to the condition, the fa' entered into its predicate, which is **so flog each of them with a hundred lashes** a blow. It is said that he flogged him, he flogged him. And in addition to that, according to the Sunnah, a year's exile, and the slave is to be given half of what was mentioned. **And let not pity for them detain you in the matter of God's religion** His ruling that you leave some of their punishment **if you believe in God and the Last Day** the Day of Resurrection. In this there is an incitement to what preceded the condition and it is its answer or indicates its answer. **And let a group of believers witness their punishment** the flogging () it was said three and it was said four, the number of witnesses to adultery.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Whoever commits adultery, whether a man or a woman, while he is a free, unmarried virgin, not married to a husband, flog him with a hundred lashes, as punishment for what he did and for the disobedience to God. **And let not pity for them detain you in the matter of God's religion.** God Almighty says: O believers, let not pity for the adulterer and the adulteress detain you, which is tenderness of mercy in the matter of God's religion, meaning in obeying God in what He has commanded you to carry out the prescribed punishment on them, in accordance with what He has obligated you to do.

The people of interpretation differed regarding what the believers were forbidden from showing mercy to them. Some of them said: It is leaving the implementation of God's punishment on them. However, if the punishment is implemented on them, then they should not show mercy to them in God's religion.

Who said that?

Abu Hisham told us: Yahya bin Abi Zaydah told us, on the authority of Nafi' bin Umar, on the authority of Ibn Abi Malekah, on the authority of Ubayd God bin Abdullah bin Umar, who said: Ibn Umar flogged a slave girl of his who had committed adultery. He flogged her feet. Nafi' said: I thought he had said: and her back. Then I said: **And let not pity for them detain you in the matter of the religion of God.** He said: And

pity for her detains me, for God did not command me to kill her.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Ibn Jurayj, he said: I heard Abdullah bin Abi Malekah say: Ubayd God bin Umar told me, that Abdullah bin Umar punished a slave girl of his, and he said to the executioner, and he pointed to her leg and her lower body, I said: So where is the statement of God, **And let not pity for them detain you in the matter of God's religion**, he said: Should I kill her?

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 let not pity for them detain you in the matter of God's religion**, he said: To carry out the prescribed punishment.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Jurayj, **And let not pity for them detain you in the matter of God's religion.** He said: Do not neglect God's limits.

Ibn Jurayj said: Mujahid said: **And let not pity for them detain you:** Do not neglect to implement the prescribed punishments. This was also said by Ata' ibn Abi Rabah.

Abu Hisham told us: Abdul Malik and Hajjaj told us, on the authority of Ata': **And let not pity for them detain you in the matter of God's religion.** He said: God's punishment is carried out and not neglected, and it is not murder.

Ibn Al-Muthanna told us: Muhammad bin Fadil told me, on the authority of Dawud, on the authority of Saeed bin Jubair, who said: Skin.

Ubaid bin Ismail Al-Habbari told me: Muhammad bin Fadil told us, on the authority of Al-Mughirah, on the authority of Ibrahim, regarding his statement, **And let not pity for them detain you in the matter of God's religion**, he said: Hitting.

Ibn Abd al-A'la told us: Al-Mu'tamir told us: I heard Imran say: I said to Abu Majlaz: **The adulterer and the adulteress, flog each one of them...** until His saying: **and the Last Day.** Indeed, We are merciful to them when a man is flogged as a prescribed punishment, or his hand is cut off. He said: This is only because when they are brought before the ruler, he does not leave them out of mercy for them until he carries out the prescribed punishment.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And let not pity for them detain you in the matter of God's religion**, he said: The prescribed punishments are not to be carried out.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And let not pity for them detain you**, so that you do not abandon them from the limits of God that He commanded and imposed upon them.

He said: Ibn Wahb told us, he said: Ibn Lahi'ah told us, on the authority of Khalid ibn Abi Imran, that he asked Sulayman ibn Yasar, about the statement of God, **And let not pity for them detain you in the matter of God's**

Surat al-Nur 24:2

The adulterer and the adulteress, flog each of them with a hundred lashes. Let not pity for them detain you in the matter of God's religion, if you believe in God and the Last Day. And let a party of the believers witness their punishment.

religion, meaning in the prescribed punishments, or in the punishment? He said: That applies to both of them.

Amr bin Abdul Hamid Al-Amili told us: Yahya bin Zakariya told us, on the authority of Abdul Malik bin Abi Sulayman, on the authority of Ata', regarding his statement, **And let not pity for them detain you in the matter of God's religion**, he said: That God's punishment be carried out and not neglected, and it is not killing.

Ibn Hamid told us: Jarir told us, on the authority of Ata', on the authority of Aamer, regarding his statement, **And let not pity for them detain you in the matter of God's religion**, he said: A severe beating.

Others said: Rather, the meaning of this is **and do not be moved by pity for them**, so lighten the beating for them, but beat them severely.

Who said that?

Ibn Al-Muthanna told us, he said: Yahya bin Abi Bakr told us, he said: Abu Ja'far told us, on the authority of Qatada, on the authority of Al-Hasan and Sa'id bin Al-Musayyab, **And let not pity for them detain you in the matter of the religion of God**. He said: Severe flogging.

He said: Muhammad bin Jaafar narrated to us on the authority of Shu'bah on the authority of Hammad, who said: The slanderer and the drinker are to be punished and flogged. I said to Hammad: Is this in the ruling? He said: In the ruling and flogging.

Al-Hasan told us: Abd al-Razzaq told us: Muammar told us, on the authority of al-Zuhri, who said: The punishment for adultery and slander must be made lenient, but the punishment for drinking alcohol must be lenient. Qatada said: The punishment for drinking alcohol must be lenient, but the punishment for adultery must be made lenient.

The more correct of the two opinions on this matter is the opinion of the one who said: The meaning of this is: Do not let compassion for them deter you from carrying out the punishment of God upon them, which He has made it obligatory for you to carry out upon them.

Rather, we said that this is the more correct of the two interpretations, because of the meaning of God's statement after it, **in the religion of God**, which indicates the obedience to God that He has commanded you with. And it is known that the religion of God that He has commanded regarding the two adulterers is to carry out the prescribed punishment upon them, as He has commanded, namely, flogging each of them one hundred lashes. However, there is no limit to the severity of the flogging, and every flogging that is more painful is more severe. And that which is more painful is not a limit that is not increased, so it is commanded. And it is not permissible for God, the Most High, to describe Him as having commanded something that the one commanded has no way of

knowing. If that is the case, then what the one commanded has a way of knowing is the number of lashes for what He has commanded, and that is carrying out the prescribed punishment, as we have said. The Arabs have two dialects for mercy: Ra'fah with a sukoon on the hamzah, and Ra'fah with a long hamzah, like as-sama and as-sama, and ka'bah and as-ka'bah. It is as if mercy is a single instance, and mercy is a verbal noun, as it is said: Dha'ulu is Dha'ala, like fa'ala, and qabaha is qabaha.

And His statement, **If you believe in God and the Last Day**, means: If you believe in God, your Lord, and in the Last Day, and that you will be resurrected on it for the Day of Resurrection, and for reward and punishment, then whoever believes in that, will not disobey God in His commands and prohibitions, fearing His punishment for his sins. And His statement, **And let a group of believers witness their punishment**, means: And let the flogging of the two unmarried adulterers be witnessed alone if a group of believers are brought against them. The Arabs call one or more a group. And His statement, **of the believers**, means: of the people of faith in God and His Messenger.

The people of interpretation differed regarding the number of the group that God ordered to witness the punishment of the unmarried adulterers. Some of them said: The minimum is one.

Who said that?

Muhammad bin Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The group: a man.

Ali bin Sahl bin Musa bin Ishaq al-Kinani and Ibn al-Qawwas told us: Yahya bin Isa told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **And let a group of the believers witness their punishment**, he said: A group is one man. Ali said: Or more than that. Ibn al-Qawwas said: Or more than that.

Ali told us, he said: Zaid told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The group: a man.

Yaqub told us, he said: Ibn Ulayyah told us, he said: Ibn Nujayh said: **And let a group of the believers witness their punishment**. Mujahid said: At least one man.

Yaqub told me, he said: Hisham told us, he said: Abu Bishr told us, on the authority of Mujahid, regarding his statement, **And let a group of the believers witness their punishment**, he said: The group is one to a thousand.

Ibn Bashir 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 Mujahid, regarding this verse, **And let a party of the believers witness their**

punishment, he said: The party is one to a thousand. "And if two parties among the believers should fight, then make peace between them." al-Hujurat 49:9.

Ibn Al-Muthanna told us, he said: Wahb bin Jarir told us, he said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Mujahid, he said: The group is one man up to a thousand. He said: **And if two parties among the believers should fight, then make settlement between them** al-Hujurat 49:9, as long as they were two men.

Al-Qasim told us, he said: Al-Hussein told us, he said: I heard Isa bin Yunus, he said: Al-Nu'man bin Thabit told us, on the authority of Hammad and Ibrahim, they said: The group: a man.

Al-Hasan 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 his statement, **And let a group of the believers witness their punishment**, he said: The group is one man or more.

Others said: The minimum number of men in this place is two.

Who said that?

Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Ibn Abi Nujayh told us, regarding His statement, **And let a group of the believers witness their punishment**, he said: Ata' said: The minimum is two men.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, Umar ibn Ata' told me, on the authority of Ikrimah, he said: Two or more men should be present.

Others said: The minimum is three or more.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Isa bin Yunus told us, on the authority of Ibn Abi Tha'lab, on the authority of Al-Zuhri, he said: The group: three or more.

Muhammad bin Eid Al-A'la told us: Muhammad bin Thawri told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **And let a group of believers witness their punishment**, he said: A group of Muslims.

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

Abu Al-Sa'ib told me, he said: Hafs bin Ghiyath told us, he said: Ash'ath told us, on the authority of his father, he said: I came to Abu Barzah Al-Aslami on some errand, and he had brought out a slave girl to the door of the house, and she had committed adultery. So he called a man and said: Strike her fifty times. So he called a group of people, then he recited: **And let a group of the believers witness their punishment**.

Abu Hisham Al-Rafa'i told us: Yahya told us, on the authority of Ash'ath, on the authority of his father, that Abu Barzah ordered his son to beat his slave girl who had been born from adultery, but not severely. He

threw a garment over her while some people were with him, and he recited the verse, **And let him witness their punishment**.

Others said: The minimum is four.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And let a group of the believers witness their punishment**, he said: So he said: The group for which the prescribed punishment is four.

The most correct of the sayings on this matter is the saying of those who said: The minimum number of Muslims that should be present for you is one or more. This is because God, the Exalted, made the word **and let a party witness their punishment** general in meaning. The word *party* among the Arabs can mean one or more. If that is the case, and God, the Exalted, did not indicate that He meant by that a specific number, it is known that the presence of that upon which the name *party* falls is the one present who carries out the prescribed punishment, as God, the Exalted, commanded him to do in His saying: **and let a party of the believers witness their punishment**. However, even if the matter is as I have described, I prefer that the number of those present in that place not be reduced to less than four people, the number whose testimony is accepted in cases of adultery, because if that is the case, then there is no disagreement among all of them that the one who is carrying out the prescribed punishment has fulfilled what is required of him in that case, and they differ concerning anything less than that.

Tafsir al-Qurtubi

It contains twenty-one issues:

First: The Almighty's saying: **The adulterer and the adulteress**. Adultery was known in the language before the Shari'ah, like the word for theft and murder. It is the name for a man having intercourse with a woman in her vagina without marriage or any semblance of marriage, with her consent. If you wish, you can say: It is the insertion of a vagina into another's vagina, something desired by nature and forbidden by Shari'ah. If that happens, then the prescribed punishment is obligatory. We have already discussed the hujjah for adultery, its reality, and what the scholars have said about it. This verse abrogates the verses of confinement and the verses of harm in Surat An-Nisa' by consensus.

Second: The Almighty's statement: **One hundred lashes**. This is the punishment for the adulterous free man who is a virgin, and likewise for the adulterous free woman who is a virgin. The Sunnah has established a year's exile, although there is disagreement on that. As for female slaves, the punishment is fifty lashes, based on the Almighty's statement: **But if they commit an immorality, then upon them is half that upon free women of the punishment**. (An-Nisa': 25). This applies to female slaves, and then the slave is similar in meaning. As for the free married

Surat al-Nur 24:2

The adulterer and the adulteress, flog each of them with a hundred lashes. Let not pity for them detain you in the matter of God's religion, if you believe in God and the Last Day. And let a party of the believers witness their punishment.

man, he is to be stoned but not flogged. Some scholars say: He is to be flogged one hundred times, then stoned. All of this has already been explained in detail in *An-Nisa'*, so there is no need to repeat it, and praise be to God.

Third: The majority read **al-Zaniyah and al-Zani** in the nominative case. Isa bin Omar al-Thaqafi read *al-Zaniyah* in the accusative case, which is more correct according to Sibawayh, because according to him it is like saying: **Strike Zaid**. The reason for the nominative case according to him is: the predicate of the beginning, and its interpretation is: in what is recited to you is the ruling on the adulteress and the adulterer. People agreed unanimously on the nominative case, even though the analogy according to Sibawayh is the accusative case. As for al-Farra', al-Mubarrad, and al-Zajjaj, they believe the nominative case is more correct, and the predicate in his statement: **Then flog** is because the meaning is: the adulteress and the adulterer are flogged according to the ruling of God, and it is a good opinion, and it is the opinion of most grammarians. If you wish, you can estimate the predicate: they should be flogged. Ibn Mas'ud read *al-Zaniyah* without the *yaa'*.

Fourth: God the Almighty mentioned the male and the female, and the adulterer would have been sufficient from either of them. It was said that He mentioned them for emphasis, as God the Almighty said: **And as for the thief, male and female, cut off their hands** (al-Ma'idah 5:38). It is possible that He mentioned them here so that no one would think that since the man is the one who has intercourse and the woman is not the one who has intercourse, then no punishment is due on her. He mentioned them to remove this confusion that a group of scholars, including Al-Shafi'i, caused. They said: There is no expiation for the woman for intercourse during Ramadan, "because he said, 'I had intercourse with my wife during the day in Ramadan.' The Prophet (peace and blessings of God be upon him) said to him, 'You have committed blasphemy.'" So He ordered him to make expiation, and the woman was neither the one who had intercourse nor the one who had sexual intercourse."

Fifth: The word *adultery* was mentioned first in this verse because adultery was widespread at that time among women, and the slave girls and prostitutes of the time had banners and were open about it. It was also said that adultery among women is more shameful and more harmful because of pregnancy. It was also said that desire in women is greater and they are more likely to be affected by it, so her breasts were mentioned as a form of severity to deter her desire, even though modesty was inherent in her. However, if she committed adultery, all modesty was lost. Also, shame is more ascribed to women since their purpose is to be veiled and protected, so their mention was mentioned first as a form of severity and emphasis.

Sixth: The definite article in His statement, **the adulterer and the adulteress**, denotes gender, and this indicates that it is general for all adulterers. Whoever

says that flogging is prescribed with stoning says: The Sunnah came with an additional sentence, so it is carried out with flogging. This is the opinion of Ishaq ibn Rahawayh and al-Hasan ibn Abi al-Hasan, and Ali ibn Abi Talib, may God be pleased with him, did it in detail. Its explanation has already been mentioned in *An-Nisa*. The majority said: It is specific to virgins, and they used as evidence that it is not general the fact that it excludes male and female slaves.

Seventh: God the Almighty has clearly stated what is required of the two adulterers if they are testified against, as follows, and scholars have agreed upon this. They differed regarding what is required of a man who is found with a woman in the same garment. Ishaq ibn Rahawayh said: Each of them should be lashed one hundred times. This was narrated from Umar and Ali, but it is not proven from them. Ata' and Sufyan al-Thawri said: They should be disciplined. Malik and Ahmad said the same, according to their schools of thought on discipline. Ibn al-Mundhir said: Most of those we have seen view discipline as being required of someone found in this state. A selection of what is correct on this issue has already been mentioned in Hud, and praise be to God alone.

Eighth: The Almighty's statement: **Then flog them**. The letter *fa* was inserted because it is a command, and the command is the subjunctive of the condition. Al-Mubarrad said: It contains the meaning of retribution, meaning if a man commits adultery, then do such-and-such to him. This is why the letter *fa* was inserted, and likewise: **And as for the male thief, male or female, cut off their hands** (al-Ma'idah 5:38).

Ninth: There is no disagreement that the one addressed by this command is the Imam and his representative. Malik and al-Shafi'i added: **The masters** with regard to slaves. al-Shafi'i said: **In every flogging and amputation**. Malik said: **In the case of flogging but not amputation**. It was also said that the address is to Muslims, because establishing religious ceremonies is obligatory upon Muslims, and then the Imam represents them, since they cannot unite to implement the prescribed punishments.

Tenth: The scholars unanimously agreed that flogging with a whip is obligatory. The whip that should be used for flogging should be between two whips, neither too hard nor too soft. Malik narrated from Zayd ibn Aslam, "A man confessed to committing adultery during the time of the Messenger of God (peace and blessings of God be upon him). The Messenger of God (peace and blessings of God be upon him) called for a broken whip for him. He said, 'Better than this.' A new whip with its edge still intact was brought to him. The Messenger of God (peace and blessings of God be upon him) said, 'Below this.' A whip that had been ridden but was soft was brought to him. The Messenger of God (peace and blessings of God be upon him) ordered that he be flogged." Abu Umar said: This hadith was narrated in this way by all the narrators of *Al-Muwatta'*, but I do not know of anyone who relied on this wording in any way. Muammar

narrated a similar hadith from Yahya ibn Abi Kathir from the Prophet (peace and blessings of God be upon him). It was mentioned in Al-Ma'idah that Umar flogged Qudamah for drinking alcohol with a full whip. He meant a medium one.

Eleventh: Scholars differed regarding stripping the flogged person for adultery. Malik, Abu Hanifa, and others said: He should be stripped, and the woman should be left with something to cover her but not something to protect her from being flogged. Al-Awza'i said: The imam has the choice: he may strip or leave it. Al-Sha'bi and Al-Nakha'i said: He should not be stripped, but a shirt should be left on him. Ibn Mas'ud said: It is not permissible in this nation to strip or stretch the clothes, and Al-Thawri said the same.

Twelfth: Scholars differed on the manner of flogging men and women. Malik said: Men and women are equal in all prescribed punishments; neither of them is punishable, and according to him, only the noon flogging is sufficient. The People of Opinion and Al-Shafi'i are of the view that a man should be flogged while standing, which is the opinion of Ali ibn Abi Talib **may God be pleased with him**. Al-Layth, Abu Hanifa, and Al-Shafi'i said: Flogging in all prescribed punishments and discretionary punishments should be done while standing, not stretched out, except for the prescribed punishment for slander, in which case he should be flogged while wearing his clothes. Al-Mahdawi narrated this in Al-Tahsil on the authority of Malik. The stuffing and fur should be removed from him. Al-Shafi'i said: If his stretching is good, he should stretch it out.

Thirteenth: They differed regarding the parts of a person to be flogged in the prescribed punishments. Malik said: All prescribed punishments are not to be flogged except the back, and the same applies to discretionary punishments. Al-Shafi'i and his companions said: The face and genitals should be avoided, and all other parts should be flogged. This was narrated from Ali. Ibn 'Umar referred to the flogging as the feet of a female slave who was flogged for adultery. Ibn 'Atiyyah said: The consensus is that the face, private parts, and limbs should be spared. They differed regarding flogging the head. The majority said: The head should be avoided. Abu Yusuf said: The head should be flogged. This was narrated from 'Umar and his son, who said: The head should be flogged. 'Umar, may God be pleased with him, flogged Subaygh on his head, but it was a discretionary punishment, not a prescribed punishment. Among Malik's evidence is what people have learned from him, and his saying, peace be upon him: **Provide evidence, otherwise you will be flogged on your back**, which will come later.

Fourteenth: The beating that must be painful, without wounding or cutting, and the one striking must not extend his hand from under his armpit. This is the opinion of the majority, and it is the opinion of Ali and Ibn Masoud **may God be pleased with them**. A man who was being punished was brought to Umar **may God be pleased with him**, so he brought a whip between two whips and said to the one striking: **Strike and do not let your armpit be seen, and give each limb its due**. A man who was drinking was brought to Umar

may God be pleased with him, so he said: **I will send you to a man who will not be lenient with you**. So he sent him to Mut'i ibn al-Aswad al-Adawi and said: **When morning comes, strike him with the prescribed punishment**. Umar **may God be pleased with him** came while he was striking him severely, so he said: **You killed the man! How many strikes did you strike?** He said: *Sixty*. Umar **may God be pleased with him** said: **Deduct twenty from him**. Abu Ubaidah said: **Deduct twenty from him**, meaning: Make the severity of this strike a retaliation for the twenty that remain, and do not strike him with the twenty. In this hadith, it is clear from the jurisprudence that striking the one who drinks is a light strike. Scholars have differed regarding the most severe of the prescribed punishments, which are:

Fifteenth: Malik, his companions, and Al-Layth ibn Sa'd said: The lashing for all the prescribed punishments is the same: a non-severe lash, or a lash between two lashes. This is the opinion of Al-Shafi'i **may God be pleased with him**. Abu Hanifa and his companions said: The discretionary punishment is the most severe lashing, and the lashing for adultery is more severe than the lashing for drinking alcohol, and the lashing for a drunkard is more severe than the lashing for slander. Al-Thawri said: The lashing for adultery is more severe than the lashing for slander, and the lashing for drinking alcohol is more severe than the lashing for drinking alcohol. Malik argued that the hadiths mentioned in the Quran indicate the number of lashes, and that there is no mention of any leniency or severity for the one to whom submission must be made. Abu Hanifa argued that the action of 'Umar was used, as he lashed more severely for the discretionary punishment than for adultery. Al-Thawri argued that since the number of lashes for adultery is greater, it is impossible for slander to be more severe in its punishment. The same applies to alcohol, because the prescribed punishment was not established for it except by independent reasoning, and the path of independent reasoning is not as strong as the path of independent reasoning.

Sixteenth: The prescribed punishment *hadd* that God has enjoined for adultery, drinking alcohol, slander, and other such things should be carried out by the rulers, and only the most virtuous and best of people, chosen by the Imam, should carry it out. The Companions used to do the same whenever something like that happened to them, may God be pleased with them. The reason for that is that it is a legal principle and an act of worship, and its performance, amount, place, and condition must be preserved, such that none of its conditions or rulings are transgressed. The blood and sanctity of a Muslim are great, so it must be respected to the best of our ability. It was narrated in Sahih on the authority of Hudayn ibn al-Mundhir Abu Sasan who said: I witnessed Uthman ibn Affan when al-Walid was brought to him after he had prayed two rak'ahs of the dawn prayer. Then he said: **Shall I add more?** Two men testified against him, one of them was Hamran who testified that he had drunk alcohol, and the other testified that he had seen him vomit. Uthman said: **He did not vomit until he drank it**. He said: **O Ali, get up and flog him**. Ali said: **Get up, Hassan, and flog him**. Al-Hasan said: **And whoever takes charge of its affairs**

Surat al-Nur 24:2

The adulterer and the adulteress, flog each of them with a hundred lashes. Let not pity for them detain you in the matter of God's religion, if you believe in God and the Last Day. And let a party of the believers witness their punishment.

will be punished. He seemed angry at him. He said: **O Abdullah bin Jaafar, get up and flog him.** So he flogged him and Ali was counting... The hadith was mentioned earlier in Al-Ma'idah. So look at what Uthman said to Imam Ali: **Get up and flog him.**

Seventeenth: God the Almighty stipulated the number of lashes for adultery and slander, and the limit for drinking alcohol was established at eighty, based on the actions of Umar against all the Companions - as mentioned in Al-Ma'idah - so it is not permissible to exceed the limit in all of that. Ibn Al-Arabi said: "This is unless people continue to commit evil and sins are not made permissible for them, until they take it as a form of violence and treat it with kindness, so they do not forbid the evil they have committed. Then severity becomes necessary and the limit is increased due to the increase in the sin. A drunkard was brought to Umar in Ramadan, so he lashed him one hundred times: eighty for drinking alcohol and twenty for violating the sanctity of the month. This is how punishments should be compounded based on the severity of crimes and the violation of sanctities. A man played with a boy, so the governor lashed him three hundred lashes, but Malik did not change that when it reached him. So how would it be if he saw our time, with the violation of sanctities, the neglect of sins, the public display of evil, the sale of punishments, and slaves fulfilling them in the position of judge? He would have died of grief without sitting with anyone. God is sufficient for us, and He is the best Disposer of affairs."

I said: For this reason - and God knows best - the punishment for drinking alcohol was increased until it reached eighty. Al-Daraqutni narrated: "Qadi Al-Hussein bin Ismail told us, Ya'qub bin Ibrahim Al-Dawraqi told us, Safwan bin Isa told us, Usamah bin Zaid told us, on the authority of Al-Zuhri, who said: Abd Al-Rahman bin Azhar told me, who said:

I saw the Messenger of God, may God bless him and grant him peace, on the day of Hunayn, as he was walking among the people asking about the house of Khalid ibn al-Walid. A drunkard was brought to him. The Messenger of God, may God bless him and grant him peace, said to those who were with him, so they hit him with what was in their hands. He said: And the Messenger of God, may God bless him and grant him peace, threw dirt on him. He said: Then a drunkard was brought to Abu Bakr, may God be pleased with him. He said: So he took into account the beating they had done that day, and he was flogged forty times. Al-Zuhri said: Then Humayd ibn Abd al-Rahman informed me on the authority of Ibn Wabra al-Kalbi, who said: Khalid ibn al-Walid sent me to Umar. He said: So I came to him and with him were Uthman ibn Affan, Abd al-Rahman ibn Awf, Ali, Talhah, and al-Zubayr, and they were with him reclining in the mosque. I said: Khalid ibn al-Walid sent me to you and he sends you his greetings and says: People have become immersed in wine! And they considered it insignificant to punish it. Umar said: They are with you, so ask them. Ali said: We see that when he is drunk he

raves, and when he raves he slanders, and the slanderer is subject to eighty punishments. He said: Umar said: Tell your companion what he said. He said: So Khalid lashed eighty times and Umar gave eighty times. He said: When a weak man who was humiliated was brought to Umar, he would lash him forty times. He said: And Uthman also lashed forty-eight times. And from this meaning is the saying of the Prophet, may God bless him and grant him peace:

If the crescent moon had been delayed, I would have given you more, as if to punish them when they refused to stop. In another narration:

"If we were given a month to live, we would continue so long that even the immersed would abandon their immersion." Hamid bin Yahya narrated on the authority of Sufyan on the authority of Misa'ar on the authority of Ata' bin Abi Marwan that Ali flogged the Negus one hundred lashes for drinking alcohol. Abu Omar mentioned this, but he did not mention a reason.

Eighteenth: The Almighty said: {And let not pity for them detain you in the religion of God} meaning, do not refrain from carrying out the prescribed punishments out of compassion for the one being punished, and do not lighten the beating without causing pain. This is the opinion of a group of the scholars of interpretation. Al-Sha'bi, Al-Nakha'i, and Sa'id ibn Jubayr said: {And let not pity for them detain you} They said about beating and flogging. Abu Hurayrah **may God be pleased with him** said: Carrying out a prescribed punishment in a land is better for its people than forty nights of rain, then he recited this verse. And pity is the most delicate of mercy. It is also read as *ra'fah* with a fat-ha on the alif, in the pattern of fa'la. It is also read as ra'afah, in the pattern of fa'ala, three languages, and they are all verbal nouns, the most famous of which is the first, from ra'uf, meaning to be tender and merciful. It is also said: ra'fah and ra'afa, like ka'bah and ka'bah. She had mercy on him and she had mercy on him. And ra'uf is one of the attributes of God Almighty: the compassionate, the merciful.

Nineteenth: The Almighty's statement: **In the religion of God** meaning in God's judgment, as God Almighty said: **It would not have been appropriate for him to seize his brother in the king's religion** (Yusuf 12:76) meaning in his judgment. It was also said: **In the religion of God** meaning in obeying God and His law in what He has commanded you to do regarding the implementation of the prescribed punishments. Then He confirmed them in the sense of confirmation and encouragement with His statement: **If you believe in God. This is like when you say to a man, urging him: If you are a man, then do such-and-such!** Meaning, these are the actions of men.

Al-Mufiyyah Twenty: The Almighty's saying: **And let a party of the believers witness their punishment.** It has been said that only those who do not deserve discipline witness the punishment. Mujahid said: One man or more, up to a thousand. Ibn Zayd said: Four

must be present, by analogy with the testimony of adultery, and this is a chapter of it. This is the opinion of Malik, Al-Layth, and Al-Shafi'i. Ikrimah and Ata' said: Two are required, and this is the well-known opinion of Malik, who considered it a valid testimony. Al-Zuhri said: Three, because it is the minimum number. Al-Hasan: One or more, and from him ten. Al-Rabi': What is more than three. Mujahid's evidence is the Almighty's saying: **Why should not a party from every division of them go forth?** (At-Tawbah 9:122), and His saying: **And if two parties** (Al-Hujurat 49:9). These were revealed regarding two men fighting, so the same applies to His saying: **And let a party of the believers witness their punishment.** One is called a party up to a thousand, and this is the opinion of Ibn Abbas and Ibrahim. Abu Barzah Al-Aslami ordered that a slave girl of his who had committed adultery and given birth should be thrown over her, and he ordered his son to beat her fifty times, neither severely nor lightly, but painfully. He called a group of people and then recited, **And let a group of the believers witness their punishment.**

Twenty-one: There is a difference of opinion regarding what is meant by attending the congregation. Is it intended to reprimand and rebuke the adulterers in the presence of people, and that this deters the one being punished, and whoever witnesses and attends it will be admonished by it and warned because of it, and his speech will be spread so that those who come after him will take heed, or is it intended to pray for their repentance and mercy? There are two opinions of the scholars.

Twenty-second: It was narrated on the authority of Hudhayfah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said:

"O people, beware of adultery, for it has six consequences: three in this world and three in the Hereafter. As for those in this world, they take away beauty, cause poverty, and shorten life. As for those in the Hereafter, they cause wrath, a bad reckoning, and eternity in Hell." Anas reported that the Messenger of God, may God bless him and grant him peace, said:

The deeds of my nation are presented to me twice every Friday, and God's wrath is intense against adulterers. The Prophet, may God bless him and grant him peace, said:

"When the night of the fifteenth of Sha'ban comes, God will look at my nation and forgive every believer who does not associate anything with God, except five: a magician, a soothsayer, one who is disobedient to his parents, an alcoholic, or one who persists in adultery."

Tafsir Ibn Kathir

God Almighty says: This is **a surah which We have revealed** which draws attention to its importance and does not negate what is besides it. **And We have imposed it.** Mujahid and Qatadah said: meaning, We have made clear what is lawful and what is unlawful, what is commanded and what is prohibited, and what is set limits. Al-Bukhari said: "Whoever recites 'We

have imposed it', he says, 'We have imposed it upon you and upon those who come after you. And We have sent down therein clear verses', that is, clear explanations, 'that you may remember.' Then God Almighty said: 'The adulterer and the adulteress - flog each of them with a hundred lashes.' This noble verse contains the ruling on the adulterer in the prescribed punishment. The scholars have detailed and disputed this, for the adulterer is either a virgin, who has not married, or a chaste person, who has had intercourse in a valid marriage while he is free, adult, and sane. As for if he is a virgin, who has not married, then his prescribed punishment is a hundred lashes as in the verse. In addition to that, he should be banished from his country for a year according to the majority of scholars, contrary to Abu Hanifa, may God have mercy on him, for he believes that banishment according to the opinion of the Imam: if he wishes, he may be banished, and if he wishes, he may not be banished. The evidence of the majority in this is what is established in the two Sahihs from the narration of Al-Zuhri on the authority of Ubaidullah bin Abdullah bin Utbah bin Masoud on the authority of Abu Hurairah and Zaid bin Khalid Al-Juhani regarding the two Bedouins who came to the Messenger of God, may God bless him and grant him peace. One of them said: O Messenger of God, if he wants, he may be banished and if he does not want, he may not be banished. The evidence of the majority in this is what is established in the two Sahihs from the narration of Al-Zuhri on the authority of Ubaidullah bin Abdullah bin Utbah bin Masoud on the authority of Abu Hurairah and Zaid bin Khalid Al-Juhani regarding the two Bedouins who came to the Messenger of God, may God bless him and grant him peace. One of them said: O Messenger of God, if he wants, he may be banished." This son of mine was a hired hand to this man, and he committed adultery with his wife. I ransomed my son from him with one hundred sheep and a slave girl. I asked the people of knowledge and they told me that my son should be flogged one hundred times and exiled for a year, and that this woman should be stoned. The Messenger of God (blessings and peace of God be upon him) said, "By the One in Whose Hand is my soul, I will judge between you according to the Book of God. The slave girl and the sheep should be returned to you, and your son should be flogged one hundred times and exiled for a year. Go tomorrow, O Anis **a man from Aslam**, to this man's wife. If she confesses, stone her. So he went to her the next day and she confessed, so he stoned her." This indicates that the adulterer should be banished and flogged one hundred times if he was a virgin who had not married. However, if he was married, meaning he had intercourse in a valid marriage and was free, adult, and sane, then he should be stoned.

Imam Malik said: Muhammad ibn Shihab told me, Ubaydullah ibn Abdullah ibn Utbah ibn Masud told us that Ibn Abbas told him that Umar stood up, praised and thanked God. Then he said: As for what follows, O people, God sent Muhammad (peace and blessings of God be upon him) with the truth and revealed the Book to him. Among what was revealed to him was the verse of stoning. We recited it and memorized it. The Messenger of God (peace and blessings of God be upon him) stoned, and we stoned after him. I fear that

Surat al-Nur 24:2

The adulterer and the adulteress, flog each of them with a hundred lashes. Let not pity for them detain you in the matter of God's religion, if you believe in God and the Last Day. And let a party of the believers witness their punishment.

a long time may pass and people may say, **We do not find the verse of stoning in God's Book**, and they will go astray by abandoning an obligation that God had revealed. Stoning in God's Book is a right for married men and women who commit adultery, if proof is established, or pregnancy is established, or a confession is made. Both of them reported it in full in their Sahihs on the authority of Malik, and this is a portion of it that contains our purpose here.

Imam Ahmad narrated on the authority of Hisham, on the authority of Al-Zuhri, on the authority of Ubaidullah bin Abdullah, on the authority of Ibn Abbas: Abd al-Rahman bin Awf told me that Umar bin Al-Khattab addressed the people and I heard him say: Beware, some people say, what is the matter with stoning? In the Book of God there is flogging. The Messenger of God (peace and blessings of God be upon him) stoned and we stoned after him. Were it not that someone might say or speak that Umar added to the Book of God something that is not part of it, I would have confirmed it as it was revealed. An-Nasa'i included it in a hadith of Ubaydullah bin Abdullah with it. Imam Ahmad also narrated on the authority of Hisham, on the authority of Ali ibn Zayd, on the authority of Yusuf ibn Mihran, on the authority of Ibn Abbas, who said: Umar ibn al-Khattab **may God be pleased with him** delivered a sermon and mentioned stoning, and he said: Do not be deceived about it, for it is one of the limits of God the Most High. Beware, the Messenger of God (peace and blessings of God be upon him) stoned and we stoned after him. Were it not that someone might say: Umar added to the Book of God something that is not part of it, I would have written it in a corner of the Qur'an and said: Umar ibn al-Khattab, Abd al-Rahman ibn Awf, and so-and-so and so-and-so bore witness that the Messenger of God (peace and blessings of God be upon him) stoned and we stoned him after him. Beware, there will come after you people who will lie about stoning, about the Antichrist, about intercession, about the torment of the grave, and about people who will emerge from the Fire after they have been burned.

Ahmad also narrated on the authority of Yahya al-Qattan, on the authority of Yahya al-Ansari, on the authority of Saeed ibn al-Musayyab, on the authority of Umar ibn al-Khattab: **Beware lest you perish because of the verse of stoning**. The hadith was narrated by al-Tirmidhi from the hadith of Saeed, on the authority of Umar, and he said: It is authentic. Al-Hafiz Abu Ya'la al-Mawsili said: Ubayd God ibn Umar al-Qawari narrated to us, Yazid ibn Zari' narrated to us, Ibn Awn narrated to us, on the authority of Muhammad - he is Ibn Sirin - he said: I was told on the authority of Kathir ibn al-Salt, he said: We were with Marwan and Zaid was among us, so Zaid ibn Thabit said: We used to recite: **The old man and the old woman, if they commit adultery, stone them both**. Marwan said: Why didn't you write it in the Mushaf? He said: We mentioned that and Umar ibn al-Khattab was among us, so he said: I can cure you of that. He said: We said: How? He said: A man came to the Prophet (peace and blessings of

God be upon him) and he mentioned such and such and stoning, so he said: O Messenger of God, write for me the verse of stoning. He said: **I cannot now**, or something like that. Al-Nasa'i narrated it from the hadith of Muhammad ibn al-Muthanna, on the authority of Ghundar, on the authority of Shu'bah, on the authority of Qatadah, on the authority of Yunus ibn Jubayr, on the authority of Katheer ibn al-Salt, on the authority of Zayd ibn Thabit, with the same chain of transmission. All of these chains of transmission are multiple and indicate that the verse of stoning was written, then its recitation was abrogated, but its ruling remained in effect. And God knows best.

The Messenger of God (peace and blessings of God be upon him) ordered the stoning of this woman, the wife of the man who hired the worker, because she committed adultery with the worker. The Messenger of God (peace and blessings of God be upon him) stoned Ma'iz and the woman of Ghamid. It was not reported that the Messenger of God (peace and blessings of God be upon him) flogged any of these before stoning. Rather, the authentic hadiths with multiple chains of transmission and wordings were reported to limit their stoning to death, and they did not mention flogging. For this reason, this was the view of the majority of scholars. Abu Hanifa, Malik, and al-Shafi'i **may God have mercy on them** held this view. Imam Ahmad **may God have mercy on him** held that the married adulterer must be flogged in accordance with the verse and stoned in accordance with the Sunnah.

It was also narrated from the Commander of the Faithful, Ali ibn Abi Talib **may God be pleased with him**, that when he brought Saraah, who had committed adultery while married, he flogged her on Thursday and stoned her on Friday, and said: I flogged her according to the Book of God, and I stoned her according to the Sunnah of the Messenger of God (peace and blessings of God be upon him). Imam Ahmad, the four Sunan scholars, and Muslim narrated from the hadith of Qatadah, from al-Hasan, from Hattan ibn Abdullah al-Raqashi, from Ubadah ibn al-Samit, who said: The Messenger of God (peace and blessings of God be upon him) said: "Learn from me, learn from me. God has made a way for them: a virgin for a virgin, one hundred lashes and exile for a year, and a previously married woman for a previously married woman, one hundred lashes and stoning." And the statement of God **interpretation of the meaning: And let not pity for them detain you in the matter of God's religion**, meaning in the judgment of God, meaning do not have mercy on them and be compassionate towards them according to the law of God. What is prohibited is not natural pity in carrying out the prescribed punishment, but rather it is pity that prompts the ruler to refrain from carrying out the prescribed punishment, so that is not permissible. Mujahid said, **And do not let pity for them detain you in the matter of God's religion**. He said: The implementation of the prescribed punishments, if they are brought before the ruler, should be carried out and not neglected. This is also narrated from Sa'id ibn

Jubayr and Ata' ibn Abi Rabah. It was stated in the hadith, **Forgive the prescribed punishments among yourselves, for whatever has reached me of a prescribed punishment has been made obligatory.** In another hadith, it was said, **A prescribed punishment carried out on earth is better for its people than if they were to be rained on for forty mornings.** It was said that what is meant is, **And do not let pity for them detain you in the matter of God's religion**, so do not implement the prescribed punishment as it should be, with the severity of the beating as a deterrent from sin. It does not mean a severe beating.

Aamir Al-Sha'bi said, **And let not pity for them detain you in the matter of God's religion.** He said, "Peace be upon you in the matter of the severe beating." Ata' said, **A beating that is not severe.** Sa'id ibn Abi 'Aruba said, on the authority of Hammad ibn Abi Sulayman: The slanderer is to be flogged while wearing his clothes, and the adulterer's clothes are to be removed. Then he recited, **And let not pity for them detain you in the matter of God.** I said, **Is this about the ruling?** He said, "This is about the ruling. Flogging means in carrying out the prescribed punishment and in the severity of the beating." Ibn Abi Hatim said, "Amr ibn 'Abdullah Al-Awdi told us, Waki' told us, on the authority of Nafi', on the authority of Ibn 'Amr, on the authority of Ibn Abi Mulaykah, on the authority of Ubaydullah ibn 'Abdullah ibn 'Umar, that a slave girl of Ibn 'Umar committed adultery, so he flogged her feet. Nafi' said, "I think he said her back. **He said**, I said, 'And let not pity for them detain you in the matter of God'. **He said**, O my son, you saw that I was seized by pity for them. God did not command me to kill her, nor to put her flogging on her head, and it hurt when I struck her." And the Almighty said: **If you believe in God and the Last Day**, meaning, do that and implement the prescribed punishments on the one who commits adultery, and beat him severely, but not severely, so that he and those who do the same will be deterred from doing so. It was reported in Al-Musnad on the authority of some of the Companions that he said: O Messenger of God, I slaughter a sheep and I feel pity for it. He said: **And you will have a reward for that.**

God the Almighty says: {And let a group of the believers witness their punishment} This is a punishment for the adulterers if they are flogged in the presence of people, as this is more effective in deterring them and in preventing them, as it is a rebuke, a reprimand and a disgrace if people are present. Al-Hasan Al-Basri said about His statement: {And let a group of the believers witness their punishment} meaning publicly. Then Ali bin Abi Talhah said on the authority of Ibn Abbas: {And let a group of the believers witness their punishment} A group is a man or more. Mujahid said: A group is one man to a thousand, and so said Ikrimah. For this reason, Ahmad said: A group is considered to be one person. Ata bin Abi Rabah said: Two, and this is what Ishaq bin Rahawayh said, and Saeed bin Jubair said: **A group of the believers** He said: It means two men or more. Al-Zuhri said: Three people or more.

Abdur-Razzaq said: Ibn Wahb told me on the authority of Imam Malik, regarding the statement of God, **And let a group of the believers witness their punishment**, he said: The group is four people or more, because the

testimony of adultery is not sufficient without four witnesses or more, and Ash-Shafi'i said the same. Rabia said: Five. Al-Hasan Al-Basri said: Ten. Qatada said: God commanded that a group of believers witness their punishment, meaning a group of Muslims, so that it would be a lesson, a warning, and a deterrent. Ibn Abi Hatim said: My father told us, Yahya bin Uthman told us, Baqiyyah told us: I heard Nasr bin Alqamah say regarding the statement of God, the Most High, **And let a group of the believers witness their punishment**, he said: That is not for the purpose of disgrace, rather it is so that God, the Most High, would supplicate to God for them for repentance and mercy.

Fath al-Qadir

2- The adulterer and the adulteress. This is the beginning of detailing what was most beautiful of the clear verses, and the beginning is based on the beginning, and the report is **flog each one of them** or on the report of the surah as mentioned above, and adultery is the man's intercourse with the woman in her vagina without marriage or any semblance of marriage. It was said that it is the penetration of a vagina into a vagina that is naturally desired and forbidden by Sharia. The adulteress is the woman who consents to adultery and is possible from it, as the formula indicates, not the one who is forced, and the same applies to the adulterer. The entry of the letter *fa* in the predicate is to include the subject with the meaning of the condition according to the doctrine of Al-Akhfash. As for the doctrine of Sibawayh, the predicate is omitted, and the estimate is: in what is recited to you is the ruling on the adulteress. Then he explained that by saying: **Then flog** and flogging is striking. It is said: he flogged him if he struck his flogging, like his stomach if he struck his stomach, and his head if he struck his head. His saying: **One hundred lashes** is the punishment for the adulterer who is a free, adult, virgin, and the same applies to the adulteress. It was established by the Sunnah in addition to this flogging, and it is a general exile. As for the male and female slaves, each one of them is flogged fifty lashes according to the saying of the Most High: **But if they commit an immorality, upon them is half of the punishment upon the free women.** This is a text regarding female slaves, and the male slaves are included with them because there is no difference. As for the one who was married, he is to be stoned. According to the authentic, continuous Sunnah and the consensus of scholars, and even the abrogated Quran, the wording of which remains the same and its ruling remains: **If an old man and an old woman commit adultery, stone them both to death.** A group of scholars added that stoning should also be accompanied by one hundred lashes. We have already explained the correct interpretation of this in our commentary on Al-Muntaqa. We have already discussed the punishment for adultery in full. This verse abrogates the verses of imprisonment and harm in Surat An-Nisa. Isa ibn Umar Al-Thaqafi, Yahya ibn Ya'mar, Abu Ja'far and Abu Shaybah read **the adulterer and the adulteress** in the accusative case. It was said that this is the analogy according to Sibawayh because in his view it is like saying **strike Zaid**. As for Al-Farra',

Surat al-Nur 24:2

The adulterer and the adulteress, flog each of them with a hundred lashes. Let not pity for them detain you in the matter of God's religion, if you believe in God and the Last Day. And let a party of the believers witness their punishment.

Al-Mubarrad and Al-Zajjaj, they believe that it is more appropriate to use the nominative case, as was the reading of the majority. The reason for presenting the adulteress before the adulterer here is that adultery at that time was more prevalent among women, to the extent that they had banners that were placed at their doors so that anyone who wanted to commit adultery could recognize them. It was said that the reason for presenting it is that the woman is the origin of the act, and it was said because lust is greater in her and she is more prevalent on her, and it was said because shame is greater in them since their subject is concealment and protection, so the adulteress was mentioned first to emphasize and give attention. The address in this verse is to the imams and those who take their place, and it was said to all Muslims, because establishing the prescribed punishments is obligatory upon all of them, and the imam represents them, since they cannot unite to establish the prescribed punishments. **And let not pity for them detain you in the matter of God** It is said *ra'af ya'raf ra'fah* on the weight of *fa'la*, and *ra'afa* on the weight of *fa'ala*, like *an-nasha'ah* and *an-nasha'ah*, and both mean tenderness and mercy, and it was said that it is the tenderest of mercy. The majority read *ra'fah* with a sukoon on the hamza, while Ibn Kathir read it with a fatha. Ibn Jurayj read *ra'fah* with a long vowel like *fa'ala*. The meaning of **in the religion of God** is in His obedience and His rule, as in His statement: **He would not have seized his brother in the religion of the king.** Then He said, confirming those commanded and encouraging them, **If you believe in God and the Last Day**, as you say to a man urging him to do something: **If you are a man, then do such-and-such.** That is, if you believe in monotheism and resurrection in which deeds are rewarded, then do not neglect the prescribed punishments. **And let a party of the believers witness their punishment**, that is, let it be attended by an increase in the punishment of them, the spread of shame upon them, and the publicity of their disgrace. A party is a group that forms a border around something, from *tawf*. The minimum number of a party is three, and it was said two, and it was said one, and it was said four, and it was said ten.

Tafsir al-Baghawi

God Almighty said: 2- **The adulterer and the adulteress, flog each of them with a hundred lashes.** He meant if they were free, adult, sane, virgins, and not married, then flog: strike each of them with a hundred lashes. It is said that he flogged him if he struck his skin, just as it is said that his head and stomach are struck, and it is mentioned with the word flogging so that it does not move or strike so that it reaches the flesh. The Sunnah has stated that he should be flogged a hundred times and banished for a year, and this is the opinion of most of the people of knowledge. If the adulterer is married, then he is to be stoned. We mentioned this in Surat An-Nisa.

And let not pity for them detain you, mercy and kindness. Ibn Kathir read *mercy* with a fat-ha over the hamza, and they did not differ in the hadith surah that it is silent because of its proximity to his saying *mercy*. Pity is a meaning in the heart, and it is not forbidden because it does not happen by a person's choice.

It was narrated that Abdullah bin Omar flogged his slave girl who committed adultery. He said to the flogger: **Strike her back and feet.** His son said to him: **Do not be moved by pity for them in the religion of God.** He said: **O my son, God Almighty did not command me to kill her, and I struck her and it hurt.**

They differed concerning the meaning of the verse. Some people said: **Do not be moved by pity for them and neglect the prescribed punishments or implement them.** This is the opinion of Mujahid, Ikrimah, Ata', Sa'id ibn Jubayr, An-Nakha'i, and Ash-Sha'bi. A group said: "Its meaning is: 'Do not be moved by pity for them and lighten the beating, but strike them severely.' This is the opinion of Sa'id ibn Al-Musayyab and Al-Hasan." Az-Zuhri said: **The punishment for adultery and slander should be made diligently, but the punishment for drinking should be made lenient.** Qatadah said: **The punishment for adultery should be made diligently, but the punishment for drinking and slander should be made lenient.**

"In the religion of God," that is, in God's judgment, **if you believe in God and the Last Day**, meaning that the believer will not be overcome by pity if God Almighty's command comes.

And let a group of believers witness and attend their punishment, their prescribed punishment if it is carried out on them. Mujahid and Al-Nakha'i said: The minimum is one man or more. Ikrimah and Ata' said: Two men or more. Az-Zuhri and Qatadah said: Three or more. Malik and Ibn Zayd said: Four, the number of witnesses to the adultery.

Tafsir al-Baidawi

2 - "The adulterer and the adulteress" or in what we have imposed or revealed its ruling, which is flogging. It is permissible to raise them with the subject and predicate: "So flog each one of them with a hundred lashes. **The fa is because it includes the meaning of a condition, as the lam means who.**" It was read in the accusative case, implying a verb that is explained by the apparent meaning, and it is better than the accusative case of the surah for the sake of the command and the adulterer without the "ya. **Rather**, the adulterer" was presented because adultery is usually caused by her exposing herself to a man and offering herself to him, and because its corruption is realized by adding it to her. Flogging is the beating of the flogging, and it is a ruling that is specific to one who is not married, as it indicates that the punishment for the married is stoning. Al-Shafi'i added to it the exile of the free man for a year, as he, peace and

blessings be upon him, said: "The virgin with the virgin, a hundred lashes and exile for a year." There is nothing in the verse that would prevent one of them from abrogate the other, an acceptable or rejected abrogation. He has three opinions regarding the slave. Ihsan: means freedom, puberty, sanity, and being able to consummate a valid marriage. The Hanafi school also considered Islam, which is rejected by the stoning of the Prophet (peace and blessings be upon him) to two Jews. This does not contradict the verse, **Whoever associates partners with God is not chaste**, because what is meant by chaste is the one for whom retaliation is taken from the Muslim. **And let not pity for them detain you** means mercy. **In the religion of God** means obeying Him and carrying out His prescribed punishment, so neglect it or be lenient in it. Therefore, the Prophet (peace and blessings be upon him) said, **If Fatimah, the daughter of Muhammad, stole, I would cut off her hand**. Ibn Kathir read it with a fat-ha on the hamza, and it was read with a long vowel on fa'ala. **If you believe in God and the Last Day**, because belief requires seriousness in obeying God and striving to implement His prescribed punishments and rulings, and it is a type of incitement. **And let a group of the believers witness their punishment**. This is an increase in the punishment, as disgrace may be more humiliating than torture. **A group** is a group that could be a border around something of the raft, and the minimum is three, and it has been said that it is one or two. What is meant is a group that achieves the disgrace.

Surat al-Nur 24:3

The adulterer marries none but an adulteress or a polytheist, and the adulteress none marries but an adulterer or a polytheist. And that has been made unlawful to the believers.

Surat al-Nur 24:3

The adulterer marries none but an adulteress or a polytheist, and the adulteress none marries but an adulterer or a polytheist. And that has been made unlawful to the believers.

Tafsir al-Jalalayn

3 - **The adulterer shall not marry** he marries **except an adulteress or a polytheist, and the adulteress shall not marry except an adulterer or a polytheist** that is, what is appropriate for each of them is what was mentioned **and that is forbidden** that is, marrying adulteresses **to the believers** the good ones. This was revealed because they were poor immigrants, that they should marry the prostitutes of the polytheists, even though they were well-off, so that they could spend on them. It was said that the prohibition was specific to them, and it was said that it was general, and it was abrogated by the Most High's saying: **And marry those among you who are single.**

Tafsir al-Suyuti

God Almighty said: The adulterer shall not marry except an adulteress. An-Nasa'i narrated on the authority of Abdullah ibn Amr, who said: There was a woman called Umm Mahzul who used to commit adultery. A man from among the companions of the Prophet, may God bless him and grant him peace, wanted to marry her. So God revealed: **And the adulteress shall not marry except an adulterer or a polytheist**, and that this is forbidden to the believers. Abu Dawud, At-Tirmidhi, An-Nasa'i, and Al-Hakim narrated on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: A man called Mazid used to travel from Anbar to Mecca until he came to them. There was a woman in Mecca who was a friend of his called Anaq, so he asked the Prophet, may God bless him and grant him peace, for permission to marry her, but he did not answer him at all until the verse: The adulterer shall not marry except an adulteress or a polytheist was revealed. So the Messenger of God, may God bless him and grant him peace, said: O Mazid, the adulterer shall not marry except an adulteress or a polytheist, so do not marry her.

Saeed bin Mansour narrated on the authority of Mujahid who said: When God forbade adultery, there were some women who had camels, so the people said: Let them go and get married. So this verse was revealed.

Tafsir al-Tabari

The people of interpretation differed in their interpretation of that. Some of them said: This verse was revealed regarding some of those who asked permission from the Messenger of God, may God bless him and grant him peace, to marry women who

were known for their adultery, from the people of polytheism, and they were the bearers of banners, renting themselves out, so God revealed their prohibition to the believers, and said that the adulterer among the believers should not marry except an adulteress or a polytheist, because they are like that, and the adulteress among those prostitutes should not marry except an adulterer from among the believers or polytheists, or a polytheist like her, because they were polytheists. **And that is forbidden to the believers**, so God prohibited marrying them according to the people of this opinion with this verse.

Who said that?

Muhammad ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father: Al-Hadrami told us, on the authority of al-Qasim ibn Muhammad, on the authority of Abdullah ibn Amr: That a Muslim man asked permission from the Prophet of God regarding a woman called Umm Mahzul, who used to commit adultery with men and stipulated that she spend on him. He asked permission from the Prophet of God, may God bless him and grant him peace, and mentioned her situation to him. He said: Then the Prophet of God, may God bless him and grant him peace, recited: **The adulteress shall not be married except by an adulterer or a polytheist**, or he said: Then **the adulteress** was revealed.

Yaqub bin Ibrahim told me: Hisham told me, on the authority of Al-Taymi, on the authority of Al-Qasim bin Muhammad, on the authority of Abdullah bin Amr, regarding his statement, **The adulterer does not marry except an adulteress or a polytheist, and the adulteress does not marry except an adulterer or a polytheist**, he said: They were well-known women. He said: So a man from the poor Muslims would marry a woman from among them so that she would spend on him, but God forbade them from that.

He said: Sulayman al-Taymi told us, on the authority of Sa'id ibn al-Musayyab, who said: There were women who were in need of water in Medina.

Ahmad bin Al-Muqaddam told us, he said: Al-Mu'tamir told us, he said: I heard my father, he said: Qatada told us, on the authority of Saeed bin Al-Musayyab, regarding this verse: **And the adulteress - none shall marry her except an adulterer or a polytheist**. He said: It was revealed about women who were in Medina.

Ibn Al-Muthanna told us: Amr bin Asim Al-Kalabi told us: Mu'tamir told us, on the authority of his father, on the authority of Qatada, on the authority of Sa'id, something similar.

Muhammad ibn al-Muthanna narrated: Abd al-A'la narrated: Dawud narrated on the authority of a man on the authority of Amr ibn Shu'ayb, who said: Marthad had a female friend in the pre-Islamic period called Anaq. He was a strong man, and his nickname was Duldul. He used to come to Mecca and carry the weak Muslims to the Messenger of God (peace and blessings of God be upon him). He met his female friend, and she invited him to herself. He said: God has

forbidden adultery. She said: How can you come out? He was afraid that she would slander him, so he returned to Medina and came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, I had a female friend in the pre-Islamic period. Do you think I should marry her? Then God revealed: **The adulterer marries not except an adulteress or a polytheist, and the adulteress none marries except an adulterer or a polytheist.** They were well-known women called Qaliqiyyat.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Ibrahim bin Muhajir, who said: I heard Mujahid say about this verse, **The adulterer does not marry except an adulteress or a polytheist.** He said: They were prostitutes in the pre-Islamic era.

Yaqub ibn Ibrahim told me: Hisham told us, on the authority of Abd al-Malik, on the authority of someone who told him, on the authority of Mujahid, something similar to the hadith of Ibn al-Muthanna, except that he said: There was a woman among them called Umm Mahzul, meaning in His statement: **The adulterer does not marry except an adulteress or a polytheist,** he said: So they were well-known women. He said: So a man from among the poor Muslims would marry a woman from among them so that she would spend on him, but God forbade them from that. This is in the hadith of al-Taymi.

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, **The adulterer marries only an adulteress,** he said: A man wanted to commit adultery with women who were adulterous, knowing prostitutes who were in the pre-Islamic period, but it was said to them that this was forbidden, so they wanted to marry them, but God forbade them from marrying 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, in a similar manner, except that he said: Public prostitutes who were like that in the pre-Islamic era.

Ibn Wakee' told us: My father told us, on the authority of Hisham ibn Urwa, on the authority of his father and Ismail ibn Abi Khalid, on the authority of Al-Sha'bi and Ibn Abi Dhi'b, on the authority of Shu'bah, on the authority of Ibn Abbas, who said: They were prostitutes in the pre-Islamic era, and at their doors were banners like the banners of a veterinarian, by which they were known.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Qais bin Saad, on the authority of Ata bin Abi Rabah, on the authority of Ibn Abbas, he said: Women who are prostitutes and pretend to be prostitutes, God has forbidden marriage to them, none may marry them except a fornicator from among the believers, or a polytheist from among the polytheists.

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, "The adulterer does not marry except an adulteress or a polytheist, and the adulteress does not marry except an adulterer or a polytheist. And that is forbidden to the believers." He said: There were houses called brothels in the pre-Islamic era, and they used to rent out their girls in them. They were known houses for adultery, and no one would enter upon them or approach them except an adulterer from the people of the Qiblah, or a polytheist from the people of idols. So God forbade that to the believers.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Ibn Jurayj, on the authority of Ata', regarding the statement of God, **The adulterer does not marry except an adulteress or a polytheist woman, and the adulteress none marries except an adulterer or a polytheist,** he said: These were prostitutes who used to pretend to be women in the pre-Islamic period, who were the prostitutes of the family of so-and-so, and the prostitutes of the family of so-and-so. Then God revealed, "The adulterer does not marry except an adulteress or a polytheist woman, and the adulteress none marries except an adulterer or a polytheist. And that has been forbidden to the believers," so God ruled with that matter of the pre-Islamic period on Islam. So Sulayman ibn Musa said to him, **Did you hear that from Ibn Abbas?** He said, *Yes.*

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: I heard Ata' ibn Abi Rabah say about that: Be prostitutes who pretend to be prostitutes, the prostitute of the family of so-and-so, and the prostitute of the family of so-and-so, and be polytheistic concubines. So he said: **The adulterer does not marry except an adulteress or a polytheist, and the adulteress does not marry except an adulterer or a polytheist, and that is forbidden to the believers.** He said: Did God rule on the matter of the Age of Ignorance in this way? It was said to him: Did this reach you from Ibn Abbas? He said: *Yes.*

Ibn Jurayj said: Ikrimah said: He used to name nine women after the standard-bearers, and there were more than that, but these were the standard-bearers: Umm Mahzul, the slave girl of al-Sa'ib ibn Abi al-Sa'ib al-Makhzumi, Umm 'Alayt, the slave girl of Safwan with Umayya, Hannah al-Qibtiyya, the slave girl of al-'Asi ibn Wa'il, Mariyah, the slave girl of Malik ibn 'Amila ibn al-Sabbaq ibn 'Abd al-Dar, Halala, the slave girl of Suhayl ibn 'Amr, Umm Suwayd, the slave girl of 'Amr ibn 'Uthman al-Makhzumi, Sarifah, the slave girl of Zama'ah ibn al-Aswad, Farasah, the slave girl of Hisham ibn Rabi'ah ibn Habib ibn Hudhayfah ibn Jabal ibn Malik ibn 'Amir ibn Lu'ay, and Qaribah, the slave girl of Hilal ibn Anas ibn Jabir ibn Nimr ibn Ghalib ibn Fihr.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Mu'ammal, on the authority of Ibn Abi Nujayh, on the authority of Mujahid. Al-Zuhri and Qatada said: They said: There were prostitutes in the pre-Islamic era, and some Muslims wanted to marry them. So God revealed: **The adulterer marries not except an adulteress or a polytheist, and**

Surat al-Nur 24:3

The adulterer marries none but an adulteress or a polytheist, and the adulteress none marries but an adulterer or a polytheist. And that has been made unlawful to the believers.

the adulteress none marries except an adulterer or a polytheist.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, and al-Zuhri and Qatada said the same. They said: They were prostitutes in the pre-Islamic era, then he mentioned something similar.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of al-Qasim ibn Abi Bazza: A man would marry a fornicatress in the pre-Islamic period, which was known to be the case, and he would take her as food. Some Muslims wanted to marry them in that way, so they were forbidden from doing so.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ibn Abi Nujayh, he said: Al-Qasim bin Abi Bazza said, and he mentioned something similar.

Yaqub told me, he said: Hisham told us, he said: Sulayman al-Taymi told us, on the authority of Sa'id ibn al-Musayyab, he said: There were women who were in need in Medina.

Abu Kurayb told us, he said: Idris told us, he said: Abdul Malik bin Abi Sulayman told us, on the authority of Saeed bin Jubair that women in the pre-Islamic era used to hire themselves out, and a man would only marry one of them, wanting to have some sexual intercourse with her. So they were forbidden from that, and the verse was revealed: **The adulterer marries not except an adulteress or a polytheist, and the adulteress none marries except an adulterer or a polytheist.** Among them was a woman called Umm Mahzul.

Abu Kurayb told us: Jabir bin Nuh told us, on the authority of Ismail, on the authority of Al-Sha'bi, regarding his statement, **The adulterer does not marry except an adulteress or a polytheist, and the adulteress does not marry except an adulterer or a polytheist,** he said: There were women who rented themselves out in the pre-Islamic era.

Others said: The meaning of this is: The adulterer does not commit adultery except with an adulteress or a polytheist, and the adulteress does not commit adultery with anyone except an adulterer or a polytheist. They said: The meaning of marriage in this context is sexual intercourse.

Who said that?

Hanad told us: Abu Al-Ahwas told us, on the authority of Hisham, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the statement of God, **The adulterer does not marry except an adulteress or a polytheist,** he said: He does not commit adultery except with an adulteress or a polytheist.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Ya'la bin Muslim, on the authority of Sa'id bin Jubayr, that he said

regarding this verse, **And the adulteress - none shall marry her except an adulterer or a polytheist.** He said: The adulterer does not commit adultery except with an adulteress like himself, or a polytheist.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ibn Shabrama, on the authority of Saeed bin Jubayr and Ikrimah, regarding his statement, **The adulterer does not marry except an adulteress or a polytheist,** they said: It is intercourse.

Ibn Wakee' told us: Abu Salamah ibn Nabit told us, on the authority of Ad-Dahhak ibn Muzahim and Shu'bah, on the authority of Ya'la ibn Muslim, on the authority of Sa'id ibn Jubayr, regarding his statement, **The adulterer does not marry except an adulteress or a polytheist, and the adulteress does not marry except an adulterer or a polytheist.** They said: The adulterer does not commit adultery when he commits adultery except with an adulteress or a polytheist like him, and a polytheist does not commit adultery except with someone like her.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **The adulterer does not marry except an adulteress or a polytheist, and the adulteress does not marry except an adulterer or a polytheist,** he said: These were prostitutes who were in the pre-Islamic period, and marriage in the Book of God is permissible. No one can marry her except an adulterer or a polytheist. Adultery is not forbidden, and she does not marry anyone except someone like herself.

He said: Ibn Abbas used to say: There were prostitutes in the pre-Islamic era.

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 Qays ibn Sa'd, on the authority of Sa'id ibn Jubayr, he said: If he commits adultery with her, then he is an adulterer.

Ali told us, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **The adulterer does not marry except an adulteress or a polytheist,** he said: The adulterer from among the people of the Qiblah does not commit adultery except with an adulteress like him or a polytheist. He said: And the adulteress from among the people of the Qiblah does not commit adultery except with an adulterer like her from among the people of the Qiblah, or a polytheist from outside the people of the Qiblah. Then he said, **And that is forbidden to the believers.**

Others said: This was God's ruling regarding every adulterer, male or female, until He abrogated it with His saying: **And marry those among you who are single** (al-Nur 24:32). So He made it permissible to marry every Muslim woman and every Muslim man.

Who said that?

Yaqub told me, he said: Hisham told us, on the

authority of Yahya bin Saad, on the authority of Saeed bin Al-Musayyab, regarding his statement, "The adulterer marries not except an adulteress or a polytheist, and the adulteress none marries except an adulterer or a polytheist. And that is unlawful to the believers." He said: They see the verse that comes after it as having abrogated it, **And marry those among you who are single**. al-Nur 24:32. He said: So they are from the unmarried Muslims.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Yahya bin Saeed told me, on the authority of Saeed bin Al-Musayyab, **The adulterer does not marry except an adulteress or a polytheist, and the adulteress does not marry except an adulterer or a polytheist**. He said: The one after it abrogated it, **And marry those among you who are single**. al-Nur 24:32. And he said: They are from the unmarried men of the Muslims.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: It was mentioned on the authority of Yahya, on the authority of Ibn al-Musayyab, who said: It was abrogated by **And marry those among you who are single** (al-Nur 24:32).

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Yahya ibn Sa'id, on the authority of Sa'id ibn al-Musayyab, he said: It was abrogated by His statement, **And marry the unmarried An-Nur 32**.

Yunus told me, he said: Anas bin Ayyad told us, on the authority of Yahya, he said: It was mentioned in the presence of Saeed bin Al-Musayyab, **The adulterer does not marry except an adulteress or a polytheist woman**. He said: So I heard him say: It was abrogated by the one who counted it. Then Saeed read it and said: God says, **The adulterer does not marry except an adulteress or a polytheist woman**. Then God says, **And marry those among you who are single**. (al-Nur 24:32) So they are from the unmarried Muslims.

Abu Ja'far said: The most correct of the opinions on this matter, in my opinion, is the opinion of those who say: What is meant by marriage in this context is intercourse, and that the verse was revealed about prostitutes who are polytheists with flags. This is because the proof has been established that a fornicating Muslim woman is forbidden to every polytheist, and that a fornicating Muslim woman is forbidden to every polytheist who worships idols. If this is the case, then it is known that the verse did not mean that a fornicating believer does not contract a marriage with a chaste Muslim woman, and does not marry except a fornicatress or a polytheist woman. If this is the case, then it is clear that the meaning of the verse is: The fornicator does not commit fornication except with a fornicatress who does not consider fornication permissible, or with a polytheist woman who considers it permissible.

And His saying, **And that is forbidden to the believers**, means: And adultery is forbidden to the believers in God and His Messenger, and that is the marriage of which the Most High said, **The adulterer marries only an adulteress**.

Tafsir al-Qurtubi

It contains seven issues:

First: Scholars differed on the meaning of this verse in six ways of interpretation:

First: That the purpose of the verse is to denounce adultery and make it abhorrent, and that it is forbidden to believers. The connection of this meaning to what came before is good and eloquent. By his saying **does not marry** he means does not have intercourse, so marriage means sexual intercourse. He repeated the story to exaggerate and take from both sides, then he increased the division of the polytheist woman and the polytheist in terms of polytheism being more general in sins than adultery, so the meaning is: The adulterer does not have intercourse during his adultery except with an adorned Muslim woman, or one who is more beautiful than her from the polytheist women. It was narrated from Ibn Abbas and his companions that marriage in this verse means sexual intercourse. Al-Zajjaj denied this and said: Marriage is not known in the Book of God except in the sense of marriage. It is not as he said. In the Qur'an, **until she marries a husband other than him** (Al-Baqarah 2:230), and the Prophet (peace and blessings of God be upon him) explained that it means sexual intercourse, and this was mentioned previously in *Al-Baqarah*. Al-Tabari mentioned what leans towards this interpretation from Sa'id ibn Jubayr, Ibn Abbas, and Ikrimah, but this is neither conclusive nor complete. Al-Khattabi narrated it from Ibn Abbas, and that it means intercourse, i.e., there is no adultery except with an adulteress, indicating that it is adultery in both cases. This is one opinion.

Second: What was narrated by Abu Dawud and Al-Tirmidhi on the authority of Amr bin Shuaib on the authority of his father on the authority of his grandfather, "That Marthad bin Abi Marthad used to carry prisoners in Mecca, and there was a prostitute in Mecca called (*Anaq*) and she was his friend. He said:

So I came to the Prophet (peace and blessings of God be upon him) and said: O Messenger of God, may I marry a female goat? He said: He kept quiet about me. Then the verse: "And the adulteress - none shall marry her except an adulterer or a polytheist" was revealed. He called me and recited it to me and said: **Do not marry her**. (Abu Dawud's wording. The hadith of al-Tirmidhi is more complete.) Al-Khattabi said: This is specific to this woman, since she was a disbeliever. As for the adulteress who is a Muslim, the marriage contract with her is not annulled.

Third: It is specifically for a Muslim man who asked permission from the Messenger of God, may God bless him and grant him peace, to marry a woman called Umm Mahzul, who was a prostitute and adulterer, and she stipulated that she would provide for him, so God Almighty revealed this verse, as stated by [Abdullah bin] Amr bin Al-Aas and Mujahid.

Fourth: It was revealed about the people of the Suffa, who were a group of immigrants. They did not have homes or clans in Madinah, so they settled in the Suffa of the mosque. They were four hundred men who sought a livelihood during the day and would take

Surat al-Nur 24:3

The adulterer marries none but an adulteress or a polytheist, and the adulteress none marries but an adulterer or a polytheist. And that has been made unlawful to the believers.

refuge in the Suffa at night. There were prostitutes in Madinah who were openly immoral and were deprived of their clothing and food. The people of the Suffa wanted to marry them and take refuge in their homes and eat their food and clothing. So this verse was revealed to protect them from that, as Ibn Abi Salih said.

Fifth: It was mentioned by Al-Zajaj and others on the authority of Al-Hasan, who said: What is meant is the adulterer who has been punished and the adulteress who has been punished. He said: This is a ruling from God, so it is not permissible for a adulterer who has been punished to marry anyone but a woman who has been punished. Ibrahim Al-Nakha'i said something similar. In Musannaf Abi Dawud, on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said:

A fornicator who has been punished for adultery shall not marry anyone except his equal. It was narrated that a man who has been punished for adultery married a woman who has not been punished, so Ali **may God be pleased with him** separated them. Ibn al-Arabi said: This is a meaning that is not valid in theory, as it has not been proven by any transmission. Is it valid to condition the marriage of a man who has been punished for adultery on the marriage of a woman who has been punished for adultery? What is the basis for that, and what principle in the Shari'ah is it to be compared to?

I said: Al-Kia reported this statement from some of the later companions of Al-Shafi'i, that if the adulterer marries a woman other than an adulteress, then they are separated based on the apparent meaning of the verse. Al-Kia said: If he acts according to the apparent meaning, then he is obliged to allow the adulterer to marry a polytheist woman, and the adulteress to marry herself to a polytheist. This is extremely far-fetched and constitutes a complete departure from Islam. Perhaps these people would say that the verse was abrogated specifically for the polytheist and not the adulteress.

Sixth: It has been abrogated. Malik narrated from Yahya ibn Sa'id from Sa'id ibn al-Musayyab who said: **The adulterer shall not marry except an adulteress or a polytheist, and the adulteress shall not marry except an adulterer or a polytheist.** He said: This verse abrogated the one after it: **And marry those among you who are single** (al-Nur 24:32). Ibn 'Amr said the same. He said: The adulteress has been included among the single Muslims. Abu Ja'far al-Nahhas said: This is the opinion of most scholars. The fatwa scholars say: Whoever commits adultery with a woman has the right to marry her, and someone else has the right to marry her. This is the opinion of Ibn 'Umar, Salim, Jabir ibn Zayd, Ata', Tawus, and Malik ibn Anas. It is also the opinion of Abu Hanifah and his companions. Al-Shafi'i said: The opinion concerning it is as Sa'id ibn al-Musayyab said: God willing, it has been abrogated. Ibn 'Atiyyah said: The mention of polytheism in this verse weakens these arguments. Ibn al-Arabi said: What I believe is that marriage can either mean

intercourse, as Ibn Abbas said, or the marriage contract. If it means intercourse, then it is of two types, and the meaning of the verse would be: Intercourse with an adulteress does not occur except by an adulterer or a polytheist. This is reported from someone awake with a sleeping woman, so from the man's side it is adultery. So this adulterer married someone other than an adulteress, so the intended meaning is outside the scope that was mentioned above. We say: It is adultery from every aspect, except that the hadd is dropped in one of them and the hadd is established in the other. If it is meant to mean the marriage contract, then its meaning is: The one who marries an adulteress who has committed adultery and has consummated the marriage with her without having purified her is in the same position as the adulterer, except that there is no hadd punishment on him due to the scholars' difference of opinion on that. But if he contracts the marriage contract with her but does not consummate the marriage until he has purified her, then that is permissible by consensus. It was said: What is meant in the verse is not that the adulterer never marries except an adulteress, since it is conceivable that he would marry someone other than an adulteress, but rather the meaning is that whoever marries an adulteress is an adulterer, so it is as if he said: No one marries an adulteress except an adulterer, so he reversed the statement, and that is because he does not marry an adulteress unless he is satisfied with her adultery, and he is only satisfied with that if he also commits adultery.

Second: This verse provides evidence that marriage to an adulteress is valid. If a man's wife commits adultery, the marriage is not invalidated, and if the husband commits adultery, his marriage to his wife is not invalidated. This indicates that the verse was abrogated. It was also said that it is a decisive verse. This will come later.

Third: It was narrated that a man committed adultery with a woman during the time of Abu Bakr **may God be pleased with him**, so he flogged them both one hundred lashes, then married one of them to the other in his place, and banished them both for a year. A similar narration was narrated from Muammar, Ibn Mas'ud, and Jabir **may God be pleased with them**. Ibn Abbas said: **It begins with fornication and ends with marriage.** An example of this is like a man who steals fruit from an orchard, then goes to the owner of the orchard and buys his fruit. What he stole is forbidden, and what he bought is lawful. This is what Al-Shafi'i and Abu Hanifah agreed with, and they held that the semen has no sanctity. It was narrated from Ibn Mas'ud **may God be pleased with him** that he said: **If a man commits adultery with a woman, then marries her after that, they are both adulterers forever.** This is what Malik **may God be pleased with him** agreed with, and he held that he should not marry her until he has cleared her of the one hundred lashes of corruption, because marriage has sanctity, and part of its sanctity is that it should not be poured over the semen of fornication, so that the forbidden mixes with the lawful, and the water of humiliation mixes with the water of

pride.

Fourth: Ibn Khuwayzmandad said: If someone is known for committing adultery or other openly sinful acts and marries a woman from a well-off family and deceives them about himself, then they have the choice to stay with him or leave him, and that is like a defect. He cited as evidence the words of the Prophet, peace be upon him:

A flogged adulterer may not marry anyone except someone like himself. Ibn Khuwayzmandad said: "The one who has been flogged is mentioned because he is known for his immorality, and he is the one who must be differentiated from others. As for one who is not known for his immorality, then no."

Fifth: Some of the earlier scholars said: The verse is definitive and has not been abrogated. According to them: Whoever commits adultery, the marriage contract between him and his wife is void, and if the wife commits adultery, the marriage contract between her and her husband is void. Some of them said: The marriage contract is not annulled by that, but the man is commanded to divorce her if she commits adultery, and if he keeps her, he has sinned. It is not permissible to marry the adulteress or the adulterer. Rather, if repentance is apparent, then marriage is permissible.

Sixth: **And that is forbidden to the believers**, meaning marrying those prostitutes. Some of the people of interpretation claim that marrying those prostitutes was forbidden by God Almighty to the nation of Muhammad, peace be upon him, and the most famous of them is Anaq.

Seventh: God the Almighty has forbidden adultery in His Book, so whenever a man commits adultery, he shall be subject to the prescribed punishment. This is the opinion of Malik, Al-Shafi'i, and Abu Thawr. The scholars of Islamic jurisprudence said that if a Muslim man is in a land of war under security and commits adultery there and then leaves, he shall not be subject to the prescribed punishment. Ibn Al-Mundhir said: The land of war and the land of Islam are the same, and whoever commits adultery shall be subject to the prescribed punishment, based on the apparent meaning of His statement: **The adulterer and the adulteress, flog each of them with a hundred lashes.**

Tafsir Ibn Kathir

This is report from God the Most High that the adulterer does not have intercourse with anyone but an adulteress or a polytheist, meaning that no one will consent to his desire for adultery except a disobedient adulteress, or a polytheist who does not consider it forbidden. Similarly, **The adulteress is not married except by an adulterer** meaning someone who disobeys in his adultery or a polytheist who does not believe in its prohibition. Sufyan al-Thawri said on the authority of Habib ibn Abi Umrah on the authority of Saeed ibn Jubayr on the authority of Ibn Abbas **may God be pleased with him: The adulterer does not marry except an adulteress or a polytheist.** He said: This is not marriage, rather it is sexual intercourse, and no one commits adultery with her except an adulterer

or a polytheist. This is a sound chain of transmission from him, and it has also been narrated from him through other chains of transmission. Something similar has been narrated from Mujahid, Ikrimah, Saeed ibn Jubayr, Urwah ibn al-Zubayr, al-Dahhak, Makhul, Muqatil ibn Hayyan, and others.

God the Almighty says: **And that has been forbidden to the believers** meaning engaging in it and marrying prostitutes, or marrying chaste women to wicked men. Abu Dawud al-Tayalisi said: Qais told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas. **And that has been forbidden to the believers** means: God has forbidden adultery to the believers. Qatadah and Muqatil bin Hayyan said: God has forbidden the believers to marry prostitutes, and this was mentioned earlier, so He said: **And that has been forbidden to the believers.** This verse is like the Almighty's saying: **Chaste, not fornicators nor taking lovers.** And His saying: **Chaste, not fornicators nor taking lovers 3:17.** From here, Imam Ahmad bin Hanbal **may God have mercy on him** held the view that the marriage contract between a chaste man and a prostitute is not valid as long as she is like that until she is given a chance to repent. If she repents, the marriage contract is valid, otherwise it is not. Similarly, the marriage of a free, chaste woman to a wicked, fornicating man is not valid until he repents sincerely, due to God's saying: **And that has been forbidden to the believers.**

Imam Ahmad said: Aarem told us, Mu'tamir bin Sulaiman told us, my father told us, Al-Hadrami told us, on the authority of Al-Qasim bin Muhammad, on the authority of Abdullah bin Omar, may God be pleased with them both, that a man from among the believers asked permission from the Messenger of God, may God bless him and grant him peace, about a woman called Umm Mahzul, who was committing adultery and stipulated that she provide for him. He said: So he asked permission from the Messenger of God, may God bless him and grant him peace, or he mentioned her situation to him. He said: So the Messenger of God, may God bless him and grant him peace, recited to him: "The adulterer does not marry except an adulteress or a polytheist, and the adulteress does not marry except an adulterer or a polytheist. And that is forbidden to the believers."

Al-Nasa'i said: Amr ibn 'Adi told us, Al-Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of Al-Hadrami, on the authority of Al-Qasim ibn Muhammad, on the authority of Abdullah ibn 'Amr, who said: There was a woman called Umm Mahzul, and she committed fornication. A man from among the companions of the Messenger of God, may God bless him and grant him peace, wanted to marry her, so God Almighty revealed: "The adulterer marries not except an adulteress or a polytheist, and the adulteress none marries except an adulterer or a polytheist. And that is unlawful to the believers."

Al-Tirmidhi said: Abd bin Hamid told us, Ruh bin Ubadah told us, on the authority of Ubaidullah bin Al-Akhns, Amr bin Shuaib told me, on the authority of his father, on the authority of his grandfather, who said: There was a man called Marthad bin Abi Marthad, and he was a man who carried prisoners from Mecca until

Surat al-Nur 24:3

The adulterer marries none but an adulteress or a polytheist, and the adulteress none marries but an adulterer or a polytheist. And that has been made unlawful to the believers.

he brought them to Medina. He said: There was a prostitute in Mecca called Anaq, and she was a friend of his, and he had promised a man from the prisoners of Mecca to carry him. He said: So I came until I reached the shade of one of the walls of Mecca on a moonlit night. He said: So Anaq came and saw the blackness of my shadow under the wall, and when she reached me she recognized me, and she said: Marthad? I said: Marthad. She said: Welcome, come and spend the night with us. I said: O Anaq, God has forbidden adultery. She said: O people of tents, this man is carrying your prisoners. Eight followed me and I entered the garden and came to a cave or a cavern. I entered it and they came until they stood over my head and urinated, so their urine remained on my head, and God blinded them from me. He said: Then they returned and I returned to my companion and carried him, and he was a heavy man until I came to the idhkhir. I untied his rope and I carried him and he helped me until I brought him to Madinah. I came to the Messenger of God, may God bless him and grant him peace, and I said: O Messenger of God, should I marry Anaq, should I marry Anaq - twice? The Messenger of God (peace and blessings of God be upon him) did not answer me anything until the following verse was revealed: "The adulterer does not marry except an adulteress or a polytheist, and the adulteress does not marry except an adulterer or a polytheist. And that is unlawful to the believers." The Messenger of God (peace and blessings of God be upon him) said: **O Marthad, the adulterer does not marry except an adulteress or a polytheist, and the adulteress does not marry except an adulterer or a polytheist, so do not marry her.** Then Al-Tirmidhi said: This is a hasan gharib hadith. We do not know it except from this source. Abu Dawud and Al-Nasa'i narrated it in the Book of Marriage in their Sunans on the authority of Ubaydullah ibn Al-Akhns.

Ibn Abi Hatim said: My father told us, Musaddad Abu al-Hasan told us, Abd al-Warith told us, on the authority of Habib al-Mu'allim, Amr ibn Shu'ayb told me, on the authority of Sa'id al-Maqburi, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **A flogged adulterer should not marry anyone except someone like him.** And thus Abu Dawud included it in his Sunan, on the authority of Musaddad and Abu Mu'ammir, on the authority of Abdullah ibn Umar, both of them on the authority of Abd al-Warith, on his authority. Imam Ahmad said: Yaqub told us, Asim bin Muhammad bin Zaid bin Abdullah bin Omar bin Al-Khattab told us, on the authority of his brother Omar bin Muhammad, on the authority of Abdullah bin Yasar, the freed slave of Ibn Omar, who said: I bear witness that I heard Salim say: Abdullah said: The Messenger of God, may God bless him and grant him peace, said: "There are three who will not enter Paradise, nor will God look at them on the Day of al-Qiyamah 75: the one who is disobedient to his parents, the woman who imitates men, and the cuckold. And there are three whom God will not look at on the Day of al-Qiyamah 75: the one who is disobedient to his parents, the one who is

addicted to alcohol, and the one who boasts of what he has given." Al-Nasa'i narrated it on the authority of Amr bin Ali Al-Fallas, on the authority of Yazid bin Zari', on the authority of Omar bin Muhammad Al-Amri, on the authority of Abdullah bin Yasar, with this chain of transmission.

Imam Ahmad also said: Yaqub told us, Al-Walid bin Katheer told us, on the authority of Qatan bin Wahb, on the authority of Uwaimir bin Al-Ajda', on the authority of someone who told him, on the authority of Salim bin Abdullah bin Omar, who said: Abdullah bin Omar told me that the Messenger of God, peace and blessings be upon him, said, "There are three whom God has forbidden Paradise: the alcoholic, the one who disobeys his parents, and the cuckold who approves of evil among his family." Abu Dawud At-Tayalisi said in his Musnad: Shu'bah told me, a man from the family of Sahl bin Hunaif told me, on the authority of Muhammad bin Ammar, on the authority of Ammar bin Yasir, who said: The Messenger of God, peace and blessings be upon him, said, **The cuckold will not enter Paradise.** He uses this as evidence for the hadiths that precede it.

Ibn Majah said: Hisham bin Ammar told us, Salam bin Suwar told us, Katheer bin Saleem told us, on the authority of Ad-Dahhak bin Muzahim, I heard Anas bin Malik say: I heard the Messenger of God (peace and blessings be upon him) say: **Whoever wants to meet God while pure and clean, let him marry free women.** There is a weakness in its chain of transmission. Imam Abu Al-Nasr Ismail bin Hammad Al-Jawhari said in his book As-Sahih fi Al-Lughah: The cuckold is the one who has no jealousy. As for the hadith narrated by Imam Abu Abd Al-Rahman Al-Nasa'i in the Book of Marriage in his Sunan: Muhammad bin Ismail bin Aliyah told us, on the authority of Yazid bin Harun, on the authority of Hammad bin Salamah and others, on the authority of Harun bin Ri'ab, on the authority of Abdullah bin Ubaid bin Umair and Abdul Karim, on the authority of Abdullah bin Ubaid Umair, on the authority of Ibn Abbas. Abdul Karim traced it back to Ibn Abbas, but Harun did not. They said: A man came to the Messenger of God (peace and blessings be upon him) and said: I have a wife who is one of the dearest people to me, and she does not resist the hand of a toucher. He said, **Divorce her.** He said, **I cannot bear to be without her.** He said, **Enjoy her.** Then An-Nasa'i said, "This hadith is not authentic, and 'Abd Al-Karim is not strong, and Harun is more authentic than him. He sent the hadith, but he is trustworthy, and his hadith is more likely to be correct than the hadith of 'Abd Al-Karim." I said, "He is Ibn Abi Al-Mukhariq Al-Basri Al-Mu'addab, a Successor who is weak in hadith. Harun bin Ri'ab, a trustworthy Successor from the men of Muslim, disagreed with him, and he is a Successor who is trustworthy and one of the men of Muslim, so his mursal hadith is more likely to be correct, as An-Nasa'i said. However, An-Nasa'i narrated it in the Book of Divorce, on the authority of Ishaq bin Rahawayh, on the authority of An-Nadr bin Shumail, on the authority of Hammad bin Salamah, on the authority of Harun bin Ri'ab, on the authority of

'Abdullah bin 'Ubad bin 'Umar, on the authority of Ibn 'Abbas, with a chain of transmission, and he mentioned it with this chain of transmission. Its men meet the conditions of Muslim, except that An-Nasa'i, after narrating it, said, "This is a mistake, and the correct one is mursal." It was narrated correctly by people other than An-Nadr.

It was also narrated by Al-Nasa'i and Abu Dawud on the authority of Al-Husayn bin Harith, who told us: Al-Fadl bin Musa told us, who told us: Al-Husayn bin Waqid told us, on the authority of Ammarah bin Abi Hafsah, on the authority of Ikrimah, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. This chain of transmission is good. People differed about this hadith, some of them deemed it weak, as mentioned above from al-Nasa'i, and some deemed it objectionable, as Imam Ahmad said: It is an objectionable hadith. Ibn Qutaybah said: What he meant was that she was generous and did not refuse a beggar. Al-Nasa'i narrated it in his Sunan from some of them, and he said: It was said: She was generous and gave. This was refuted by saying that if what was meant was that he would have said: She does not turn away the hand of a beggar. It was also said that what was meant was that her nature was that she did not turn away the hand of a toucher, not that what was meant was that this was happening from her and that she committed an immoral act. The Messenger of God (blessings and peace of God be upon him) would not permit the company of someone with such a characteristic, because her husband in this situation would be a cuckold, and the warning for that has already been given. However, since her nature was like this, there was no resistance or opposition to the one who wanted her if someone was alone with her. The Messenger of God (blessings and peace of God be upon him) ordered him to leave her. When he mentioned that he loved her, he permitted him to stay with her, because his love for her was certain, and the occurrence of an immoral act from her was imaginary, so he should not resort to immediate harm due to the imagining of a delayed action. And God, the Most High, knows best.

They said: If repentance is achieved, then marriage is permissible, as Imam Abu Muhammad ibn Abi Hatim, may God have mercy on him, said: Abu Saeed al-Ashja' told us, Abu Khalid told us, on the authority of Ibn Abi Dhi'b, who said: I heard Shu'bah, the freed slave of Ibn Abbas, may God be pleased with him, who said: I heard Ibn Abbas, and a man asked him, saying: I used to have intercourse with a woman and do with her what God Almighty had forbidden me, so God Almighty granted me repentance from that, so I wanted to marry her. Some people said: The adulterer does not marry except an adulteress or a polytheist. Ibn Abbas said: This is not the case. Marry her, for whatever sin I have committed, and another group of scholars claimed that this verse was abrogated. Ibn Abi Hatim said: Abu Saeed al-Ashja' told us, on the authority of Abu Khalid, on the authority of Yahya ibn Saeed, on the authority of Saeed ibn al-Musayyab, who said: It was mentioned in his presence: **The adulterer does not marry except an adulteress or a polytheist, and the adulteress does not marry except an adulterer or a polytheist.** He said: It was said that

the verse after it abrogated it: **And marry.** "The unmarried among you." He said: It was said that the unmarried among the Muslims, and this is how Abu Ubaid al-Qasim ibn Salam narrated it in his book **Al-Nasikh wa al-Mansukh** on the authority of Saeed ibn al-Musayyab, and Imam Abu Abdullah Muhammad ibn Idris al-Shafi'i also stated this.

Fath al-Qadir

Then the Almighty mentioned something specific to the adulterer and the adulteress, saying: 3- **The adulterer does not marry except an adulteress or a polytheist.**

Scholars have differed on the meaning of this verse. The first opinion is that it is intended to denounce adultery and its perpetrators, and that it is forbidden to believers. The meaning of **the adulterer does not marry** is sexual intercourse, not the marriage contract. That is, the adulterer does not commit adultery except with an adulteress, and the adulteress does not commit adultery except with an adulterer. The mention of a polytheist **male or female** and a polytheist **male or female** is added because polytheism is more general among sins than adultery. Al-Zajaj refuted this and said: **Marriage is not known in the Book of God except in the sense of marriage.** This refutation is refuted by saying that marriage in the sense of sexual intercourse is established in the Book of God, the Most High, and from this is His statement: **until she marries a husband other than him.** The Prophet (blessings and peace of God be upon him) explained that what is meant by it is sexual intercourse. Among those who say that the meaning of **the adulterer does not marry except an adulteress** is that the adulterer does not commit adultery except with an adulteress are Sa'id ibn Jubayr, Ibn 'Abbas, and 'Ikrimah, as Ibn Jarir reported from them, and Al-Khattabi reported from Ibn 'Abbas. The second statement: That this verse was revealed concerning a specific woman, as will be explained, so it is specific to her, as Al-Khattabi said. The third statement: That it was revealed concerning a Muslim man, so it is specific to him. This was said by Mujahid. The fourth: That it was revealed concerning the people of the Suffa, so it is specific to them. This was said by Abu Salih. The fifth: That what is meant by the adulterer and adulteress are the two men who have been punished. This was narrated by Az-Zajaj and others on the authority of Al-Hasan, who said: This is a ruling from God, so a man who has been punished for adultery is not permitted to marry anyone except a woman who has been punished. Something similar was narrated on the authority of Ibrahim Al-Nakha'i, and some of the companions of Al-Shafi'i said the same. Ibn Al-Arabi said: This meaning is not valid theoretically, as it has not been proven by any transmission. The sixth: That this verse was abrogated by the saying of God, the Most High, {And marry those among you who are single.} An-Nahhas said: This statement is accepted by most scholars. The seventh statement: That this ruling is based on what is most prevalent. Meaning: Most adulterers only desire to marry an adulteress like themselves, and most adulteresses only desire to marry an adulterer like themselves. The intention is to deter believers from marrying adulteresses after deterring them from adultery. This is the most correct of the opinions, and

Surat al-Nur 24:3

The adulterer marries none but an adulteress or a polytheist, and the adulteress none marries but an adulterer or a polytheist. And that has been made unlawful to the believers.

the reason for revelation bears witness to it, as will come.

There is a difference of opinion as to whether it is permissible for a man to marry a woman with whom he has committed adultery. Al-Shafi'i and Abu Hanifa said it is permissible. It was narrated from Ibn Abbas, and it was narrated from 'Umar, Ibn Mas'ud, and Jabir that it is not permissible. Ibn Mas'ud said: If a man commits adultery with a woman and then marries her again, then they are both adulterers forever. Malik also said the same. The meaning of **and that is forbidden to the believers** is marrying adulteresses, because it involves imitating immorality and exposes one to suspicion and slander. It was also said that it is simply disliked, and the expression *forbidden* is used to express the dislike of purification as an exaggeration of the warning.

Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement: **A surah which We have revealed and imposed**, he said: **We have explained it.** Abd Al-Razzaq, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ubaidullah bin Abdullah bin Umar: A slave girl of Ibn Umar committed adultery, so he struck her feet and back. I said: **And let not pity for them detain you in the religion of God.** He said: **O my son, do you see that pity for them detains you? God did not command me to kill her or to flog her head, and I caused her pain where I struck her.** Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: **And let a group of the believers witness their punishment**, he said: A group is one man or more. Abd al-Razzaq, al-Firyabi, Sa'id ibn Mansur, Ibn Abi Shaybah, Abd ibn Humayd, Abu Dawud in his Naskh, Ibn al-Mundhir, Ibn Abi Hatim, al-Bayhaqi in his Sunan, and al-Dhiya' al-Maqdisi in al-Mukhtara narrated on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas, regarding the statement of God, "The adulterer shall not marry," that he said: This is not marriage, but sexual intercourse. No one commits adultery with her at the time of adultery except an adulterer or a polytheist. "And that has been made unlawful to the believers," meaning adultery. Ibn Abi Shaybah and Abd ibn Humayd narrated on the authority of Mujahid, regarding the statement of God, "The adulterer shall not marry except an adulteress," that he said: There were women in the pre-Islamic period who were prostitutes, and among them was a beautiful woman called Umm Jamil. A Muslim man would marry one of them so that she would spend on him from her earnings, but God, the Exalted, forbade any Muslim from marrying them. This is a mursal hadith. Abd ibn Humayd narrated a similar, abbreviated hadith on the authority of Sulayman ibn Yasar. Abd ibn Humayd and Ibn Jarir narrated from Ata' from Ibn Abbas who said: There were prostitutes in the pre-Islamic era, prostitutes from the family of so-and-so, and prostitutes from the family of so-and-so. Then God said: **The adulterer marries not except an adulteress** (al-Baqarah 2:170). Thus God made this a ruling in the pre-Islamic era. Something similar to this was narrated from a group of the Tabi'un. Ibn Abi Shaybah and Abd

ibn Humayd narrated from Ad-Dahhak concerning the verse, saying: **What is meant by that is adultery, not marriage.** Abd ibn Humayd and Ibn Jarir narrated something similar from Sa'id ibn Jubayr. Ibn Abi Shaybah narrated something similar from Ikrimah. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated something similar from Ibn Abbas concerning this verse, saying: "The adulterer from the people of the Qiblah does not commit adultery except with an adulteress like him from the people of the Qiblah or a polytheist from other people of the Qiblah. And the adulteress from the people of the Qiblah does not commit adultery except with an adulterer like her from the people of the Qiblah or a polytheist from other people of the Qiblah. Adultery has been forbidden to the believers." Ahmad, Abd ibn Humayd, Abu Dawud in his Naskh, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in his Sunan narrated on the authority of Abdullah ibn Amr who said: There was a woman called Umm Mahzul, who committed fornication and stipulated that she would spend on him. A man from among the companions of the Messenger of God (peace and blessings of God be upon him) wanted to marry her, so God revealed: **The adulteress shall not be married except by an adulterer or a polytheist.** And Abd ibn Humayd, Abu Dawud, al-Tirmidhi **who authenticated it**, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi narrated from the hadith of Amr ibn Shu'ayb, from his father, from his grandfather, who said: "There was a man called Marthad who used to carry captives from Makkah until he brought them to Madinah. There was a prostitute in Makkah called 'Anaq, who was a friend of his. He mentioned a story in which he said: So I came to the Messenger of God (peace and blessings of God be upon him) and said: 'O Messenger of God, should I marry 'Anaq?' He did not answer me at all until the verse, 'The adulterer marries not but an adulteress or a polytheist, and the adulteress is not married but an adulterer or a polytheist, and that is unlawful to the believers.' So do not marry her." Ibn Jarir narrated from Abdullah ibn Amr regarding the verse, he said: There were well-known women, and a man from the poor Muslims would marry a woman from among them so that she would spend on him, but God forbade them from that. Abu Dawud in his Naskh, Ibn Jarir, Ibn al-Mundhir and al-Bayhaqi narrated on the authority of Ibn Abbas that it was revealed about openly prostitutes who were in the pre-Islamic period and who were polytheistic adulteresses, so God forbade the believers to marry them. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Shu'bah, the freed slave of Ibn Abbas, who said: I was with Ibn Abbas when a man came to him and said: I was pursuing a woman and I did with her what God had forbidden me. God has granted me repentance from her, so I wanted to marry her. The people said: The adulterer does not marry except an adulteress or a polytheist. Ibn Abbas said: This is not the place for this verse. Rather, they were openly prostitute women who left banners at their doors so that people would

come to them and they would know about that. So God revealed this verse: He married her, so there was no sin on me in it. Abu Dawud, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Adi, Ibn Mardawayh and al-Hakim narrated on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: **A flogged adulterer should not marry anyone except someone like him.** Sa'id ibn Mansur and Ibn al-Mundhir narrated on the authority of Ali ibn Abi Talib that a man married a woman, then he committed adultery and the prescribed punishment was carried out on him. They brought him to Ali who separated him from his wife and said: **Do not marry anyone except someone like you.**

Tafsir al-Baghawi

God Almighty said: 3- "The adulterer does not marry except an adulteress or a polytheist, and the adulteress none marries except an adulterer or a polytheist. And that is forbidden to the believers." Scholars differed about the meaning and ruling of the verse. Some said: The immigrants came to Medina and among them were poor people who had neither wealth nor clans, and in Medina there were prostitutes who rented themselves out, and at that time they were the most fertile people in Medina. Some poor Muslims wanted to marry them so that they could spend on them, so they asked permission from the Messenger of God, may God bless him and grant him peace, and this verse was revealed: **And that is forbidden to the believers**, that they marry those prostitutes because they were polytheists. This is the opinion of Mujahid, Ata' ibn Abi Rabah, Qatadah, Al-Zuhri, and Al-Sha'bi, and the narration of Al-Awfi from Ibn Abbas.

Akrima said: It was revealed about women in Mecca and Medina, nine of whom had banners like the banners of veterinarians by which they were known. Among them was Umm Mahzul, the slave girl of al-Sa'ib ibn Abi al-Sa'ib al-Makhzumi. A man would marry an adulteress in the pre-Islamic period and take her as a source of food. Some Muslims wanted to marry them in that way. A Muslim man asked permission from the Messenger of God, may God bless him and grant him peace, to marry Umm Mahzul, and she stipulated that she would provide for him. Then God revealed this verse.

Amr ibn Shuaib narrated on the authority of his father on the authority of his grandfather who said: "There was a man called Marthad ibn Abi Marthad al-Ghanawi who used to carry captives from Mecca to Medina. There was a prostitute in Mecca called Anaq, who had been a friend of his during the pre-Islamic period. When he came to Mecca, she invited him to herself. Marthad said: 'God has forbidden adultery.' She said: 'Then marry me.' He said: 'Until I ask the Messenger of God, may God bless him and grant him peace.' So I came to the Prophet, may God bless him and grant him peace, and said: 'O Messenger of God, should I marry Anaq?' The Messenger of God, may God bless him and grant him peace, held back and did not say anything. Then this verse was revealed: 'And the adulteress - none shall marry her except an adulterer or a polytheist.' He called me and recited it to me and

said to me: 'Do not marry her.'"

According to these people, the prohibition was specific to them and not to all other people.

Some people said: What is meant by marriage is sexual intercourse, and its meaning is: The adulterer does not commit adultery except with an adulteress or a polytheist, and the adulteress does not commit adultery except with an adulterer or a polytheist. This is the opinion of Saeed bin Jubair and Ad-Dahhak bin Muzahim, and the narration of Al-Walabi from Ibn Abbas. Yazid bin Harun said: If he has intercourse with her while considering it permissible, then he is a polytheist, and if he has intercourse with her while in a state of iḥram, then he is an adulterer. Ibn Masoud forbade marrying an adulteress and said: If the adulterer marries an adulteress, then they are both adulterers forever. Al-Hasan said: The flogged adulterer does not marry except a flogged adulteress, and the flogged adulteress does not marry except a flogged adulterer. Saeed bin Al-Musayyab and a group said: The ruling of the verse was abrogated, so marrying an adulteress was forbidden by this verse, but it was abrogated by the statement of God the Most High: {And marry those among you who are single}, so the adulteress was included among the unmarried Muslims.

Those who permit marriage to an adulteress have cited as evidence what Abu al-Faraj al-Muzaffar ibn Ismail al-Tamimi told us, Abu al-Qasim Hamza ibn Yusuf al-Sahmi told us, Abu Ahmad Abdullah ibn Adi al-Jazari told us, on the authority of Abu al-Zubayr, on the authority of Jabir, "A man came to the Prophet, may God bless him and grant him peace, and said, 'O Messenger of God, my wife does not repel the hand of a toucher.' He said, 'Divorce her.' He said, 'For I love her and she is beautiful.' He said, 'Enjoy her.' And in another narration, 'Then keep her.'"

It was narrated that Omar bin Al-Khattab beat a man and a woman for adultery and urged them to get married, but the boy refused.

Tafsir al-Baidawi

3 - "The adulterer does not marry except an adulteress or a polytheist, and the adulteress does not marry except an adulterer or a polytheist." Because it is most likely that the one who is inclined to adultery does not desire to marry righteous women, and fornication is not desired by righteous people, because compatibility leads to harmony and solidarity, while disagreement leads to estrangement and separation. It would have been more appropriate to say, "The adulteress does not marry except an adulterer or a polytheist." But the intention is to explain the circumstances of men in their desire for them, because the verse was revealed about the weak among the emigrants when they intended to marry prostitutes who rent themselves out to support them from their earnings, according to the custom of the Age of Ignorance. That is why the adulterer was mentioned first. "And that is forbidden to the believers," because it resembles the immoral and exposes one to suspicion and leads to bad speech,

Surat al-Nur 24:3

The adulterer marries none but an adulteress or a polytheist, and the adulteress none marries but an adulterer or a polytheist. And that has been made unlawful to the believers.

slander of lineage, and other evils. That is why the prohibition is expressed as an exaggeration. It was said that negation means prohibition, and it was read with this reading, and the prohibition is on its apparent meaning, and the ruling is specific to the reason for which it was mentioned, or it was abrogated by the saying of God Almighty: **And marry those among you who are single**, as it includes fornication, and it is supported by the fact that he, peace and blessings be upon him, was asked about that, and he said: **Its beginning is fornication and its end is marriage, and what is forbidden does not forbid what is permissible**. It was said that what is meant by marriage is intercourse, so it leads to the prohibition of the adulterer from fornicating except with an adulteress, and the adulteress that he should not fornicate with her except with an adulterer, and he is corrupt.

Surat al-Nur 24:4

And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept their testimony ever after. And those are the defiantly disobedient.

Tafsir al-Jalalayn

4 - **And those who accuse chaste women** of adultery **and do not produce four witnesses** to their adultery by seeing them – **flog them** each one of them **with eighty lashes and do not accept their testimony** concerning anything (ever after). And those are the wicked) for committing a major sin.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who insult chaste free Muslim women, accusing them of adultery, and do not produce four just witnesses to support their accusation, testifying that they saw them doing that, then flog those who accused them with eighty lashes, and do not accept their testimony ever after. And those are the ones who disobeyed God's command, and went out of His obedience, and became wicked.

He mentioned that this verse was revealed about those who accused Aisha, the wife of the Prophet, may God bless him and grant him peace, of the slander they had accused her of.

Who said that?

Abu Al-Sa'ib and Ibrahim bin Sa'id told me: Ibn Fadil told us, on the authority of Khasif, who said: I said to Sa'id bin Jubayr: Is adultery worse, or accusing a chaste woman of adultery? He said: No, rather adultery. I said: God says, **And those who accuse chaste women** He said: This is only in the hadith of Aisha.

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 those who accuse chaste women and do not produce four witnesses...** the verse is about Muslim women.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And those are the wicked**, he said: The liars.

Tafsir al-Qurtubi

It contains twenty-six issues:

First: This verse was revealed about slanderers. Saeed bin Jubair said: Its reason was what was said about Aisha, the Mother of the Believers, may God be pleased with her. It was also said: Rather, it was revealed because of the slander in general, not in that particular incident. Ibn al-Mundhir said: We did not find

in the reports of the Messenger of God, may God bless him and grant him peace, any report that indicates explicit slander, and the apparent meaning of the Book of God Almighty is sufficient, indicating the slander that requires the prescribed punishment, and the people of knowledge are unanimously agreed upon this.

Second: The Almighty's saying: **And those who throw** means they curse. The name *throwing* was used for it because it is dispelling with words, as Al-Nabigha said:

A wound on the tongue is like a wound on the hand.

Another said:

He accused me of something that my father and I were innocent of, and for the sake of the long term he accused me of it

It is called slander, and from it comes the hadith: Ibn Umayya slandered his wife with Sharik ibn al-Sahma, meaning he accused her.

Third: God the Almighty mentioned women in the verse as they are most important, and accusing them of immorality is more heinous and painful to the soul. Slandering men is included in the ruling of the verse by meaning, and the consensus of the Ummah on that. This is similar to his text on the prohibition of pork and the inclusion of its fat and cartilage, and similar meanings and consensus. Al-Zahrawi narrated that the meaning is: **and chaste souls**, so in its wording it includes men and women, and this is indicated by His statement: **and chaste women** (An-Nisa': 24). Some people said: By chaste women he meant the private parts, as God the Almighty said: **and she who guarded her chastity** (Anbiya': 91), so it includes the private parts of men and women. It was said: He mentioned the foreign woman if she is accused of slander so that a man would accuse his wife of slandering her, and God knows best. The majority read *al-muhsinaat* with a fatha on the *sad*, and Yahya ibn Waththab read it with a kasra. The chaste women in this instance are the chaste ones. The mention of chastity and its levels has already been mentioned in *An-Nisa'*, and praise be to God.

Fourth: Scholars have nine conditions for slander: Two for the slanderer, which are sanity and puberty, because they are the basis for accountability, and accountability is dropped without them. Two conditions for the thing slandered, which is that he slandered by committing an act of intercourse for which he is subject to the prescribed punishment, which is adultery and sodomy, or by denying it to his father, without any other sins. And five for the slandered, which are sanity, puberty, Islam, freedom, and chastity from the immorality he was accused of, regardless of whether he was chaste from other acts. We stipulated sanity and puberty for the slandered, just as we stipulated them for the slanderer, even though they are not among the meanings of chastity, because the prescribed punishment is only set to deter harm caused to the slandered, and there is no harm to the one who is neither sane nor puberty, since sodomy is not described as adultery in either of them.

Fifth: The scholars agreed that if the adultery is explicitly stated, then it is slander and a charge punishable by the prescribed punishment. If it is

And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept their testimony ever after. And those are the defiantly disobedient.

implied but he does not state it explicitly, Malik said: It is slander. Al-Shafi'i and Abu Hanifa said: It is not slander unless he says he intended it as slander. The evidence for what Malik said is that the purpose of the prescribed punishment for slander is to remove the shame that the slanderer has caused to the slandered. If the shame is caused by insinuation, then it must be slander, just like explicitly stating it, and the reliance is on understanding. God the Almighty said, informing us about Shu'ayb: **Indeed, you are the forbearing, the rightly guided** (Hud 11:87), meaning the foolish, the misguided. So they insulted him with words that appeared to be praise in one of the interpretations, as mentioned previously in Hud. God the Almighty said about Abu Jahl: "Taste. Indeed, you are the mighty, the noble" (al-Dukhan 44:49). And he said, narrating about Maryam 19: **O sister of Aaron, your father was not a man of evil, nor was your mother unchaste** (Maryam 19:28). So they praised her father and denied that her mother was unchaste, meaning adultery, and they exposed Mary with that. That is why God the Almighty said: **And because of their disbelief and their saying against Mary a great slander** (An-Nisa' 4:156). Their disbelief is well-known, and the great slander is an insinuation to her, meaning your father was not a man of evil, nor was your mother unchaste," meaning you are the opposite of them and have given birth to this child. And God the Almighty said: "Say: Who provides for you from the heavens and the earth? Say: God. And indeed, either we or you are upon right guidance or in manifest error" (Saba' 34:24). So this wording was understood to mean that the disbelievers are not upon right guidance, and that God the Almighty and His Messenger are upon right guidance. So this insinuation was understood as what is understood from its explicit meaning. Umar **may God be pleased with him** imprisoned Al-Hutay'ah when he said:

Let the good deeds not depart for their desire and sit, for you are the one who feeds and clothes.

Because he likened him to women in that they feed, give drink and clothe. And when he heard the Negus's words:

His tribe does not betray a covenant nor does it wrong people even a mustard seed.

He said: If only the speech were like that, but the poet meant the weakness of the tribe, and there are many like it.

Sixth: The majority of scholars agree that there is no punishment for someone who slanders a man or woman from the People of the Book. Al-Zuhri, Sa'id ibn al-Musayyab, and Ibn Abi Layla said: He is subject to the prescribed punishment if she has a child from a Muslim. There is a third opinion: If he slanders a Christian woman who is married to a Muslim, he is to be flogged the prescribed punishment. Ibn al-Mundhir said: Most scholars are unanimous in their support of the first opinion, and I have not met or known anyone who disagreed with this. If a Christian slanders a free Muslim, he is to be punished as a Muslim is to be punished: eighty lashes. I do not know of any

disagreement on this matter.

Seventh: The majority of scholars say that if a slave accuses a free man, he should be flogged forty times, because it is a punishment that is divided between slavery and adultery. It was narrated from Ibn Masoud, Umar ibn Abd al-Aziz, and Qubaysah ibn Dhu'ayb that he should be flogged eighty times. Abu Bakr ibn Muhammad flogged a slave who accused a free man eighty times, and Al-Awza'i said the same. The majority of scholars cited as evidence the words of God the Most High: **But if they commit an immorality, then upon them is half the punishment of free women** (An-Nisa': 25). Others said: We understand from this that the punishment for adultery is for God the Most High, and that it may be lighter for those upon whom God's blessings are few, and more heinous for those upon whom God's blessings are great. As for the punishment for slander, it is a right of a human being that is due for the crime against the honor of the slandered, and the crime does not differ between slavery and freedom. They may have said: If it were to differ, it would have been mentioned, as mentioned in the case of adultery. Ibn al-Mundhir said: The scholars of the regions hold the first opinion, and I agree with it.

Eighth: The scholars agreed that a free man should not be flogged for a slave if he slanders him, due to the difference in their status, and because of the saying of the Prophet, peace be upon him:

Whoever accuses his slave of adultery, the prescribed punishment will be carried out on him on the Day of Resurrection, unless it is as he said. Narrated by Al-Bukhari and Muslim. In some versions of the hadith: **Whoever accuses his slave of adultery and does not prove it, the prescribed punishment of eighty lashes will be carried out on him on the Day of Resurrection.**

This was mentioned by Al-Daraqutni. The scholars said: This is only in the Hereafter because the kingdom is elevated and the noble and the lowly, the free and the slave, are equal. No one has superiority except through piety. Because of this, people are equal in terms of prescribed punishments and sanctity, and retribution is exacted from each one for his companion, unless the wronged one pardons the wrongdoer. They are not equal in this world so that the reward of the masters will not be infringed upon, and so their sanctity or superiority in status will not be valid, and the benefit of subjugation will be nullified. This is wisdom from the All-Wise, All-Knowing. There is no god but Him."

Ninth: Malik and Al-Shafi'i said: Whoever slanders someone he thought was a slave, but when he turns out to be free, he is subject to the prescribed punishment. This was also said by Al-Hasan Al-Basri, and Ibn Al-Mundhir preferred this view. Malik said: Whoever slanders the mother of a child is subject to the prescribed punishment. This was narrated from Ibn Umar, and it is analogous to Al-Shafi'i's view. Al-Hasan Al-Basri said: There is no prescribed punishment for him.

Tenth: Scholars differed regarding someone who says to a man, **O you who stepped between the thighs.** Ibn

al-Qasim said: He is subject to the prescribed punishment, because it is an insinuation. Ashab said: There is no prescribed punishment for it, because it is a reference to an act that is not considered adultery by consensus.

Eleventh: If someone accuses a girl who can be had before puberty of adultery, then it is slander, according to Malik. Abu Hanifa, Al-Shafi'i, and Abu Thawr said: It is not slander, because it is not adultery, as there is no hadd punishment for her, and she is to be punished with a disciplinary punishment. Ibn Al-Arabi said: The issue is open to interpretation, but Malik preferred protecting the honor of the slandered, while others considered protecting the back of the slanderer. Protecting the honor of the slandered is more important, because the slanderer uncovered his secret with the tip of his tongue, so the hadd punishment is due to him. Ibn Al-Mundhir said: Ahmad said about a girl who is nine years old: The slanderer should be flogged, and likewise a boy who reaches the age of ten should be flogged. Ishaq said: If he accuses a boy who can be hadd, then he is to be punished with the hadd punishment, and a girl who is over nine is to be punished with the same. Ibn Al-Mundhir said: The slanderer who accuses someone who has not reached puberty is not to be punished with the hadd punishment, because that is a lie, and she is to be punished with disciplinary punishment for causing harm. Abu Ubaid said: In the hadith of Ali **may God be pleased with him**, a woman came to him and mentioned that her husband had intercourse with her slave girl. He said: If you are telling the truth, we will stone him, and if you are lying, we will flog you. She said: Return me to my family, except for me, as a sign of disgrace. Abu Ubaid said: This hadith indicates that if a man has intercourse with his wife's slave girl, the prescribed punishment is due.

It also states that if someone slanders him, the slanderer will be subject to the prescribed punishment. Haven't you heard him say, **If you are lying, we will flog you?** All of this applies if the perpetrator was not ignorant of what he is doing or saying. But if he was ignorant and claimed a misunderstanding, the prescribed punishment will be waived for all of this.

It also states that if a man slanders another man in the presence of a ruler, and the one slandered is not present, then there is nothing on the slanderer until he comes and demands his punishment, because he does not know whether he will believe him. Do you not see that Ali, peace be upon him, did not address this?

It states that if a man slanders a judge in his presence, and the slandered person comes and demands his right, the judge will punish him with the prescribed punishment based on what he hears. Do you not see him say: **If you are lying, we will flog you?** This is because it is one of the rights of the people.

I said: There is a difference of opinion as to whether it is from the rights of God or from the rights of human beings, and it will come. Abu Ubaid said: Al-Asma'i said: Shu'bah asked me about his saying: **(Ghairi naghra)**, so I said to him: It is taken from naghra al-qadr, which means its boiling and bubbling. It is said from it: naghra tanghir, and naghra and tanghir if it boils. So it means that she meant that her insides were boiling

with rage and jealousy because she did not find what she wanted with him. He said: And it is said from it: I saw so-and-so tanghir against so-and-so, meaning his insides were boiling with rage against him.

Twelfth: Whoever accuses one of the wives of the Prophet (peace and blessings of God be upon him) shall be punished with two hadd punishments. This was stated by Masruq. Ibn al-Arabi said: The correct view is that it is only one hadd punishment, due to the generality of the Almighty's statement: **And those who accuse chaste women** (al-Baqarah 2:17). Their high status does not necessitate an increase in the hadd punishment for those who accuse them, because high status does not affect the prescribed punishments, nor does a decrease in status affect the punishment by reducing it. And God knows best. We will discuss the case of someone who accuses Aisha **may God be pleased with her**: should he be killed or not?

Thirteenth: The Almighty's statement: **Then they did not produce four witnesses**. What is required for adultery, apart from other crimes, is four witnesses. This is out of mercy for His servants and to conceal their sins. This was mentioned previously in Surat An-Nisa'.

Fourteenth: Among the conditions for witnesses to give testimony according to Malik **may God have mercy on him** is that it be in one sitting. If they give testimony separately, it is not considered testimony. Abd al-Malik said: Their testimony is accepted whether they give it together or separately. Malik saw their giving it together as an act of worship, and Ibn al-Hasan said the same. Abd al-Malik saw that the intended purpose was to give testimony and bring it together, and this is the opinion of Uthman al-Batti and Abu Thawr, and Ibn al-Mundhir chose it based on the statement of God the Almighty: **Then they did not produce four witnesses** and His statement: **Then since they did not produce the witnesses** and He did not mention giving it separately or together.

Fifteenth: If the testimony is complete but they are not just, then Al-Hasan Al-Basri and Al-Sha'bi were of the view that there is no punishment for the witnesses or the one witnessed, and this is what Ahmad, Al-Nu'man and Muhammad ibn Al-Hasan said. Malik said: If four testify against him for adultery, and if one of them was a slave or a slave, they should all be flogged. Sufyan Al-Thawri, Ahmad and Ishaq said regarding four blind men who testify against a woman for adultery: They should be flogged.

Sixteenth: If one of the witnesses recants after the accused has been stoned to death for adultery, a group says: He must pay a quarter of the blood money and nothing is due from the others. This is what Qatada, Hammad, Ikrimah, Abu Hashim, Malik, Ahmad and the People of Opinion said. Al-Shafi'i said: If he says, **I intended to kill**, then the heirs have a choice: if they wish, they may kill him, or if they wish, they may forgive him and take a quarter of the blood money, and he is liable for the prescribed punishment. Al-Hasan al-Basri said: He is to be killed, and the others are to pay three-quarters of the blood money. Ibn Sirin said: If he says, **I made a mistake and intended something else**, then he is liable for the full blood money. But if he says, **I intended to kill**, Ibn

Surat al-Nur 24:4

And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept their testimony ever after. And those are the defiantly disobedient.

Shubrumah said the same.

Seventeenth: The scholars differed on the punishment for slander, whether it is a right of God or a right of human beings, or is it tainted with both. The first is the opinion of Abu Hanifa. The second is the opinion of Malik and Al-Shafi'i. The third is the opinion of some of the later scholars. The benefit of the difference of opinion is that if it is a right of God the Most High and the imam is informed, he implements it even if the slandered person did not request it. Repentance is beneficial between the slanderer and God the Most High, and the punishment is divided into slavery, as in adultery. If it is a right of human beings, the imam cannot implement it unless the slandered person demands it, and it is dropped with his forgiveness. Repentance is of no benefit to the slanderer until the slandered person absolves him.

Eighteenth: The Almighty's saying: **with four witnesses**. The reading of the majority is to add the four to the martyrs. Abdullah bin Muslim bin Yasar and Abu Zur'ah bin Amr bin Jarir read **with four with tanween** as *martyrs*. There are four aspects to this: It may be in the accusative case as an adjective for four, or as a substitute. It may be a state of an indefinite noun or a distinguishing feature, and there is a consideration regarding the state and the distinguishing feature, if the state of an indefinite noun and the distinguishing feature are combined. Sibawayh believes that it is the nunation of the number, and leaving it out is only permissible in poetry. Abu al-Fath Uthman bin Jinni approved this reading and preferred it to the reading of the majority. An-Nahhas said: It is permissible for *martyrs* to be in the accusative case, meaning then they did not bring four witnesses.

Nineteenth: The ruling on the testimony of four people is that it be based on their own observation, such as the Kohl stick in the Kohl container, as mentioned previously in *An-Nisa* in the text of the hadith. And that it be in one place, according to Malik. If one of them is confused, the three are flogged, as Umar did in the case of Al-Mughira ibn Shu'ba, because Abu Bakra Nafi' ibn Al-Harith and his brother Nafi' testified against him for adultery. Al-Zahravi said: Abdullah ibn Al-Harith, and Ziyad, their brother on the mother's side, who is attributed to Mu'awiya, and Shibl ibn Ma'bad Al-Bajali. When they came to give testimony and Ziyad hesitated and did not give it, Umar flogged the three mentioned.

Al-Muwaffiyah twentieth: The Almighty's saying: **So flog them**. Flogging is striking. And wrestling is fighting with hides or hides, then the hide was used metaphorically for something else, such as a sword or something else. And from this is the saying of Qays ibn al-Khatim:

I fought them on the day of the garden, bareheaded, as if my hand were burning with the sword.

Eighty is an accusative of the verbal noun. **A skin** is a distinguishing feature. **And never accept their testimony**. This implies the duration of their lives. Then he ruled that they were immoral, meaning that they

had disobeyed God Almighty.

Tafsir Ibn Kathir

This noble verse explains the ruling on flogging a chaste woman who is a free, adult, and chaste woman by someone who accuses her. If the person accused is a man, then the accuser is also to be flogged. There is no dispute among scholars on this matter. If the accuser provides evidence to support what he said, the prescribed punishment is waived. For this reason, God the Almighty said: "But if they do not produce four witnesses, flog them with eighty lashes and do not accept their testimony ever after. Those are the defiantly disobedient." He imposed three rulings on the accuser, if he does not provide evidence to support what he said. *One* He is to be flogged with eighty lashes. *Second* His testimony is to be rejected forever. *Third* He is a transgressor who is not just in the sight of God or the people.

Then God the Almighty said: **Except for those who repent after that and reform, for indeed, God is Forgiving and Merciful** (al-Quran 1:17). The scholars differed regarding this exception. Does it revert to the last clause only, so that repentance removes only the immorality and the testimony remains rejected forever even if the person repents, or does it revert to the second and third clauses? As for the flogging, it is gone and expired whether he repents or persists, and there is no ruling for him after that without dispute. Imam Malik, Ahmad, and al-Shafi'i were of the view that if the person repents, his testimony is accepted and the ruling of immorality is removed from him. This was stated by Sa'id ibn al-Musayyab, the leader of the Tabi'in, and a group of the early Muslims. Imam Abu Hanifah said: The exception reverts to the last clause only, so the immorality is removed by repentance, and the testimony remains rejected forever. Among those who held this view from the early Muslims were Judge Shuraih, Ibrahim al-Nakha'i, Sa'id ibn Jubayr, Makhul, and Abd al-Rahman ibn Zayd ibn Jabir. Al-Sha'bi and al-Dahhak said: His testimony is not accepted even if he repents, unless he admits that he had slandered, in which case his testimony is accepted. And God knows best.

Fath al-Qadir

4- His saying: **And those who throw** He used the throwing metaphor to mean cursing with the abomination of adultery because it is a verbal crime, as Al-Nabigha said:

A wound on the tongue is like a wound on the hand.

Another said:

He threw me into a matter that my father and I were innocent of, and for the sake of the long life he threw me into it

This insult and this specific abomination are called slander. What is meant by chaste women are the chaste ones, and they were specifically mentioned

because their slander is more heinous and their shame is greater. Men are included with women in this ruling without disagreement among the scholars of this nation. We have compiled a treatise on this subject in which we responded to some of the later scholars of the eleventh century when they disputed this. It was said that the verse includes both men and women, and the meaning is: and chaste souls. This is supported by the statement of God in another verse: **and chaste women**, for the clarification that they are women indicates that the term chaste includes other than women, otherwise the clarification would not have much meaning. It was also said that by chaste women he meant the private parts, as He said: **and she who guarded her private parts**, so the verse includes both men and women. It was also said that the term chaste women, although it refers to women, here it includes both women and men by predominance. This indicates that the predominance of women over men is not known in the Arabic language. What is meant by chaste women here are the chaste ones, and chastity and the possible meanings of it have already been mentioned in Surat An-Nisa. Scholars have extensively discussed the conditions that must be meted out to the slanderer and the accuser in books of Islamic jurisprudence. Some of these are taken from evidence, while others are merely opinionated. The majority of scholars read **and chaste women** with a fatha on the *sad*, while Yahya ibn Waththab read it with a kasra. The majority of scholars are of the view that there is no prescribed punishment for slandering a disbelieving man or woman. Al-Zuhri, Sa'id ibn al-Musayyab, and Ibn Abi Layla said that the prescribed punishment is due. The majority also said that a slave should be flogged forty times. Ibn Mas'ud, Umar ibn Abd al-Aziz, and Qubaysah said that he should be flogged eighty times. Al-Qurtubi said: The scholars are unanimously agreed that a free man should not be flogged for a slave if he slanders him, due to the difference in their status. It has been proven in the Sahih that the Prophet (peace and blessings be upon him) said that whoever accuses his slave of adultery will be punished on the Day of Resurrection unless it is as he says. Then God, the Almighty, mentioned a condition for carrying out the prescribed punishment on those who accuse chaste women of adultery, saying: **and they do not produce four witnesses**, meaning they testify against them that they committed adultery. The word *then* indicates that the testimony of witnesses may be given in a place other than the place where the slander was committed. This is the view of the majority, although Malik disagreed. The apparent meaning of the verse is that the witnesses may be present or separate, although Al-Hasan and Malik disagreed on this. If the witnesses do not reach four, then they are slanderers and are punished according to the prescribed punishment for slander. Al-Hasan and Al-Sha'bi said that there is no prescribed punishment for the witnesses or the one who is accused. This is the view of Ahmad, Abu Hanifa, and Muhammad ibn Al-Hasan. This is refuted by what happened during the caliphate of 'Umar **may God be pleased with him** when he flogged the three who testified against Al-Mughira for adultery. None of the Companions **may God be pleased with them** disagreed with this. The majority of scholars read **with four witnesses** by adding four to witnesses. 'Abdullah

ibn Muslim ibn Yasar and Abu Zur'ah ibn 'Amr read it with the nunation of four.

There is disagreement over the parsing of martyrs according to this reading. Some say it is a specification. It is said that the specification from three to ten is added to the number as established in grammar. It is said that it is in the accusative case as a state. It is said that the state does not come from an indefinite noun that has not been specified. It is said that martyrs is in the genitive case as an attribute of four, and since it has the feminine alif, it is not declined. An-Nahhas said: It is permissible for martyrs to be in the accusative case as a direct object: i.e. then they did not bring four witnesses. Ibn Jinni supported this reading, and this is refuted by Sibawayh's statement that adding the nunation of the number and leaving the addition is only permissible in poetry. Then the Almighty explained what is required of the slanderer, saying: **Then flog them with eighty lashes**. Flogging means hitting, as mentioned above, and argumentation means wrestling with skins or with skins. Then it was used as a metaphor for hitting with a stick, sword, and other things. From this is the saying of Qays ibn al-Khatim:

I fought them on the day of the garden, bareheaded, as if my hand were a sword pierced by a player.

The explanation of flogging has already been presented. The accusative of eighty is like the accusative of sources, and lashes are accusative as a specification. The phrase, **And never accept their testimony** is conjoined with flog, meaning, combine for them two matters: flogging and not accepting their testimony, because they have become not just, but rather immoral, as God has ruled at the end of this verse. The lam in **for them** is related to an omitted word which is a state of testimony. If it had been delayed, it would have been a description of it. The meaning of *forever* is as long as they are alive. Then God, the Exalted, explains their judgment after they have committed the slander, persisted in it, and failed to repent, saying, **And those are the immoral**. This is a new sentence confirming what preceded it. Immorality is disobedience and transgression of the prescribed limit by disobedience. Abu al-Baqa' allowed this sentence to be in the accusative case as a state. Then God, the Exalted, explains that this perpetuation of not accepting their testimony is with the lack of repentance.

Tafsir al-Baghawi

God Almighty said: 4- **And those who accuse chaste women and do not produce four witnesses - lash them with eighty lashes**. What is meant by *accusing* is the accusation of adultery. Whoever accuses a chaste man or woman of adultery, and says to him: **You have committed adultery** or **O adulterer**, then he must be flogged with eighty lashes, if he is free. If he is a slave, then he must be flogged with forty lashes. If the accused is not married, then the accuser must be punished with ta'zir.

The conditions of chastity are five: Islam, sanity,

Surat al-Nur 24:4

And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept their testimony ever after. And those are the defiantly disobedient.

puberty, freedom, and chastity from adultery. Even if someone commits adultery once during early adulthood, then repents, improves, and lives a long life, and is then slandered by a slanderer, there is no hadd punishment against him. But if the slandered person confesses to adultery, or the slanderer brings forth four witnesses to his adultery, the hadd punishment is dropped from the slanderer, because the hadd imposed on him is the hadd for slander, and his truthfulness has been proven.

And His statement: **And those who accuse chaste women** means: they accuse chaste women of adultery, meaning free, chaste Muslim women, **and do not produce four witnesses** to testify to their adultery, **flog them with eighty lashes**, meaning: strike them with eighty lashes. "And do not accept their testimony ever after. And those are the defiantly disobedient."

Tafsir al-Baidawi

4 - **And those who accuse chaste women** accuse them of adultery, describing the slandered women as chaste, and mentioning them after the adulteresses and considering four witnesses by saying: **And if they do not produce four witnesses, flog them with eighty lashes**. And accusing someone other than that, such as the perpetrator or the drinker of alcohol, requires discretionary punishment like accusing someone who is not chaste. Chastity here means freedom, puberty, reason, Islam, and chastity from adultery, and there is no difference between males and females in this regard. The specification of **chaste women** is for the specific incident or because slandering women is more common and more heinous, and it is not required that witnesses meet at the time of performance, and the testimony of the slandered woman's husband is not considered, contrary to Abu Hanifa. And let his lash be lighter than the lash for adultery because of the weakness of its cause and possibility, and therefore its number is reduced. **And do not accept their testimony** meaning that he is a slanderer. It was also said that their testimony in slander is not contingent upon the punishment being flogged, contrary to Abu Hanifa, for the command to flog and the prohibition against accepting them are the same in that they occur in response to the condition, with no sequence between them, so they are both connected to it at once. How could it be that his condition before the flogging is worse than after it? *Forever* unless he repents, and according to Abu Hanifa, until the end of his life. **And those are the wicked** who are judged to be wicked.

Surat al-Nur 24:5

Except for those who repent after that and reform, for indeed, God is Forgiving and Merciful.

Tafsir al-Jalalayn

5 - **Except for those who repent after that and amend their actions then indeed, God is Forgiving** of them for their slander **and Merciful** to them by inspiring them to repent, and with it their corruption ends and their testimony is accepted. And it was said that it is not accepted, referring back to the last sentence by exception.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed as to what was excluded from his statement, **Except for those who repent after that and reform**. Some of them said: What was excluded from his statement, **And never accept their testimony, for those are the wicked**. They said: If the slanderer repents, his testimony is accepted, and the label of wickedness is removed from him, whether he is punished for it or not.

Who said that?

Ahmad bin Hammad Al-Dulabi told us: Sufyan told me, on the authority of Al-Zuhri, on the authority of Saeed, God willing, that Omar said to Abu Bakra: If you repent, I will accept your testimony, or I will reject your testimony.

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Az-Zuhri, on the authority of Sa'id ibn Al-Musayyab, that 'Umar ibn Al-Khattab flogged Abu Bakra, Shibl ibn Ma'bad, and Nafi' ibn Al-Harith ibn Kalda, and said to them: Whoever lies about himself, I accept his testimony regarding what will happen in the future, but whoever does not do so, I do not accept his testimony. So Shibl and Nafi' lied, but Abu Bakra refused to do so. Az-Zuhri said: By God, this is a Sunnah, so remember it.

Ibn Abi Al-Shawarib told us: Yazid bin Zari' told us: Dawud told us, on the authority of Al-Sha'bi, who said: If he repents, meaning the slanderer, and nothing is known of him except good, his testimony is permissible.

Imran bin Musa told us, he said: Abdul-Warith told us, he said: Dawud told us, on the authority of Al-Sha'bi, he said: The imam must ask the slanderer to repent after flogging. If he repents and feels good about him, his testimony is valid. But if he does not repent, then he is a libertine and his testimony is not valid.

Ibn Al-Muthanna told us: Abd Al-Warith told us: Dawud told us, on the authority of Aamer, that he said about the slanderer if he repents and good is known from him: his testimony is valid, but if he does not repent,

then he is a libertine and his testimony is not valid, and his repentance is his lying about himself.

He said: Ibn Abi Uday narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, something similar.

Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us: Dawud ibn Abi Hind told us, on the authority of al-Sha'bi, who said about the slanderer: If he repents and denies himself, his testimony is accepted. Otherwise, he is a liar and has no testimony, because God says: **Why did they not produce four witnesses against him?** (al-Nur 24:13) to the end of the verse.

Yaqub told me, he said: Hisham told us, he said: Dawud bin Abi Hind told us, on the authority of Al-Sha'bi: He used to say regarding the testimony of a slanderer: If he retracts his statement when he is being slapped, or lies about himself, his testimony is accepted.

He said: Hisham narrated to us, on the authority of Ismail bin Abi Khalid, on the authority of Al-Sha'bi, that he used to say: **God accepts his repentance, but you reject his testimony?** And he used to accept his testimony if he repented.

He said: Ismail told us on the authority of Al-Sha'bi: He used to say about the slanderer: If he testifies before he is flogged, his testimony is accepted.

He said: Hisham told us, he said: Ubaidah told us, on the authority of Ibrahim and Ismail bin Salim, on the authority of Al-Sha'bi, that they said about the slanderer: If he testifies before he is flogged, then his testimony is valid.

Yaqub told me, he said: Abu Bishr, meaning Ibn Ulayyah, said: I heard Ibn Abi Nujayh say: If the slanderer repents, his testimony is acceptable. He said: We used to say it, and it was said to him: Who? He said: He said: Ata', Tawus, and Mujahid.

Ibn Bashar and Ibn Al-Muthanna told us: Muhammad Ibn Khalid Ibn Uthma told us: Saeed Ibn Bashir told us, on the authority of Qatada, on the authority of Umar Ibn Talha, on the authority of Abdullah, who said: If the slanderer repents, he is flogged, and his testimony is accepted. Abu Musa said: This is what Ibn Abi Uthma said.

Ibn Bashar and Ibn Al-Muthanna told us: Ibn Abi Uthma told us: Saeed Ibn Bashir told us, on the authority of Qatada, on the authority of Sulayman Ibn Yasar and Al-Sha'bi, who said: If the slanderer repents at the time of flogging, his testimony is valid.

Ibn Bashar told us: Abd al-A'la told us: Saeed told us on the authority of Qatada: Umar ibn Abdullah ibn Abi Talha flogged a man for slander, and he said: Lie to yourself, so that your testimony may be accepted.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu al-Haytham, who said: I heard Ibrahim and al-Sha'bi recalling the testimony of the slanderer. Al-Sha'bi said to Ibrahim: Why is his testimony not accepted? He said: Because I do not know whether he has repented or not.

He said: Abd al-Rahman told us, he said: Abdullah bin

Surat al-Nur 24:5

Except for those who repent after that and reform, for indeed, God is Forgiving and Merciful.

al-Mubarak told us, on the authority of Mujahid, on the authority of al-Sha'bi, on the authority of Masruq, he said: His testimony is accepted if he repents.

He said: Abdullah bin Al-Mubarak told us, on the authority of Ibn Jurayj, on the authority of Imran bin Musa, who said: I witnessed Umar bin Abdul Aziz permitting the testimony of a slanderer, and there was a man with him.

Ibn Al-Muthanna told us, he said: Muhammad Ibn Ja'far told us, he said: Shu'bah told us, on the authority of Al-Hakam, he said: Al-Sha'bi said: If he repents, his testimony is valid. Ibn Al-Muthanna said: He said: In my opinion, meaning in slander.

Abu Kuraib told us, he said: Ibn Idris told us, he said: Misa'ar told us, on the authority of Imran bin Umair, that Abdullah bin Utbah would accept the testimony of a slanderer if he repented.

Yaqub told me, he said: Hisham told me, on the authority of Juwaybir, on the authority of Ad-Dahhak, he said: If he repents and reforms, his testimony is accepted, meaning the slanderer.

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 al-Musayyab, who said: The testimony of a slanderer is accepted if he repents.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, on the authority of Ibn al-Musayyab, the same.

Ibn Abd al-A'la told us: Muhammad told us, on the authority of Muammar, who said: Al-Zuhri said: If the slanderer is punished, then the imam should ask him to repent. If he repents, his testimony is accepted, otherwise it is not accepted. He said: This is what Umar ibn al-Khattab did with those who testified against al-Mughirah ibn Shu'bah, and they repented except for Abu Bakrah, whose testimony was not accepted.

Others said: The exception to that is his saying, **And those are the wicked ones.** As for his saying, **And do not accept their testimony ever,** he connected it to *ever*, and it is not permissible to accept it ever.

Who said that?

Ibn Abi Al-Shawarib told us: Yazid bin Zari' told us: Ash'ath bin Suwar told us: Al-Sha'bi told me: Shuraih accepted the testimony of anyone who did any deed if he repented, except for the slanderer, for his repentance is between him and his Lord, and we do not accept his testimony.

Humayd ibn Mas'adah told us: Yazid told us: Ash'ath bin Suwar told us: Al-Sha'bi told us, on the authority of Shureih, something similar, except that he said: The person who carries out every punishment is one who is just on the day he testifies.

Abu Al-Sa'ib told me: Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Shureih, who said: He did not accept the testimony of a slanderer, and he said: His

repentance is between him and his Lord.

Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us, on the authority of Mutraf, on the authority of Abu Uthman, on the authority of Shureih, regarding the slanderer: God accepts his repentance, but I do not accept his testimony.

Abu Kurayb narrated: Ibn Idris narrated: Ash'ath informed us, on the authority of Al-Sha'bi, who said: Two opponents came to him, and one of them brought a witness who had been amputated. The opponent said: Don't you see what is wrong with him? He said: I see it. He said: So he asked the people, and they spoke well of him. Shuraih said: We accept the testimony of every person who has been punished with a hadd punishment, if he was just on the day he testified, except for the slanderer, whose repentance is between him and his Lord.

Abu Al-Sa'ib narrated: Ibn Idris narrated: Ash'ath informed us, on the authority of Al-Sha'bi, who said: Two opponents came to Shuraih, and one of them brought evidence. Then he brought a definitive witness. The opponent said: Don't you see what's wrong with him? Shuraih said: We have seen him, and we asked the people and they spoke well of him. Then he mentioned the rest of the hadith, similar to the hadith of Abu Kurayb.

Yaqub told me, he said: Hisham told us, he said: Al-Shaibani told us, on the authority of Al-Sha'bi, on the authority of Shuraih, that he used to say: His testimony will never be accepted. His repentance is between him and his Lord, meaning the slanderer.

He said: Hisham told us, he said: Al-Ash'ath told us, on the authority of Al-Sha'bi, that Rabbab cut off a man's hand and foot for highway robbery. He said: So he cut off his hand and his foot. He said: Then he repented and reformed, and testified before Shuraih, who accepted his testimony. He said: So the one against whom the testimony was testified said: Do you accept his testimony against me even though he was amputated? He said: So Shuraih said: Every person who has been punished and then repents and reforms, his testimony is acceptable except the slanderer.

Ibn Al-Muthanna told us, he said: Abu Al-Walid told us, he said: Shu'bah told us, Al-Mughirah told me, he said: I heard Ibrahim narrating on the authority of Shureih, he said: It is a decree from God that his testimony will never be accepted. His repentance is between him and his Lord. Abu Musa said: He means the slanderer.

Yaqub told me, he said: Hisham told us, he said: Mughira told us, on the authority of Ibrahim, he said: Shuraih said: God will never accept his testimony.

Ibn Al-Muthanna told us, he said: Abu Al-Walid told us, he said: Hammad told us, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, he said: The testimony of a slanderer is not valid, his repentance is between him and God.

Ibn Bashar told us: Ibn Abd al-A'la told us: Sa'id told us, on the authority of Qatada, on the authority of al-Hasan, that he said: The slanderer's repentance is

between him and God, and his testimony is not accepted.

Ibn Al-Muthanna told us, he said: Abu Al-Walid told us, he said: Hammad told us, on the authority of Qatada, on the authority of Saeed bin Al-Musayyab, he said: The testimony of a slanderer is not valid, his repentance is between him and God.

Ibn Basharr told us: Abd al-A'la told us: Saeed told us, Qatada, on the authority of al-Hasan, that he said: The slanderer's repentance is between him and God, and his testimony is not accepted.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Al-Hakam, on the authority of Ibrahim, that he said about a man who is flogged the prescribed punishment: His testimony is never acceptable.

Yaqub told me, he said: Hisham told us, he said: Mughira told us, on the authority of Ibrahim, that his testimony was never accepted, and his repentance was between him and God, meaning the slanderer.

Abu Kuraib told us: Mu'tamir bin Sulayman told us, on the authority of Hajjaj, on the authority of Amr bin Saeed, on the authority of his father, on the authority of his grandfather, on the authority of the Prophet, may God bless him and grant him peace, who said: The testimony of a person who has been punished for a crime is not permissible in Islam.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Mu'ammarr, on the authority of al-Hasan: **And never accept their testimony.** He said: He used to say: Never accept the testimony of a slanderer. His repentance is only between him and God. Shuraih used to say: Never accept his testimony.

Ali told me, he said: Abdullah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And never accept their testimony**, then he said, **But whoever believes and reforms**, then his testimony is accepted in the Book of God.

The correct statement in this regard, in our view, is that the exception is from both meanings, I mean from His statement, **And never accept their testimony**, and from His statement, **And those are the transgressors**. This is because there is no disagreement among all of them that this is the case if he is not punished for slander until he repents, either by being brought before the slandered woman has forgiven him, or by her dying before demanding her punishment and she had no one to demand her punishment. If this is the case, and he repents, then justice is valid for him because of it.

If there was consensus from everyone, and God Almighty did not stipulate in His Book that his testimony should never be accepted after the punishment for his stoning, but rather He forbade accepting his testimony in the situation in which the punishment was imposed on him, and He called him a sinner in that situation, it was known from this that the implementation of the punishment on him for his stoning does not occur in his testimony with repentance from his sin, unless it occurred in it before it was implemented on him. Rather, his repentance after the punishment was implemented on him for his

sin is more likely to make his testimony with it more permissible than before it was implemented on him, because the punishment increases the purification of the one being punished from his crime for which he deserved the punishment.

If someone were to say: Is it permissible for the exception to be made from His statement, **Then flog them with eighty lashes**, such that repentance would remove the prescribed punishment from him, just as his testimony before you before and after the prescribed punishment was permissible, and the name of immorality removed it from him? It would be said: We do not believe this is permissible, because the prescribed punishment is a right for the slandered woman, according to us, just as the retaliation is due to her for a crime committed against her, for which retaliation is permissible. There is no disagreement among all that his repentance from that does not remove from him what is due to him of retaliation. Likewise, his repentance from slander does not remove from him what is due to her of the prescribed punishment, because that is her right; if she wishes, she may absolve him, and if she wishes, she may demand it. The repentance of the servant from his sin only removes from him the blameworthy names and ugly characteristics. As for the rights of human beings that God has made obligatory for some over others in all circumstances, they are neither removed nor nullified by them.

Scholars differed regarding the manner in which a slanderer's repentance is required for his testimony to be accepted. Some of them said that it is his denial of himself. We have already mentioned some of those who held this view, and we will mention some of those we are aware of, which we have not mentioned before.

Abu Al-Sa'ib told me: Hafs told us, on the authority of Layth, on the authority of Tawus, who said: The repentance of the slanderer is to lie about himself.

Yaqub ibn Ibrahim narrated to me, saying: Hisham narrated to us, saying: Hisham informed us, saying: I saw a man who was flogged as a punishment for slander in Madinah. When he finished flogging him, he took up his garment and said: I seek forgiveness from God and repent to Him for slandering chaste women. He said: So I met Abu al-Zinad and mentioned that to him. He said: The practice here with us is that if he says that after he has finished flogging, and we know nothing but good from him, his testimony is accepted.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd told us, who said: I heard Ad-Dahhak say about the verse, "And never accept their testimony. And those are the defiantly disobedient. Except for those who repent." The verse: He who confesses and admits publicly that he spoke slander, and repents to God with sincere repentance. Sincere repentance means not returning to it, and his confession and admission at the prescribed time when he is flogged, then he has repented, and God is Forgiving and Merciful.

Others said: His repentance from that means improving his condition, regretting what he did wrong, seeking forgiveness for it, and not repeating such a crime. This is the opinion of a group of the Followers

and others, and we have mentioned some of those who said it previously, and it is the opinion of Malik ibn Anas.

This statement is more correct than the other two statements, because God, the Exalted, has made the repentance of every sinner among the people of faith to abandon it, regret what has happened, and seek forgiveness from his Lord for it, in what was a sin between the servant and himself, but not in what was related to the rights of his servant and their injustices between them. And if the slanderer has been punished for it or he has been pardoned, then nothing remains for him except his repentance from his crime between himself and his Lord. So the way to his repentance from it is the way to his repentance from all his other crimes. So since what we have described is correct in this matter, then the interpretation of the statement is: Those are the wicked, except for those who repent from the crime they committed by slandering chaste women after they committed it. **Indeed, God is Forgiving and Merciful** means: He is continuing with their sins by pardoning them for them, and is merciful to them after their repentance, so that He does not punish them for them. So accept their testimony, and do not call them wicked, but call them by the names they have when they repent.

Tafsir al-Qurtubi

Twenty-first: The Almighty's statement: **Except those who repent** is in the accusative case as an exception. It is also permissible for it to be in the genitive case as a substitute. The meaning is: "And never accept their testimony except for those who repent and reform after the slander. "For indeed, God is Forgiving and Merciful." The verse includes three rulings for the slanderer: flogging him, rejecting his testimony forever, and declaring him a sinner. The exception is not effective in flogging him by consensus, except for what was narrated from Al-Sha'bi as follows. It is effective in declaring him a sinner by consensus. People differed regarding its application in rejecting his testimony. Shuraih Al-Qadi, Ibrahim Al-Nakha'i, Al-Hasan Al-Basri, Sufyan Al-Thawri, and Abu Hanifa said: The exception does not apply in rejecting his testimony, and his sin is only removed by God Almighty. As for the testimony of the slanderer, it is not accepted at all, even if he repents and lies about himself, not under any circumstances. The majority said: The exception is a factor in rejecting testimony. If the slanderer repents, his testimony is accepted. However, it was rejected for the reason of immorality. If he is no longer guilty by repentance, his testimony is accepted absolutely, before and after the prescribed punishment. This is the opinion of most jurists.

Then they differed about the nature of his repentance. The opinion of Umar ibn al-Khattab **may God be pleased with him**, al-Sha'bi and others was that his repentance can only be achieved by him lying about the slander for which he was punished. This is what Umar did, as he said to those who testified against al-Mughira: "Whoever lies about himself, I accept his

testimony regarding what will happen in the future, but whoever does not do so, I do not accept his testimony." Al-Shibl ibn Ma'bad and Nafi' ibn al-Harith ibn Kalda lied about themselves and repented, but Abu Bakrah refused to do so, so his testimony was not accepted. An-Nahhas reported this opinion from the people of Madinah. A group - including Malik **may God have mercy on him** and others - said: His repentance is that he should reform and improve his condition even if he does not retract his statement of lying. It is sufficient for him to regret his slander, seek forgiveness for it and not return to the same thing. This is the opinion of Ibn Jarir. It is narrated on the authority of Al-Sha'bi that he said: The exception to the three rulings is if he repents and his repentance is clear, he is not punished, his testimony is accepted, and the accusation of immorality is removed from him, because he has become one of the witnesses who are accepted, and God Almighty said: **And indeed, I am Forgiving to whoever repents** (Ta-Ha: 82) the verse.

Twenty-second: Our scholars, may God have mercy on them, differed as to when the testimony of a slanderer is invalidated. Ibn al-Majishun said: By the slander itself. Ibn al-Qasim, Ashab, and Sahnun said: It is not invalidated until he is flogged. If he is prevented from being flogged by a reason such as forgiveness or otherwise, his testimony is not accepted. Sheikh Abu al-Hasan al-Lakhmi said: His testimony during the specified period is suspended. He favored the view that repentance only comes by denying the slander. Otherwise, what recourse can a just person have if he slanders and is punished but remains just?

Twenty-third: They also differed on the opinion of the permissibility of his testimony after repentance in what it is permissible for. Malik **may God have mercy on him** said: It is permissible in everything absolutely, and the same applies to anyone who has been punished for something. Nafi' and Ibn Abd al-Hakam narrated it from Malik, and it is the opinion of Ibn Kinanah. Al-Waqar mentioned from Malik that his testimony is not accepted in what he has been punished for specifically, but is accepted in everything else. This is the opinion of Mutraf and Ibn al-Majishun. Al-Utbi narrated a similar opinion from Asbagh and Sahnun. Sahnun said: Whoever has been punished for something, his testimony is not permissible in the same matter for which he has been punished. Mutraf and Ibn al-Majishun said: Whoever has been punished for slander or adultery, his testimony is not permissible in any of the forms of adultery, neither in slander nor in cursing, even if he is just. They narrated it from Malik. They agreed that the testimony of the illegitimate child is not permissible in adultery.

Twenty-fourth: If an exception follows a series of connected sentences, it refers back to all of them according to Malik, al-Shafi'i, and their companions. According to Abu Hanifa and most of his companions, the exception refers back to the closest mentioned, which is immorality. Therefore, his testimony is not accepted, as the exception refers specifically to immorality, not to the acceptance of testimony.

The reason for the disagreement on this principle is

twofold: One of them: Are these sentences considered a single sentence due to the conjunction in them, or does each sentence have its own ruling in terms of independence and the conjunction is a benefactor and not a partner, which is correct in the conjunction of sentences, due to the permissibility of conjoining different sentences with each other, according to what is known of grammar.

The second reason: The exception is similar to the condition in returning to the previous sentences, as according to the jurists it refers to all of them, or it is not similar to it, because it is a matter of linguistic analogy, which is invalid according to what is known in the principles of jurisprudence. The basic principle is that all of that is possible and there is no preference, so what the judge said about stopping is established. The problem is supported by the fact that both matters are mentioned in the Book of God Almighty. The verse on fighting in which the pronoun refers back to all by consensus, and the verse on killing a believer by mistake refers the exception to the last by consensus, and the verse on slander is possible for both, so stopping is established without a min. Our scholars said: This is a general and fundamentalist view. The statement of Malik and Al-Shafi'i **may God have mercy on them** is preferred from the perspective of partial jurisprudence, which is to say: The exception refers to immorality and the prohibition of accepting testimony all together unless there is a distinction between them by a report that must be accepted. The ummah has unanimously agreed that repentance erases disbelief, so what is less than that should be preferred, and God knows best. Abu Ubaid said: The exception goes back to the previous sentences. He said: The one who is accused of adultery is not more sinful than the one who commits adultery. Then, if the adulterer repents, his testimony is accepted, because the one who repents from sin is like the one who has no sin. If God accepts the repentance of the servant, the servants are more deserving of acceptance. However, such an exception exists in several places in the Qur'an, including the saying of God the Almighty: **The only reward of those who wage war against God and His Messenger - until His saying - except for those who repent** (al-Ma'idah 5:34). There is no doubt that this exception applies to everyone. Al-Zajaj said: The slanderer is not more sinful than the disbeliever, so if he repents and reforms, his testimony is to be accepted. He said: His saying: *forever* means as long as he is a slanderer, just as it is said: The testimony of a disbeliever is never accepted, because its meaning is as long as he is a disbeliever. Al-Sha'bi said to the opponent on this issue: May God accept his repentance, but you do not accept his testimony! Then, if the exception goes back to the last sentence according to some of the legal theorists, then his saying: **And those are the transgressors** is an explanation and not an independent sentence in itself, i.e., do not accept their testimony because of their transgression. If the transgression is gone, then why not accept their testimony? Then the repentance of the slanderer is his lying himself, as Omar said about the slander of Al-Mughira in the presence of the Companions without any censure, despite the fact that the case was spread and famous from Basra to the Hijaz and other countries. If the interpretation of the

verse was as the Kufians interpreted it, it would not have been permissible for the knowledge of that to be lost to the Companions, and they would have said to Omar: It is not permissible to accept the repentance of the slanderer ever, and they could not remain silent about the ruling of distorting the interpretation of the Book, so their statement is invalid, and God is the source of help.

Twenty-fifth: Al-Qushayri said: There is no disagreement that if the slanderer is not flogged, because the slandered person dies before demanding the prescribed punishment, or the case is not reported to the authorities, or the slandered person forgives, then his testimony is acceptable. This is because according to the opponent in this case, the prohibition against accepting testimony is connected to flogging. God the Most High said: **So flog them with eighty lashes and do not accept their testimony ever after.** In this regard, Al-Shafi'i said: It is worse before he is prescribed than when he is prescribed, because prescribed punishments are expiations, so how can his testimony be rejected in the best of his two situations and not the worst of them?

I said: This is what he said and there is no disagreement. It was previously reported from Ibn Al-Majishun that his testimony is rejected due to the slander itself. This is the opinion of Al-Layth, Al-Awza'i and Al-Shafi'i: His testimony is rejected even if he is not subjected to the prescribed punishment, because he becomes an evildoer due to slander, as it is a major sin. Thus, his testimony is not accepted until his innocence is proven by the slandered person's admission of adultery or by the establishment of proof against him.

Twenty-sixth: The Almighty says: **And do righteous deeds.** He means to show repentance. It was also said: **And do righteous deeds.** "For God is Forgiving and Merciful," as they repented and He accepted their repentance.

Tafsir Ibn Kathir

This noble verse explains the ruling on flogging a chaste woman who is a free, adult, and chaste woman by someone who accuses her. If the person accused is a man, then the accuser is also to be flogged. There is no dispute among scholars on this matter. If the accuser provides evidence to support what he said, the prescribed punishment is waived. For this reason, God the Almighty said: "But if they do not produce four witnesses, flog them with eighty lashes and do not accept their testimony ever after. Those are the defiantly disobedient." He imposed three rulings on the accuser, if he does not provide evidence to support what he said. *One* He is to be flogged with eighty lashes. *Second* His testimony is to be rejected forever. *Third* He is a transgressor who is not just in the sight of God or the people.

Then God the Almighty said: "Except for those who repent after that and reform, for indeed, God is Forgiving and Merciful" (al-Quran 1:17). The scholars differed regarding this exception. Does it revert to the

last clause only, so that repentance removes only the immorality and the testimony remains rejected forever even if the person repents, or does it revert to the second and third clauses? As for the flogging, it is gone and expired whether he repents or persists, and there is no ruling for him after that without dispute. Imam Malik, Ahmad, and al-Shafi'i were of the view that if the person repents, his testimony is accepted and the ruling of immorality is removed from him. This was stated by Sa'id ibn al-Musayyab, the leader of the Tabi'in, and a group of the early Muslims. Imam Abu Hanifah said: The exception reverts to the last clause only, so the immorality is removed by repentance, and the testimony remains rejected forever. Among those who held this view from the early Muslims were Judge Shuraih, Ibrahim al-Nakha'i, Sa'id ibn Jubayr, Makhul, and Abd al-Rahman ibn Zayd ibn Jabir. Al-Sha'bi and al-Dahhak said: His testimony is not accepted even if he repents, unless he admits that he had slandered, in which case his testimony is accepted. And God knows best.

Fath al-Qadir

5- He said: **Except those who repent.** This sentence is in the accusative case as an exception, because it is from the imperative. It was said that it is permissible for it to be in the genitive case as a substitute, and the meaning of repentance has already been established. The meaning of **after that** is after they committed the sin of slander, and the meaning of **and reformed** is reforming their actions, which include the sin of slander, and remedying that by repentance and submitting to the prescribed punishment.

Scholars have differed on whether this exception refers to the two previous sentences: the sentence of non-acceptance of testimony and the sentence of ruling her as a sinner, or to the last sentence. This difference of opinion comes after their agreement that it does not refer to the sentence of flogging, but rather the repentant person is flogged like the one who persists. They also unanimously agreed that this exception refers to the sentence of ruling as a sinner. The point of disagreement is whether it refers to the sentence of non-acceptance of testimony or not. The majority said: This exception refers to both sentences. If the slanderer repents, his testimony is accepted and his sinfulness is removed, because the reason for its rejection was the sinfulness with which he was characterized due to the slander. If this is removed by repentance, by consensus, his testimony is accepted. Judge Shuraih, Ibrahim al-Nakha'i, al-Hasan al-Basri, Sa'id ibn Jubayr, Makhul, Abd al-Rahman ibn Zayd, Sufyan al-Thawri, and Abu Hanifa said: This exception refers to the sentence of ruling as a sinner, not to the sentence of non-acceptance of testimony. Thus, by repentance, the description of sinfulness is removed from the slanderer and his testimony is never accepted. Al-Sha'bi and Al-Dahhak went into detail and said: His testimony is not accepted even if he repents, unless he confesses that he had slandered himself, in which case his testimony is accepted. The opinion of the majority is correct because restricting the restriction to the last sentence and not the one before it, while the

speech is one in a legal incident from one speaker, is contrary to what the Arabic language requires. The priority of the last sentence connected to the restriction is because it is a restriction of what precedes it. The point is that restricting the last sentence to the restriction connected to it is more evident than restricting what precedes it to it. That is why there is consensus on it, and the fact that it is more evident does not apparently contradict what he said about what precedes it. The scholars of the principles of jurisprudence have spoken at length about the restriction that occurs after sentences, based on what is well-known to those who understand this art, and this is the truth. Arguing with restrictions that sometimes apply to all the sentences before it, and sometimes to some of them, does not constitute proof and is not suitable for evidence, because it may be due to evidence, as occurred here, of the consensus that this exception does not apply to the sentence of flogging. What supports and strengthens what we have decided is that the obstacle to accepting testimony, which is the immorality resulting from the slander, has been removed, so there is nothing left that would require the testimony to be rejected.

Scholars differed regarding the manner in which the slanderer must repent. Umar ibn al-Khattab, al-Sha'bi, al-Dahhak, and the people of Medina said that his repentance can only be achieved by him lying about the slander he committed, for which the prescribed punishment was carried out. A group, including Malik and others, said that his repentance can only be achieved by improving his condition, correcting his actions, regretting his mistakes, seeking God's forgiveness, and resolving not to return to such a thing, even if he did not lie about himself or retract his statement. This is supported by the verses and hadiths that speak about repentance, as they are absolute and not restricted by such a condition.

The Ummah has unanimously agreed that repentance erases sin, even if it was disbelief, so it erases what is less than disbelief a fortiori. This is how Al-Qurtubi narrated the consensus. Abu Ubaid said: The exception goes back to the previous sentences, and the one who accuses another of adultery is not more guilty than the one who commits adultery. If the adulterer repents, his testimony is accepted, because the one who repents from sin is like the one who has no sin. If God accepts the repentance of the servant, the servants are more deserving of acceptance, although such an exception is found in several places in the Qur'an, including His saying: **The only reward of those who wage war against God until His saying: Except for those who repent.** There is no doubt that this exception applies to everyone. Al-Zajaj said: The slanderer is not more serious in crime than the unbeliever, so if he repents and reforms, his testimony is to be accepted. He said: His statement, *forever* means as long as he is a slanderer, just as it is said, **The testimony of an unbeliever is never accepted,** meaning as long as he is an unbeliever. The meaning is: as long as he is an unbeliever. The phrase, **Indeed, God is Forgiving and Merciful** explains what is included in the exception of not holding the slanderer accountable after he repents and becomes forgiven,

shown mercy by the Most Gracious, Most Merciful, not a sinner, whose testimony is not rejected, and whose justice is not lost. Then, after mentioning the general ruling on slander, God the Almighty mentioned the ruling on a type of slander, which is the slander of a husband by a woman who is married to him through a marriage contract.

Tafsir al-Baghawi

5- "Except for those who repent after that and reform, for indeed, God is Forgiving and Merciful." Scholars differed regarding the acceptance of the testimony of a slanderer after his repentance, and regarding the ruling on this exception. Some scholars held the view that the testimony of the slanderer is rejected for the slander itself, and if he repents and regrets what he said and his condition improves, his testimony is accepted, whether he repents after the prescribed punishment is carried out on him or before it, based on the statement of God the Almighty: "Except for those who repent." They said: The exception relates to testimony and immorality. After repentance, his testimony is accepted, and the label of immorality is removed from him. This is narrated from Ibn Abbas and Umar. This is the view of Sa'id ibn Jubayr, Mujahid, Ata', Tawus, Sa'id ibn al-Musayyab, Sulayman ibn Yasar, al-Sha'bi, Ikrimah, Umar ibn Abd al-Aziz, al-Zuhri, and Malik and al-Shafi'i.

Some people said that the testimony of a person who has been punished for slander is never accepted, even if he repents. They said: The exception goes back to His statement: **And those are the transgressors**, which is the opinion of Al-Nakha'i, Shuraih, and the People of Opinion. They said: Because of the slander itself, his testimony is not rejected unless he is punished.

Al-Shafi'i said: It is worse before he is punished than when he is punished, because the punishments are expiations, so how can they reject them in his best state and accept them in his worst state?

Al-Shaabi said that the punishment for slander is dropped by repentance, and he said: The exception applies to everyone.

Most scholars agree that it is dropped with repentance unless the slandered person forgives him, in which case it is dropped, just as retaliation is dropped with forgiveness, but not with repentance.

If it is said: If you accept his testimony after his repentance, then what is the meaning of his saying *never*?

It has been said that its meaning is that his testimony will never be accepted as long as he persists in his slander, because the lifespan of every human being depends on what suits his condition. It is also said that the testimony of an unbeliever will never be accepted, meaning as long as he is an unbeliever.

Tafsir al-Baidawi

5 - "Except for those who repent" from the slander. "After that, and amend" their deeds by making up for it, including submitting to the prescribed punishment or seeking forgiveness from the one slandered. The exception goes back to the original ruling, which is that the condition requires these matters, and it does not require the punishment to be dropped as it was said, because the completion of repentance is submitting to it or seeking forgiveness. The place of the exception is the accusative case as an exception. It was said to the prohibition, and its place is the genitive case as a substitute for "they **in** them." It was said to the last, and its place is the accusative case because it is from an obligation. It was said that it is disconnected and connected to what comes after it. "Then God is Forgiving and Merciful" is the reason for the exception.

Surat al-Nur 24:6

And those who accuse their wives but have no witnesses except themselves - the testimony of one of them is four testimonies by God that he is indeed of the truthful.

Surat al-Nur 24:6

And those who accuse their wives but have no witnesses except themselves - the testimony of one of them is four testimonies by God that he is indeed of the truthful.

Tafsir al-Jalalayn

6 - **And those who accuse their wives** of adultery **and have no witnesses** against it **except themselves** this happened to a group of the Companions **the testimony of one of them** is a subject **four testimonies** in the accusative case as a source **by God that he is among the truthful** in what he accused his wife of adultery.

Tafsir al-Suyuti

The Almighty said: And those who accuse their wives, the verse. Al-Bukhari narrated on the authority of Ikrimah on the authority of Ibn Abbas that Hilal bin Umayyah slandered his wife in the presence of the Prophet, may God bless him and grant him peace, so the Prophet, may God bless him and grant him peace, said to him: **Proof or a lash on your back.** He said: **O Messenger of God, if one of us sees a man with his wife, he goes out seeking proof.** The Prophet, may God bless him and grant him peace, kept saying: **Proof or a lash on your back.** Hilal said: **By Him who sent you with the truth, I am telling the truth, and God will send down that which will clear my back of the punishment.** Gabriel came down and God revealed to him: **And those who accuse their wives.** He recited until he reached: **If he is of the truthful.** Ahmad narrated it with the wording: "When it was revealed: And those who accuse chaste women and do not produce four witnesses, lash them with eighty lashes and do not accept their testimony ever after." Sa'd bin 'Ubadah, the chief of the Ansar, said: **Is this how it was revealed, O Messenger of God?** The Messenger of God, may God bless him and grant him peace, said: **O group of Ansar, do you not hear what your chief is saying?** They said: **O Messenger of God, do not blame him, for he is a jealous man, and by God, he has never married a woman.** One of us dared to marry her out of intense jealousy. Sa'd said, "By God, O Messenger of God, I know that it is true and that it is from God, but I am amazed that if I found a woman possessed by a man, I would not be able to move her or remove her until I bring four witnesses. By God, I will not bring them until he has satisfied his desire." They did not stay long until Hilal bin Umayyah, one of the three whom God had repented for, came from his land in the evening and found a man with his wife. He saw with his eyes and heard with his ears, but he did not criticize him until morning. He went to the Messenger of God, may God bless him and grant him peace, and said to him, "I came to my wife in the evening and found a man with her. I saw with my eyes and heard with my ears." The Messenger of God, may God bless him and grant him peace, disliked what he had brought and was angry with him. The Ansar gathered and said, "We have

been tested by what Sa'd ibn 'Ubadah has said. Now he is striking the Messenger of God, may God bless him and grant him peace, and his testimony is invalidated among the people." Hilal said, "By God, I hope that God will make a way out for me from it. By God, the Messenger of God, may God bless him and grant him peace, wants to order that he be struck." God revealed: The revelation came to him, so they held back from him until he finished the revelation. Then the verse, **And those who accuse their wives,** was revealed. Abu Ya'la narrated something similar from the hadith of Anas.

Al-Bukhari and Muslim and others narrated on the authority of Sahl ibn Sa'd who said: Uwaimir came to Asim ibn 'Adi and said: Ask the Messenger of God (peace and blessings of God be upon him) for me, **What do you think of a man who finds a man with his wife and kills him? Should he be killed for that or what should be done?** So 'Asim asked the Messenger of God (peace and blessings of God be upon him), but the Messenger of God (peace and blessings of God be upon him) criticized the questioner. Uwaimir met him and said: **What did you do?** He said: "What did you do? You did not bring me anything good. I asked the Messenger of God (peace and blessings of God be upon him), and he criticized the questioner. Uwaimir said: "By God, I will go to the Messenger of God (peace and blessings of God be upon him) and ask him." So he asked him, and he said: **The hadith was revealed about you and your companion.** Al-Hafiz Ibn Hajar said: The imams differed concerning these passages. Some of them preferred that it was revealed about Uwaimir, and some preferred that it was revealed about Hilal, and some combined them by saying that the first to whom that happened was Hilal and it coincided with the arrival of Uwaimir as well, so it was revealed about them both. An-Nawawi leaned towards this, and al-Khatib followed him, saying: **Perhaps that happened to them at the same time.** Al-Hafiz Ibn Hajar said: **It is possible that the revelation was prompted by Hilal, so when he came...** Uwaimir did not know what had happened to Hilal, but the Prophet, may God bless him and grant him peace, informed him of the ruling. For this reason, he said in the story of Hilal, **Gabriel came down,** and in the story of Uwaimir, **God has revealed concerning you.** His statement, **God has revealed concerning you,** means that he who has suffered the same thing as you has suffered. Ibn al-Sabbagh answered this in al-Shamel, and al-Qurtubi leaned toward permitting the verse to be revealed twice.

Al-Bazzar narrated on the authority of Zaid bin Mut'i' on the authority of Hudhayfah who said: The Messenger of God, may God bless him and grant him peace, said to Abu Bakr: If you saw a man with Umm Ruman, you would not do anything to him. He said: I would do something bad to him. He said: And you, Umar? He said: I used to say: May God curse the weak, for he is evil. Then this was revealed. Al-Hafiz Ibn Hajar said: There is no objection to multiple reasons.

Tafsir al-Tabari

God Almighty says, **And those who accuse men their wives** of immorality, accusing them of adultery, **and they have no witnesses** to testify to the truth of what they have accused them of of immorality, **then the testimony of one of them is four testimonies by God that he is among the truthful.**

The reciters differed in their reading of this. The majority of the reciters of Medina and Basra read it as four testimonies in the accusative case. Their accusative case has two aspects: The first is that the testimony in His statement, **Then the testimony of one of them** is raised by an implied noun before it, and the four are in the accusative case with the meaning of testimony. The interpretation of the statement then is: So one of them must bear witness four testimonies by God. The second aspect is that the testimony is in the nominative case by His statement, **Indeed, he is among the truthful**, and the four are in the accusative case because the testimony falls upon them, just as one says, **My testimony a thousand times that you are a bad man**. This is because the Arabs raise oaths with their answers, so they say, **The oath of a truthful person, I will stand up**, and **The testimony of Amr, he will sit down**. The majority of the Kufi reciters read it as **Four testimonies**, raising the four, and they make it for the testimony as a plea, as if they directed the interpretation of the statement: What is required from the testimony is four testimonies by God that he is among the truthful.

The honest ones.

The first of the two readings in this regard, in my opinion, is the correct reading: the reading of the one who reads: **Then the testimony of one of them is four testimonies by God that he is among the truthful**, with the four in the accusative case, because the testimony falls upon them, and the testimony is then nominative according to what I described from the two aspects before. The more preferable of the two aspects to me is that it is nominative by the answer, and that is in His statement: **He is among the truthful**. This is because the meaning of the statement is: And those who accuse their wives, and they have no witnesses except themselves, so the testimony of one of them is four testimonies by God that he is among the truthful, and it takes the place of the four witnesses, in repelling the prescribed punishment from him. So he omitted mentioning that it takes the place of the four witnesses, being satisfied with the listeners' knowledge of what was mentioned from the statement, so the supporting evidence of the testimony became what I described. What is meant by his statement: **Then the testimony of one of them is four testimonies by God**: So one of them swore four oaths by God, from the saying of the one who says: I bear witness by God that he is among the truthful, in what he accused his wife of of the immorality. **And the fifth** means: and the fifth testimony. **May God's curse be upon him**. He says: May God's curse be upon him, and he is subject to it, if he was lying in what he accused her of of indecency.

In a similar manner to what we have said about this, the narrations came from the Messenger of God, may God bless him and grant him peace, and a group of

people of interpretation said this:

He mentioned the narration of that, and mentioned the reason for which this verse was revealed.

Yaqub ibn Ibrahim told me, he said: Ibn Ulayyah told us, he said: Ayyub told us, on the authority of Ikrimah, he said: When the verse, **And those who accuse chaste women but do not produce four witnesses - lash them with eighty lashes** was revealed, Sa'd ibn 'Ubadah said: By God, I saw a woman with her thighs covered in blood, and I said what I saw. I have eighty on my back, up to four, and it has gone. The Messenger of God, may God bless him and grant him peace, said: O group of Ansar, do you not listen to what your master is saying? They said: O Messenger of God, do not blame him, and they mentioned his jealousy. He never married a woman except a virgin, and he never divorced a woman and then any of us took her back. The Messenger of God, may God bless him and grant him peace, said: God will not accept anything but that. He said: God and His Messenger have spoken the truth. They did not wait long until his cousin came and accused his wife, and that upset the Muslims. He said: No, by God, He will never put eighty on my back. I looked until I was certain, and I listened until I was healed. He said: Then God revealed The Qur'an is about cursing. It was said to him: Swear, so he swore. He said: Stop him at the fifth time, for it is binding. He said: God will never let him enter Hell for this, just as He averted eighty lashes from him. I looked until I was certain, and I listened until I was cured. So he swore. Then it was said: Swear, so she swore. Then it was said: Stop her at the fifth time, for it is binding. It was said to her: It is binding. She hesitated for a while, then she said: I will not disgrace my people, so she swore. Then the Messenger of God (blessings and peace of God be upon him) said: If she gives birth to such and such, it is for her husband, and if she gives birth to such and such, it is for the one about whom what was said was said. He said: So she gave birth to him as a boy like a gray camel. After that, he was a prince in Egypt, but his lineage was not known, or his father was not known.

Khallad ibn Aslam narrated: An-Nadr ibn Shumayl narrated: Abd narrated: I heard Ikrimah, on the authority of Ibn Abbas, who said: When this verse was revealed, "And those who accuse chaste women and do not produce four witnesses - lash them with eighty lashes and do not accept their testimony ever after. And those are the defiantly disobedient," Sa'd ibn Ubadah said: Is this how it was revealed, O Messenger of God? If I were to see a woman whose private parts were being taken by a man, would I not provoke him or move him until I had brought four witnesses? By God, I would not bring four witnesses until he had finished his business! The Messenger of God (blessings and peace of God be upon him) said: O group of Ansar, do you not listen to what your master is saying? They said: Do not blame him, for he is a jealous man. He has never married anyone among us except a virgin, nor has he divorced any of his wives, and then a man among us dared to marry her. Sa'd said: O Messenger of God, by my father and mother, by God, I know that it is from God and that it is true, but I would be amazed if I found a woman whose private parts were a man would have her thigh, and I

Surat al-Nur 24:6

And those who accuse their wives but have no witnesses except themselves - the testimony of one of them is four testimonies by God that he is indeed of the truthful.

would not have provoked him or moved him until I bring four witnesses. By God, I will not bring four witnesses until he has finished his need. By God, they had not waited long until Hilal ibn Umayyah came from his garden and saw with his eyes and heard with his ears. He held back until morning. When morning came, he went to the Messenger of God (peace and blessings of God be upon him) while he was sitting with his companions and said, "O Messenger of God, I came to my family at night and found a man with my family. I saw with my eyes and heard with my ears." The Messenger of God (peace and blessings of God be upon him) disliked what he had brought him and it was very heavy for him, so much so that it could be seen in his face. Hilal said, "By God, O Messenger of God, I see dislike in your face for what I have brought you. God knows that I am truthful and that I have only said the truth. I hope that God will make a way out." The Ansar gathered and said, "We have been tested by what Sa'd said. Will Hilal ibn Umayyah be flogged and his testimony among the Muslims be invalidated?" The Messenger of God, may God bless him and grant him peace, understood that he was being beaten, and that was how he wanted to order that he be beaten. The Messenger of God, may God bless him and grant him peace, was sitting with his companions when the revelation came down to him. His companions held back on his words when they knew that the revelation had come down, until he finished. Then God revealed,

And those who accuse their wives but have no witnesses except themselves until that the wrath of God be upon her if he should be of the truthful. The Messenger of God, may God bless him and grant him peace, said, **Be of good cheer, O Hilal, for God has made a way out.** He said, **I had hoped for that from God.** The Messenger of God, may God bless him and grant him peace, said, **Send for her.** So she came. When they met with the Messenger of God, may God bless him and grant him peace, it was said to her, but she lied. The Messenger of God, may God bless him and grant him peace, said, "God knows that one of you is lying. Will any of you repent?" Hilal said: O Messenger of God, by my father and mother, you have spoken the truth, and you have only said the truth. The Messenger of God, may God bless him and grant him peace, said: They cursed each other. It was said to Hilal: O Hilal, bear witness. So he swore four times by God that he is one of the truthful. It was said to him at the fifth time: O Hilal, fear God, for the punishment of God is more severe than the punishment of people, and this is the binding, which necessitates punishment for you. Hilal said: By God, God will not punish me for it, just as the Messenger of God did not flog me for it. So he swore the fifth time: **The curse of God be upon him if he is one of the liars.** Then it was said to her: Bear witness. So she swore four times by God that he is one of the liars. It was said to her at the fifth time: Fear God, for the punishment of God is more severe than the punishment of people, and this is the binding, which necessitates punishment for you. She hesitated for a moment, then she said: By God, I will not disgrace my people. So she swore the fifth time: **The wrath of God be upon her if he is one of the truthful.** So the Messenger of God, may God bless him and grant

him peace, separated them and ruled that the child was hers, and that no father was to be attributed to him, and he was not to be accused. Her son

Ahmad ibn Muhammad al-Tusi told me: Abu Ahmad al-Husayn ibn Muhammad told us: Jarir ibn Hazim told us, on the authority of Ayoub, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When Hilal ibn Umayyah slandered his wife, it was said to him: By God, the Messenger of God, may God bless him and grant him peace, will flog you eighty lashes. He said: God is more just than that for Him to strike me once, when He knows that I saw until I was certain, and heard until I verified. No, by God, He will never strike me again. Then the verse of cursing was revealed. The Messenger of God, may God bless him and grant him peace, called for them when the verse was revealed, and said: God knows that one of you is lying, so will one of you repent? Hilal said: By God, I am truthful. He said to him: Swear by God, there is no god but Him, that I am truthful. Say that four times. If I am lying, then upon me is the curse of God. The Messenger of God, may God bless him and grant him peace, said: Stop him at the fifth, for it is binding. So he swore. Then she said four times: By God, there is no god but Him, he is among the liars. If he is truthful, then upon her is the curse. God became angry, and the Messenger of God, may God bless him and grant him peace, said: Stop her at the fifth, for it is binding. She hesitated and was about to confess, then she said: I will not disgrace my people.

Abu Kurayb and Abu Hisham al-Rifai narrated: Abdah narrated to us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: We were in the mosque on Friday night when a man entered and said: If a man finds a man with his wife and kills him, you will kill him, and if he speaks, you will flog him! So he mentioned that to the Messenger of God, may God bless him and grant him peace, and God revealed the verse of cursing. Then the man came later and slandered his wife, so the Messenger of God, may God bless him and grant him peace, cursed them both, and said: Perhaps she will give birth to a black man with curly hair. So she gave birth to a black man with curly hair.

Ibn Wakee' narrated, he said: Jarir ibn 'Abd al-Hamid narrated, on the authority of 'Abd al-Malik ibn Abi Sulayman, on the authority of Sa'id ibn Jubayr, he said: I asked Ibn 'Umar, 'O Abu 'Abd al-Rahman, is separation due between two people who have uttered curses? ' He said: 'Yes, glory be to God! The first one to ask about that was so-and-so. He came to the Prophet, may God bless him and grant him peace, and asked him, saying: 'Tell me, if one of us sees his wife committing an immoral act, what should he do? ' He did not answer him at all. Then he came to him after that and said: 'I have been tested with what you asked about.' Then God revealed this verse in Surat an-Nur, and he called the man and admonished him and reminded him, and informed him that the punishment of this world is lighter than the punishment of the Hereafter. He said: 'By Him who sent you with the truth,

you have seen it and you have not lied about it. ' He called the woman and admonished her, and informed her that the punishment of this world is lighter than the punishment of the Hereafter. ' She said: 'By Him who sent you with the truth, he is a liar and he did not see anything. ' The man began and swore four oaths by God that he is truthful. The fifth: that the curse of God be upon him if he is one of the liars. Then the woman bore witness four times by God that he is one of the liars, and the fifth: that the wrath of God be upon her if he is one of the truthful, and they were separated."

Ibn Al-Muthanna told us: Ibn Abi Udayy told us, on the authority of Dawud, on the authority of Amir, who said: When the verse **And those who accuse chaste women and do not produce four witnesses - lash them with eighty lashes** was revealed, Asim ibn Udayy said: If I saw and spoke, I would lash eighty lashes, and if I kept quiet, I would keep quiet out of anger! He said: It was as if that was difficult for the Messenger of God (peace and blessings of God be upon him). He said: Then this verse was revealed: **And those who accuse their wives but have no witnesses except themselves** He said: They had not remained there for more than a week, until there was a dispute between a man from his people and his wife, and the Messenger of God (peace and blessings of God be upon him) pronounced an imprecation between them.

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, **And those who accuse their wives but have no witnesses except themselves** (al-Baqarah 2:170). The fifth: that he be told, **The curse of God be upon you if you are among the liars**. If the woman confesses to what he said, she is to be stoned. If she denies, she must bear witness four times by God, the God of the liars. The fifth: that she be told, **The wrath of God be upon you if you are among the truthful**. So the punishment is averted from her, and they are separated, so they never meet again, and the child is attributed to its mother.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement, **And those who accuse their wives**, Hilal bin Umayya said: The one who accused me was Sharik bin Sahma, and the one who asked for a fatwa was Asim bin Adi.

He said: Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: Al-Zuhri informed me about cursing and the Sunnah regarding it, on the authority of Sahl ibn Sa'd, "A man from the Ansar came to the Prophet, may God bless him and grant him peace, and said: 'What do you think of a man who finds a man with his wife? Should he kill him, and you kill him? Or what should he do?' So God revealed concerning him what was mentioned about the matter of those who curse each other. So the Messenger of God, may God bless him and grant him peace, said: 'God has judged concerning you and your wife, so we cursed each other and I was a witness. Then he divorced her in the presence of the Messenger of God, may God bless him and grant him peace. After that, the Sunnah was to separate those who curse each other. She was pregnant, but he denied it, so her son was called to his

mother's side. Then the Sunnah became that her son inherits from her, and she inherits what God had prescribed for her."

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn `Abbas, regarding his statement, **And those who accuse their wives...** to his statement, **if he is among the liars**, he said: If a man testifies five times, then each one of them is absolved of responsibility for the other, and her waiting period if she is pregnant is until she gives birth, and neither of them is to be flogged, and if she does not swear an oath, then the prescribed punishment and stoning are to be carried out on her.

Tafsir al-Qurtubi

It contains thirty issues:

First: The Almighty's saying: **And they had no witnesses except themselves**. "Themselves" is in the nominative case as a substitute. The accusative case is permissible as an exception, and as a predicate of *be*. "Then the testimony of one of them is four testimonies" is in the nominative case, as is the reading of the Kufians as a subject and predicate, meaning the testimony of one of them that removes the punishment for slander from him is four testimonies. The people of Medina and Abu Amr read *four* in the accusative case, because the meaning of **the testimony** is that he testifies, and the interpretation is: then it is upon them that one of them testifies four testimonies, or the matter is that one of them testifies four testimonies, and there is no disagreement in the second that it is in the accusative case as a testimony.

Tafsir Ibn Kathir

This noble verse provides relief for spouses and increases the way out if one of them accuses his wife, and it is difficult for him to establish evidence, so he curses her as God Almighty has commanded, which is to bring her to the Imam and accuse her of what he accused her of, and the judge makes him swear four testimonies by God in exchange for four witnesses that he is among the truthful, that is, in what he accused her of of adultery, **and the fifth that the curse of God be upon him if he is among the liars**. If he says that, she is separated from him by this same curse according to Al-Shafi'i and a large group of scholars, and she is forbidden to him forever, and he gives her her dowry and the punishment for adultery is obligatory on her, and the punishment will not be averted from her unless she curses and bears four testimonies by God that he is among the liars, that is, in what he accused her of, **and the fifth that the wrath of God be upon her if he is among the truthful**. For this reason, He said, **And the punishment will be averted from her**, meaning the punishment, **that she bears four testimonies by God that he is among the liars * and the fifth that the wrath of God be upon her if he is among the truthful**. He singled her out for wrath, just as it is most common for a man not to... He would bear the shame of his family

And those who accuse their wives but have no witnesses except themselves - the testimony of one of them is four testimonies by God that he is indeed of the truthful.

and accuse her of adultery unless he was truthful and excused, and she knew that he was truthful in what he accused her of, and for this reason the fifth right in her case was that God's wrath be upon her, and the one who is wrathful is the one who knows the truth and then deviates from it.

Then the Almighty mentioned His compassion and kindness to His creation in what He prescribed for them of relief and a way out from the severity of the distress that befalls them, so the Almighty said: **And were it not for the grace of God upon you and His mercy**, meaning you would have been in difficulty and many of your affairs would have been difficult for you. **And that God is Forgiving**, meaning to His servants, even if that was after swearing and solemn oaths. *Wise* in what He prescribed and commanded and what He forbade. Hadiths have been reported that require acting upon this verse and mention the reason for its revelation and about whom of the Companions it was revealed.

Imam Ahmad said: Yazid told us, Ibad bin Mansour told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the verse, **And those who accuse chaste women but do not produce four witnesses - lash them with eighty lashes and do not accept their testimony ever after**, was revealed, Sa'd bin 'Ubadah, the leader of the Ansar, may God be pleased with him, said: Is this how it was revealed, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said, **O group of Ansar, do you not hear what your master is saying?** They said, "O Messenger of God, do not blame him, for he is a jealous man. By God, he has never married a woman except a virgin, and he has never divorced a woman of his, and no one among us dared to marry her because of the intensity of his jealousy." Sa'd said, "By God, O Messenger of God, I know that it is true and that it is from God, but I am amazed that if I found a virgin whom a man had taken in his arms, I would not be able to provoke him or move him until I bring four witnesses. By God, I will not bring them until he has satisfied his need." He said, "They did not stay long until Hilal ibn Umayyah, one of the three whose repentance was accepted, came from his land at night and found a man with his family. He saw with his eyes and heard with his ears, but he did not provoke him until morning. He went to the Messenger of God, may God bless him and grant him peace, and said, 'O Messenger of God, I came to my family at night and found a man with them. I saw with my eyes and heard with my ears.' The Messenger of God, may God bless him and grant him peace, disliked what he said." He came and was very upset with him. The Ansar gathered around him and said: We have been tested by what Sa'd ibn 'Ubadah said. The Messenger of God (peace and blessings be upon him) is striking Hilal ibn Umayyah and invalidating his testimony before the people. Hilal said: By God, I hope that God will make a way out for me from it. Hilal said: O Messenger of God, I see how upset you are with what I have come with, and God knows that I am telling the truth. By God, the Messenger of God, may God bless

him and grant him peace, wanted to order him to be beaten when God sent down revelation to His Messenger, may God bless him and grant him peace. Whenever revelation was sent down to him, they recognized that by the redness of his face, meaning, they held back from him until he finished the revelation. Then the verse, **And those who accuse their wives but have no witnesses except themselves - the testimony of one of them shall be four testimonies by God** was revealed. Then the Messenger of God, may God bless him and grant him peace, was comforted and said, **Be of good cheer, O Hilal, for God has made for you a way out and a relief**. Hilal said, **I had hoped for that from my Lord, the Almighty and Majestic**. The Messenger of God, may God bless him and grant him peace, said, **Send for her**. So they sent for her and she came. The Messenger of God, may God bless him and grant him peace, recited it to them, reminding them and informing them that the punishment of the Hereafter is more severe than the punishment of this world. Hilal said, **By God, O Messenger of God, you have told the truth about her**. So she said, **He lied**. The Messenger of God, may God bless him and grant him peace, said, **Let them curse each other**. Then it was said to Hilal, **Bear witness**. So he testified four times by God that he is among the truthful. When it was the fifth time, it was said to him, **O Hilal, fear God, for the punishment of this world is easier**. From the torment of the Hereafter, and this is the reason that requires torment upon you. He said: By God, God will not torment me for it as He did not flog me for it. So he testified on the fifth that the curse of God be upon him if he is one of the liars. Then it was said to the woman: Bear witness four times by God that he is one of the liars. And it was said to her on the fifth: Fear God, for the torment of this world is easier than the torment of the Hereafter, and this is the reason that requires torment upon you. So she hesitated for a moment and was about to confess, then she said: By God, I will not disgrace my people. So she testified on the fifth that the wrath of God be upon her if he is one of the truthful. So the Messenger of God, may God bless him and grant him peace, separated them and ruled that her child would not be attributed to the father, and that her child would not be accused. Whoever accused her or accused her child would be subject to the prescribed punishment. He ruled that she would have no home from him and no sustenance for her, so that they would separate without a divorce or a deceased. He said: If she gives birth to him with a tawny complexion and hairy legs, then he is Hilal. But if she gives birth to him with a sallow complexion and curly hair, with sagging legs and long buttocks, then he is the one whom I accused. So she brought him to her, with curly hair, beautiful skin, sagging legs, and long buttocks. The Messenger of God, may God bless him and grant him peace, said, **If it were not for the oaths, she and I would have had a role**. Ikrimah said: **After that, he was the emir of Egypt, and he was named after his mother, not his father**. Abu Dawud narrated it on the authority of al-Hasan ibn Ali on the authority of Yazid ibn Harun, in a similar, abbreviated version.

This hadith has many corroborating evidences in the

Sahihs and other sources from many sources, including what Al-Bukhari said: Muhammad bin Bashir told me, Ibn Abi Uday told us, on the authority of Hisham bin Hassan, Ikrimah told me, on the authority of Ibn Abbas, that Hilal bin Umayyah accused his wife of adultery with Shareek bin Sahma in the presence of the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said, **Prove evidence or I will be flogged.** He said, **O Messenger of God, if one of us sees a man with his wife, should he go out seeking evidence?** The Prophet, may God bless him and grant him peace, kept saying, **Prove evidence, otherwise I will be flogged.** Hilal said, **By Him who sent you with the truth, I am truthful, and God will surely send down that which will clear my back of the hadd.** Gabriel came down and revealed to him, **And those who accuse their wives** until His saying, **If he is of the truthful.** The Prophet, may God bless him and grant him peace, left and sent for them. Hilal came and testified, and the Prophet, may God bless him and grant him peace, said, **God knows that one of you is lying, so is there anyone among you who will repent?** Then she stood up and testified. When it was the fifth time, they stopped her and said, **It is binding.** Ibn Abbas: She hesitated and backed away until we thought she might return, then she said: I will not disgrace my people for the rest of the day. So she went on. The Prophet, may God bless him and grant him peace, said: Look at her. If she brings him back with black eyes, full buttocks, and sagging legs, then he is for Sharik ibn Suhama. So she brought him back like that. The Prophet, may God bless him and grant him peace, said: If it were not for what has been mentioned in the Book of God, then I and she would have had a role. Al-Bukhari alone transmitted it from this source, and he narrated it from other sources on the authority of Ibn Abbas and others.

Ibn Abi Hatim said: Ahmad bin Mansur Al-Ziyadi told us, Yunus bin Muhammad told us, Salih - he is Ibn Umar - told us, Asim - meaning Ibn Kulayb - told us, on the authority of his father, Ibn Abbas told me: A man came to the Messenger of God, may God bless him and grant him peace, and he accused his wife of a man. The Messenger of God, may God bless him and grant him peace, disliked that, so he kept repeating it until God Almighty revealed: **And those who accuse their wives but have no witnesses.** He recited until he finished the two verses, then he sent for them and called them and said: **God Almighty has revealed concerning you.** So he called the man and recited to him, and he testified four times by God that he was among the truthful. Then he ordered him to be held in his mouth and he admonished him, and he said to him: Everything is easier for him than the curse of God. Then he released him and said: The curse of God be upon him if he is among the liars. Then he called her and recited to her, and she testified four times by God that he was among the liars. Then he ordered her to be held in her mouth and he admonished her and said: Woe to you, everything is easier than the wrath of God. Then he released her, and she said: The wrath of God be upon her if he is among the truthful ones. The Messenger of God, may God bless him and grant him peace, said: By God, I will judge between you with a decisive judgment. He said: So she gave birth, and I have never seen a child in Medina more covered than

him. He said: If she gives birth to him at such and such a time, he will be like this, and if she gives birth to him at such and such a time, he will be like this. So she gave birth to him resembling the one she had ejaculated with.

Imam Ahmad said: Yahya bin Saeed told us, Abdul Malik bin Abi Sulaiman told us: I heard Saeed bin Jubair say: "I was asked about the two who curse each other, should they be separated during the caliphate of Ibn al-Zubayr? I did not know what to say, so I got up from my place and went to the house of Ibn Umar and said: O Abu Abd al-Rahman, should the two who curse each other be separated? He said: Glory be to God, the first one to ask about that was so-and-so bin so-and-so. He said: O Messenger of God, what do you think of a man who sees his wife committing an immoral act, so if he speaks, he speaks of a grave matter, and if he remains silent, he remains silent about the same thing? So he remained silent and did not answer him. Then, after that, he came to him and said: What I asked you about, I have been tested with it. So God, the Most High, revealed these verses in Surat al-Nur: "And those who accuse their wives" until he reached: **That the wrath of God be upon her, if he should be of the truthful.** So he began with the man, admonished him and reminded him, and informed him that the punishment of this world is lighter than the punishment of the Hereafter. So he said: By the One Who sent you with the truth, I have not lied to you. Then he turned to the woman, admonished her and reminded her, and informed her that The torment of this world is easier than the torment of the Hereafter. The woman said, **By Him Who sent you with the truth, he is a liar.** He said, "So he started with the man, and he swore four times by God that he was truthful, and the fifth time that the curse of God be upon him if he was lying. Then he followed him with the woman, and she swore four times by God that he was lying, and the fifth time that the wrath of God be upon her if he was truthful. Then he separated them." Narrated by An-Nasa'i in his Tafsir from the hadith of Abd al-Malik ibn Abi Sulayman on his authority. They both included it in their Sahihs from the hadith of Sa'id ibn Jubayr from Ibn Abbas.

Imam Ahmad said: Yahya bin Hammad told us, Abu Uwana told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: We were sitting in the mosque on Friday evening, and a man from the Ansar said: If one of us sees a man with his wife, if he kills him, you will kill him, and if he speaks, you will flog him, and if he keeps quiet, he will keep quiet out of anger. By God, if I become righteous, I will ask the Messenger of God, may God bless him and grant him peace. So he asked him, and he said: O Messenger of God, if one of us sees a man with his wife and he kills him, you will kill him, and if he speaks, you will flog him, and if he keeps quiet, he will keep quiet out of anger. O God, judge. So the verse of cursing was revealed, and that man was the first to be tested by it. Muslim is the only one who transmitted it, and he narrated it through various chains of narration on the authority of Sulayman bin Mihran Al-A'mash.

Imam Ahmad also said: Abu Kamil told us, Ibrahim bin Saad told us, Ibn Shihab told us, on the authority of

Surat al-Nur 24:6

And those who accuse their wives but have no witnesses except themselves - the testimony of one of them is four testimonies by God that he is indeed of the truthful.

Sahl bin Saad, who said: Uwaimir came to Asim bin Adi and said to him: 'Ask the Messenger of God, peace and blessings be upon him, 'What do you think of a man who finds a man with his wife and kills him? Should he be killed for that, or what should be done?' So Asim asked the Messenger of God, peace and blessings be upon him, and the Messenger of God, peace and blessings be upon him, criticized the questions. Uwaimir met him and said: 'What did you do?' He said: 'What did you do? You did not bring me anything good. I asked the Messenger of God, peace and blessings be upon him, and he criticized the questions.' Uwaimir said: 'By God, I will go to the Messenger of God, peace and blessings be upon him, and ask him.' So he went to him and found that revelation had been revealed to him about them. So he called for them and pronounced an oath of imprecation between them. Uwaimir said: 'If you go with her, O Messenger of God, then you have lied about her.' So he divorced her before the Messenger of God, peace and blessings be upon him, ordered him to do so, and it became the custom of those who curse one another. The Messenger of God, peace and blessings be upon him, said: 'Look at her, and if she gives birth to a black-eyed, swarthy, and stern-looking man, The buttocks, so I do not think that he has been truthful, and if she brought him a reddish one as if he were a free woman, then I do not think that he is anything but a liar, so she brought him with the hated description.' They included it in the two Sahih's and the rest of the group except for al-Tirmidhi, through chains of transmission on the authority of al-Zuhri.

Al-Bukhari also narrated it through various chains of transmission on the authority of Al-Zuhri, saying: Sulayman bin Dawud Abu Al-Rabi' narrated to us, Falih narrated to us on the authority of Al-Zuhri on the authority of Sahl bin Sa'd that a man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, what do you think of a man who saw a man with his wife? Should he kill him, so you kill him, or what should he do? So God revealed what is mentioned in the Qur'an about mutual cursing. The Messenger of God (peace and blessings of God be upon him) said to him: He has judged concerning you and your wife. So we mutually cursed each other, and I was a witness before the Messenger of God (peace and blessings of God be upon him). So he divorced her, and it became a custom to separate two people who have mutually cursed each other. She was pregnant, but he denied her pregnancy, and her son was called to her care. Then it became a custom in inheritance that he would inherit from her and she would inherit from him what God had prescribed for her.

Al-Hafiz Abu Bakr al-Bazzar said: Ishaq ibn al-Dayf narrated to us, al-Nadr ibn Shumayl narrated to us, Yunus ibn Abi Ishaq narrated to us, on the authority of his father, on the authority of Zayd ibn Batie', on the authority of Hudhayfah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said to Abu Bakr, **If you had seen a man with Umm Ruman, what would you**

have done to him? He said, **By God, I would have done evil to him.** He said, **And you, O Umar?** He said, "By God, I would have done it. I used to say, 'May God curse the weak, for he is wicked.'" He said, **Then the verse was revealed, 'And those who accuse their wives but have no witnesses except themselves.'** Then he said, **We do not know of anyone who transmitted it with a chain of transmission except al-Nadr ibn Shumayl, on the authority of Yunus ibn Ishaq.** Then he narrated it from the hadith of al-Thawri, on the authority of Ibn Abi Ishaq, on the authority of Zayd ibn Batie', as a mursal hadith, and God knows best."

Al-Hafiz Abu Ya'la said: Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the authority of Ibn Sirin, on the authority of Anas bin Malik, may God be pleased with him, who said: The first time there was cursing in Islam, Sharik bin Sahma' was accused of slandering Hilal bin Umayya with his wife. He reported it to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: **Four witnesses, otherwise I will be flogged on your back.** He said: **O Messenger of God, God knows that I am telling the truth, and God will send down upon you what will heal my back from flogging.** So God sent down the verse of cursing: **And those who accuse their wives to the end of the verse.** He said: The Prophet, may God bless him and grant him peace, called him and said: **Bear witness by God that you are among the truthful in what you accused her of of adultery.** So he bore witness to that four times, then he said to him on the fifth: **And the curse of God be upon you if you are among the liars in what you accused her of of adultery.** So he did. Then the Messenger of God, may God bless him and grant him peace, called her and said: **Stand up and bear witness by God that he is among the liars in what he accused you of of adultery.** So she bore witness to that four times, then he said: She was five years old, and may God be angry with you if he is truthful in what he accused you of of adultery. He said: When it was the fourth or fifth day, she was silent for a while until they thought that she would confess, then she said: I will not disgrace my people for the rest of the day. So she continued saying that, and the Messenger of God, may God bless him and grant him peace, separated them and said: Look, if she gives birth to him curly hair and with hairy legs, then he is for Sharek bin Sahma, and if she gives birth to him white, with straight hair and short eyes, then he is for Hilal bin Umayya. So she gave birth to him curly hair and with hairy legs. The Messenger of God, may God bless him and grant him peace, said: If it were not for what was revealed about them in the Book of God, then I and she would have had a matter.

Fath al-Qadir

6- He said: **And those who accuse their wives but have no witnesses except themselves** meaning they have no witnesses to testify to what they accused them of of adultery except themselves in the nominative case as

a substitute for witnesses. It was said that the accusative case is permissible as a predicate of *yakan*. Al-Zajjaj said: Or as an exception in the preferred way. **Then the testimony of one of them is four testimonies** The Kufians read *four* in the nominative case as a predicate of his saying: **Then the testimony of one of them** meaning the testimony of one of them that removes the punishment for slander from him is four testimonies. The people of Medina and Abu Amr read *four* in the accusative case as a source, and **The testimony of one of them** is the predicate of a deleted subject: meaning the testimony of one of them is obligatory, or a subject with the predicate deleted: meaning the testimony of one of them is obligatory. It was said that *four* is in the accusative case, with the estimation: **So they must bear witness to four testimonies**, and his saying: **By God** is related to *testimonies* or *testimonies*, and the phrase **He is among the truthful** is what is testified to, and its origin is that it is, so the preposition was deleted and *in* was broken, and the agent was attached to it.

Tafsir al-Baghawi

God Almighty says: 6- **And those who accuse their wives**, that is, they slander their women, **and have no witnesses**, to testify to the truth of what they said, **except themselves**, that is, other than themselves, **the testimony of one of them is four testimonies by God that he is among the truthful**. Hamzah, Al-Kisa'i, and Hafs read: four testimonies with the raising of the 'ayn as the predicate of the subject, that is: the testimony of one of them that averts the punishment is four testimonies. The others read it with the accusative, that is: the testimony of one of them is that he testifies four times by God that he is among the truthful.

Tafsir al-Baidawi

6 - **And those who accuse their wives but have no witnesses except themselves** was revealed about Hilal ibn Umayya who saw a man on his bed, and themselves is a substitute for witnesses or an attribute of them, on the basis that except means other. **Then the testimony of one of them is four testimonies** so the testimony of one of them is obligatory or the testimony of one of them is required, and *four* is an accusative of the source, and Hamzah, Al-Kisa'i and Hafs raised it as the predicate of *testimony* "By God" is related to testimonies because it is closer and it was said that it is a witness because it came before. "He is of the truthful meaning in what he accused her of of adultery, and its origin is that he deleted the preposition and broke in" and suspended the agent from it with the lam for emphasis.

Surat al-Nur 24:7

And the fifth is that the curse of God be upon him if he is among the liars.

Surat al-Nur 24:7

And the fifth is that the curse of God be upon him if he is among the liars.

Tafsir al-Jalalayn

7 - **And the fifth is that the curse of God be upon him if he is among the liars** in that and the predicate of the subject averts from him the punishment of slander

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And the fifth is that the curse of God be upon him if he is among the liars.**

Tafsir al-Qurtubi

And the fifth is in the nominative case as a subject. The predicate is *that* and its relative clause, and the meaning of the lightened form is the same as the meaning of the heavy form because its meaning is that. Abu Abd al-Rahman, Talhah, and Asim in the narration of Hafs read **and the fifth** in the accusative case, meaning and the fifth testimony is borne witness. The rest read it in the nominative case as a subject, and the predicate is **that the curse of God be upon him**, meaning and the fifth testimony is his saying the curse of God be upon him.

The second: The reason for its revelation, which is what Abu Dawud narrated on the authority of Ibn Abbas: "Hilal bin Umayya accused his wife of adultery with Sharik bin Sahma in the presence of the Prophet, may God bless him and grant him peace. So the Prophet, may God bless him and grant him peace, said:

Evidence or a lash on your back. He said: O Messenger of God, if one of us sees a man with his wife, he should seek evidence! The Prophet (peace and blessings of God be upon him) kept saying: Evidence or a lash on your back. Hilal said: By Him Who sent you with the truth, I am telling the truth, and God will surely send down concerning me that which will clear my back of the lash. Then the verse: "And those who accuse their wives but have no witnesses except themselves" was revealed, and he recited until he reached **among the truthful the hadith in full**. It was said: When the previous verse was revealed about those who accuse chaste women and its apparent meaning included husbands and others, Sa'd ibn Mu'adh said: O Messenger of God, if I find a man with my wife, should I wait until I bring four? By God, I will strike him with the sword and he will not pardon him. Then the Messenger of God (peace and blessings be upon him) said: **Are you surprised by Sa'd's jealousy?**

I am more jealous than him, and by God, he is more jealous than I. There are different narrations about Sa'd's words, and this is something like its meaning. Then after that, Hilal ibn Umayyah al-Waqfi came and accused his wife of slandering Sharik ibn Sahma al-Balawi, as we have mentioned. The Prophet (peace and blessings be upon him) decided to flog him with the prescribed punishment for slander, and this verse was revealed at that time. The Messenger of God (peace and blessings be upon him) gathered them in the mosque and they cursed each other. The woman hesitated at the fifth time when she was admonished, and it was said that it was obligatory. Then she said: **I will not disgrace my people for the rest of the day.** So she was stubborn, and the Messenger of God (peace and blessings be upon him) separated them. She gave birth to a boy who looked like a gray camel - according to the disliked description. Then, after that, the boy was the governor of Egypt, and he did not know who his father was. Uwaimir al-Ajlani also came and accused his wife and cursed. It is well-known that the incident with Hilal occurred before, and that it was the reason for the verse. It was also said that the incident with Uwaimir ibn Ashqar occurred before, and it is a well-known authentic hadith. And the Imams narrated it. Abu Abdullah bin Abi Sufrah said: The correct view is that the slanderer was his wife, Uwaimir, and Hilal bin Umayya was mistaken. Al-Tabari said, objecting to Hilal bin Umayya's statement in the hadith: The slanderer was Uwaimir bin Zaid bin Al-Jadd bin Al-Ajlani, who witnessed Uhud with the Prophet, peace and blessings be upon him. He accused her of Sharik bin Al-Sahma', and Al-Sahma' was his mother, she was called that because of her blackness, and he is the son of Abdah bin Al-Jadd bin Al-Ajlani. This is what the historians used to say. It was said: "The Prophet, peace and blessings be upon him, recited to the people in the Friday sermon: 'And those who accuse chaste women.' Then Asim bin Adi Al-Ansari said: 'May God make me your ransom! If one of us finds a man on his wife's stomach, and speaks up and tells what happened, he is to be flogged eighty times, and the Muslims call him a transgressor, so his testimony is not accepted. So how can one of us have four witnesses? Until he seeks four witnesses, the man has fulfilled his need!' The Prophet, peace and blessings be upon him, said: 'This is how it was revealed, O Asim bin Adi.' So Asim went out, listening and obeying, and Hilal bin Umayya met him, seeking refuge in God. He said: 'What is behind you?' He said: 'Evil! I found Sharik bin Al-Sahma on the stomach of my wife Khawlah, committing adultery with her.' Khawlah is the daughter of Asim bin Adi. This is how it is narrated in this chain of transmission that the one who found Sharik with his wife was Hilal bin Umayya, but the correct version is the opposite, as previously explained. Al-Kalbi said: It is most likely that the one who was found with his wife was Sharik Uwaimir Al-Ajlani, because of the many narrations that the Prophet, peace and blessings be upon him, cursed Al-Ajlani and his wife. They agreed that this adulterer was Sharik bin Abdah and his mother was As-Sahma. Uwaimir, Khawlah bint Qays and Sharik were cousins of Asim. This story happened in Sha'ban of the year nine after the Hijra, when the Messenger of God,

peace and blessings be upon him, was returning from Tabuk to Madinah, as At-Tabari said. Ad-Daraqutni narrated on the authority of Abdullah bin Ja'far, who said:

I was present at the time of the curse between Uwaimir Al-Ajlani and his wife, when the Messenger of God (blessings and peace of God be upon him) returned from the Battle of Tabuk and denied that she was pregnant and said that it was for Ibn As-Sahma'. The Messenger of God (blessings and peace of God be upon him) said to him: Bring your wife, for the Qur'an has been revealed concerning you both. So he cursed between them after the afternoon prayer by the pulpit on a mat." In his chain of transmission, Al-Waqidi, on the authority of Ad-Dahhak bin Uthman, on the authority of Imran bin Abi Anas, who said: I heard Abdullah bin Ja'far say... and he mentioned it.

Third: The statement of God the Almighty: **And those who accuse their wives** is general and applies to every accusation, whether he says: **You committed adultery or O adulteress or I saw her committing adultery or This child is not from me**, as the verse includes this.

Li'an is obligatory if he does not produce four witnesses. This is the opinion of the majority of scholars, most of the jurists, and the group of the people of hadith. A similar statement was narrated from Malik. Malik used to say: "Li'an is not performed unless he says: I saw you committing adultery", or he denies a pregnancy or a child from her. The statement of Abu al-Zinad, Yahya ibn Sa'id, and al-Batti is similar to the statement of Malik: Li'an is not obligatory based on slander, but rather it is obligatory based on seeing or denying pregnancy while claiming to have been purified. This is the well-known opinion of Malik, and it was also said by Ibn al-Qasim. The first is correct due to the generality of his statement: **And those who accuse their wives** Ibn al-Arabi said: The apparent meaning of the Qur'an is sufficient to require li'an merely by slander without seeing her, so rely on it, especially since "In the authentic hadith: 'Have you seen a man who finds a man with his wife?' The Prophet (peace and blessings of God be upon him) said: 'Go and bring her.'" He did not require him to mention seeing her. They agreed that a blind man can swear if he slanders his wife. If seeing her was a condition of li'an, the blind man would not have sworn to it. This was stated by Ibn 'Umar **may God be pleased with them both**. Ibn al-Qassar reported from Malik that the swearing of a blind man is not valid unless he says: 'I touched his private parts with her private parts.' The evidence for Malik and those who followed him is what Abu Dawud narrated from Ibn 'Abbas **may God be pleased with them both** who said:

Hilal ibn Umayyah, one of the three who were repented to, came from his land in the evening and found a man with his family. He saw with his eyes and heard with his ears, but he did not insult him until morning. Then he went to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, I came to my family in the evening and found a man with them. I saw with my eyes and heard with my ears. The Messenger of God (peace and blessings of God be upon him) disliked what he had brought and was upset with him. Then this verse was revealed: **And those who accuse their wives but**

have no witnesses except themselves (al-Baqarah 2:17), and he mentioned the hadith. It is a clear statement that the cursing in which the Messenger of God (peace and blessings of God be upon him) ruled was only in the sighting, so it is not necessary to go beyond that. And whoever accuses his wife and does not mention seeing is subject to a prescribed punishment, based on the generality of the Almighty's statement: **And those who accuse chaste women**.

Fourth: If he denies pregnancy, he must curse her, because this is stronger than seeing her, and he must also mention the absence of intercourse and waiting for her to be cleansed after it. Our scholars differed regarding waiting for her to be cleansed. Al-Mughira and Malik said in one of their opinions: One menstrual period is sufficient in this regard. Malik also said that it can only be denied by three menstrual periods. The first is correct, because the uterus being cleansed of occupation occurs by it, as in the waiting for a slave woman. We only considered three menstrual periods in the number for another ruling, which will be explained in divorce, God willing. Al-Lakhmi narrated from Malik that he once said: The child cannot be denied by waiting for her to be cleansed, because menstruation precedes pregnancy. Ashhab said the same in the book of Ibn al-Mawaz, and Al-Mughira said the same. He said: The child cannot be denied except after five years because that is the longest period of pregnancy, as mentioned above.

Fifth: Li'an, according to us, applies to every couple, whether free or slave, believer or disbeliever, wicked or just. This is what Al-Shafi'i said. There is no Li'an between a man and his slave girl, nor between him and his concubine. It was said that a slave girl's child cannot be denied except by a single oath, unlike Li'an. It was also said that if he denies the concubine's child, he should perform Li'an. The first is to achieve the Maliki school of thought, and it is correct. Abu Hanifa said: Li'an is only valid between two free Muslim spouses, because Li'an is a testimony, according to us and Al-Shafi'i, and so whoever's oath is valid, his slander and Li'an are valid. They agreed that they must be accountable. In His statement: **(He found a man with his wife)**, there is evidence that Li'an is obligatory for every couple, because He did not specify a man from a man or a woman from a woman. The verse of Li'an was revealed in response to this, saying: {And those who accuse their wives} and did not specify a husband from a husband. This is the view of Malik and the people of Medina, and it is the opinion of Al-Shafi'i, Ahmad, Ishaq, Abu Ubaid, and Abu Thawr. Also, li'an necessitates the annulment of the marriage contract, so it is similar to divorce. Li'an is also permissible for someone whose divorce is permissible. Li'an is oaths, not testimonies. God, the Most High, and He is the most truthful of speakers, said: **Our testimony is more valid than their testimony** (al-Ma'idah 5:107), meaning our oaths. God, the Most High, also said: **When the hypocrites come to you, they say, 'We bear witness that you are the Messenger of God'** (al-Munafiqun 63:1). Then God, the Most High, said: **They have taken their oaths as a shield** (al-Munafiqun 63:2). And the Prophet, peace be upon him, said: **If it were not for oaths, I and they would have had a role**. As for what Al-Thawri and Abu Hanifa used as evidence, they are arguments that do

And the fifth is that the curse of God be upon him if he is among the liars.

not stand up well. Among them is the hadith of Amr ibn Shu'aib, on the authority of his father, on the authority of his grandfather Abdullah ibn Amr, who said: The Messenger of God, peace and blessings be upon him, said:

"There are four types of cursing between which there is no cursing: there is no cursing between a free man and a slave woman, there is no cursing between a free woman and a slave woman, there is no cursing between a Muslim woman and a Jewess woman, and there is no cursing between a Muslim woman and a Christian woman." Ad-Daraqutni transmitted it through chains of transmission that were all deemed weak. It was narrated from Al-Awza'i and Ibn Jurayj, both of whom are imams, from Amr ibn Shu'ayb, from his father, from his grandfather, that he said, but he did not trace it back to the Prophet (peace and blessings of God be upon him). They argued from a theoretical standpoint that since spouses were excluded from the group of witnesses by the statement, **and they shall have no witnesses except themselves**, it was obligatory that no one should curse except someone whose testimony is permissible. Also, it was an oath that was not repeated, and the wisdom behind repeating it is that it replaces the number of witnesses in adultery. We said: This is nullified by the oath of Qasama, because it is repeated and is not considered testimony by consensus, and the wisdom behind repeating it is to intensify the matter of private parts and blood. Ibn al-Arabi said: The decisive factor in its being an oath and not a testimony is that the husband swears an oath for himself to prove his claim and save himself from punishment. How can anyone claim in Islamic law that a witness testifies for himself in a way that would require a ruling against someone else? This is fundamentally absurd and non-existent in theory.

Sixth: The scholars differed regarding the cursing of a mute person. Malik and Al-Shafi'i said: He should curse, because his divorce, his pronouncement of Zihar **apostasy from a woman** and his vow to divorce her are valid if that is understood from him. Abu Hanifa said: He should not curse, because he is not qualified to testify, and because he might speak and deny the cursing, so we cannot carry out the prescribed punishment on him. This meaning and the evidence for it were presented previously in Surah Maryam. Praise be to God.

Seventh: Ibn al-Arabi said: Abu Hanifa saw the generality of the verse and said: If a man accuses his wife of adultery before marrying her, then he must swear an oath. He forgot that this was included in the Almighty's saying: **And those who accuse chaste women**. This is accusing her of being chaste, not a wife. The oath only applies to slander in which lineage is attributed, and this is slander in which lineage is not attributed, so it does not require swearing, just as if he accused a foreign woman.

Eighth: If he slanders her after the divorce, then she should be examined. If there is a lineage that he wants to clear or a pregnancy that he can disavow, then he should pronounce li'an **Islamic imprecation**, otherwise he should not. Uthman al-Batti said: He should not

pronounce li'an under any circumstances because she is not a wife. Abu Hanifa said: He should not pronounce li'an in either case because she is not a wife. This is invalidated by slander before marriage as we mentioned earlier. In fact, this is more appropriate because the marriage had already taken place and he wants to deny the lineage and disavow any child that can be attributed to him, so li'an is necessary. If there is no expected pregnancy and no lineage that he fears may be related, then li'an is useless and he should not be ruled with it. It is absolute slander that falls under the general meaning of the verse: **And those who accuse chaste women** (al-Bayt 2:17). Thus, the prescribed punishment is required and al-Batti's statement is invalid because it is clearly false.

Ninth: There is no ku'an between a man and his wife after the waiting period has expired except in one case, which is if the man is absent and his wife gives birth to a child during his absence without him knowing, so he divorces her and her waiting period expires. Then he returns and denies the child, so he has the right to ku'an her here after the waiting period. Similarly, if he returns after her death and denies the child, he ku'an himself while she is dead after a period of the waiting period, and he inherits from her because she died before their separation occurred.

Tenth: If pregnancy is not present and it occurred with the conditions stipulated, then he should pronounce 'Islam before giving birth. This is what Al-Shafi'i said. Abu Hanifa said: He should not pronounce 'Islam except after she gives birth, because it could be due to gas or an illness. Our evidence is the clear text that the Prophet (peace and blessings of God be upon him) pronounces 'Islam before giving birth and says: If she gives birth to such and such, then it belongs to his father, and if she gives birth to such and such, then it belongs to so-and-so. So she gave birth to him with the disliked description.

Eleventh: If he accuses his wife of having anal intercourse, he must curse her. Abu Hanifa said: He does not have to curse. He based this on his principle that sodomy does not require a hadd punishment. This is invalid because accusing her of sodomy is shameful and falls under the general meaning of the Almighty's statement: **And those who accuse their wives Al-A'raf and Al-Mu'minun**. It was previously mentioned in Al-A'raf and Al-Mu'minun that the hadd punishment is required for it.

Twelfth: Ibn al-Arabi said: One of the strange things about this man is that he said, if he accuses his wife and her mother of adultery, that if he punishes the mother, the punishment for the daughter is dropped, and if he curses the daughter, the punishment for the mother is not dropped. This has no basis, and I have not seen anything that they have related about it. This is completely false, because he limited the generality of the verse to the daughter, who is a wife, to the punishment for the mother without any trace or basis to compare it to.

Thirteenth: If a man slanders his wife and she commits adultery before mutual consent, there is no prescribed punishment or li'an. This is what Abu Hanifa, Al-Shafi'i

and most scholars said. Al-Thawri and Al-Muzani said: The prescribed punishment is not waived for the slanderer, and the slandered person's adultery after he has committed adultery does not invalidate his previous chastity or remove it, because chastity and chastity are considered at the time of slander, not afterward. For example, if he slanders a Muslim and the slandered person apostatizes after the slander but before the slanderer is punished, the prescribed punishment is not waived for him. Also, all prescribed punishments are considered at the time of obligation, not at the time of its establishment. Our evidence is that a meaning appears before the completion of the li'an and the prescribed punishment, which, if present at the beginning, would prevent the validity of the li'an and the prescribed punishment. The same applies if it arises in the second instance, for example, if two witnesses appear to be just and the judge does not base their testimony on their validity until their immorality is proven, such as committing adultery or drinking alcohol, then the judge is not permitted to base his judgment on that testimony. Also, the ruling on chastity and chastity is based on appearance, not on certainty. The Prophet (peace be upon him) said:

The believer's back has a fever, so the slanderer should not be punished except with conclusive evidence, and success comes from God.

Fourteenth: If a man accuses his wife when she is an adult and unable to bear children, he should curse her to avert the prescribed punishment, and she to ward off punishment. If she is a minor and unable to bear children, he should curse her to avert the prescribed punishment, but she should not curse herself, because if she had confessed, nothing would be required of her. Ibn al-Majishun said: There is no prescribed punishment for slandering a minor who has not yet reached puberty. Al-Lakhmi said: Based on this, there is no curse on the husband of a minor who has not yet bear children.

Fifteenth: If four witnesses testify that a woman has committed adultery, one of whom is her husband, then the husband is to swear an oath *Islam* and the three witnesses are to be punished with the hadd punishment. This is one of the two opinions of al-Shafi'i. The second opinion is that they are not to be punished with the hadd punishment. Abu Hanifa said: If the husband and the three witnesses testify initially, their testimony is accepted and the woman is to be punished with the hadd punishment. Our evidence for this is the verse of God the Almighty: **And those who accuse chaste women** (al-Baqarah 2:17). He informed that whoever accuses a chaste man and does not produce four witnesses is to be punished with the hadd punishment. The apparent meaning requires that he produce four witnesses in addition to the accuser. The husband accused his wife, so he is not to be one of the witnesses. And God knows best.

Sixteenth: If it becomes clear that his wife is pregnant and he refrains from denying it, he does not have the right to deny it after his silence. Shuraih and Mujahid said: He has the right to deny it forever. This is a mistake, because his silence after knowing about it is acceptance of it, just as if he admitted it and then denied it, in which case it would not be accepted from

him. And God knows best.

Seventeenth: If he delays it until she gives birth and says, **I hope it is flatulence or that I will miscarry so I can be relieved of the ejaculation**, is there a period of time for him to denounce it after giving birth? If he exceeds that period, he does not have the right to do so. There is a difference of opinion on this. We say: If he had no excuse for his silence until three days have passed, then he is satisfied with it and does not have the right to denounce it. This is the opinion of Al-Shafi'i. He also said: When he was able to denounce it according to the usual practice of being able to approach the judge and he did not do so, he does not have the right to denounce it after that. Abu Hanifa said: I do not consider the period. Abu Yusuf and Muhammad said: Forty days are considered, the period of confinement. Ibn Al-Qassar said: The evidence for our statement is that denying his child is forbidden to him, and claiming a child who is not his is forbidden to him. So he must be given plenty of time to consider and consider whether it is permissible for him to denounce him or not. We made the limit three because it is the beginning of the limit for large numbers and the end of small numbers. Three days were made to test the condition of the woman who has been constipated, so it should be the same here. As for Abu Yusuf and Muhammad, their consideration is not more important than the consideration of the period of birth and breastfeeding, since there is no evidence for them in the Sharia, and we have mentioned evidence in the Sharia regarding the period of the period of the woman who has been weaned.

Eighteenth: Ibn Al-Qassar said: If a woman says to her husband or to a stranger, **O adulteress** - with the letter *ha* - and likewise a stranger to a stranger, I do not know of any text from our companions on this, but in my opinion it is considered slander and the one who says it is subject to the prescribed punishment. He added a letter, and this is what Al-Shafi'i and Muhammad ibn Al-Hasan said. Abu Hanifa and Abu Yusuf said: It is not considered slander, and they agreed that if he says to his wife, **O adulterer**, then it is slander. The evidence that it is considered slander in the case of a man is that if the meaning of the speech is understood from it, then its ruling is established, whether it is in a foreign or Arabic wording. Do you not see that if he says to a woman, **You have committed adultery** - with the letter *ta* open - it is considered slander because its meaning is understood from it. Abu Hanifa and Abu Yusuf said that since it is permissible to address a female as a masculine, based on the Almighty's saying, **And women said** (Yusuf 12:30), it is appropriate for his saying, **O adulterer** to a female to be considered slander. Since it is not permissible to feminize a masculine verb if it precedes it, there is no rule for addressing it with a feminine form, and God knows best.

Nineteenth: He curses his wife in a corrupt marriage because she has become his bed and the lineage is attributed to her, so the curse is applied to him.

Al-Muwaffah twentieth: They differed regarding the husband if he refuses to swear an oath. Abu Hanifa said: There is no punishment on him, because God Almighty has prescribed the prescribed punishment for

And the fifth is that the curse of God be upon him if he is among the liars.

a foreigner and the oath for the husband. Since the oath was not transferred to the foreigner, the prescribed punishment was not transferred to the husband. He is imprisoned forever until he swears an oath, because prescribed punishments are not delayed by analogy. Malik, Al-Shafi'i and the majority of jurists said: If the husband does not swear an oath, there is a prescribed punishment, because swearing absolves him of responsibility just as witnesses for a foreigner do. If the foreigner does not produce four witnesses, there is a prescribed punishment, and the same applies to the husband if he does not swear an oath. In the hadith of Al-Ajlani there is evidence of this, as he said: If he remains silent, he remains silent out of anger, and if she kills, she is killed, and if she speaks, she is flogged.

Twenty-one: They also differed as to whether the husband may pronounce *li'an cursio*n in the presence of witnesses. Malik and al-Shafi'i said: He may pronounce *li'an* whether he has witnesses or not, because witnesses do not have a lifespan except to ward off a prescribed punishment. As for removing the marriage bed and denying a child, *li'an* is required. Abu Hanifa and his companions said: *Li'an* is only for the husband if he has no witnesses other than himself, based on the statement of God the Almighty: **And they had no witnesses except themselves.**

Twenty-second: Starting the *li'an* with what God started with, which is the husband. Its benefit is to ward off the prescribed punishment from him and deny lineage from him, based on the saying of the Prophet (peace be upon him): **Provide evidence, otherwise, the prescribed punishment will be on your back.** If the woman was started first, it would not be permissible, because it is the opposite of what God Almighty has ordained. Abu Hanifa said: It is permissible. This is false, because it contradicts the Qur'an, and it has no basis to support it or meaning to strengthen it. Rather, the meaning is ours, because if the woman starts with the *li'an*, she denies what has not been proven, and this has no basis.

Twenty-third: The manner of *li'an* is that the judge says to the one uttering *li'an*: Say, "I bear witness by God that I saw her committing adultery and I saw the vagina of the adulterer in her vagina like a kohl stick in a kohl container, and I did not have intercourse with her after seeing me." If you wish, you can say, **She committed adultery and I did not have intercourse with her after her adultery.** He repeats as many of these two phrases as he wishes four times. If he refuses to take these oaths or part of them, he is subject to the hadd punishment. If the person denies a pregnancy, he says, **I bear witness by God that I have purified her and I have not had intercourse with her yet, and this pregnancy is not from me,** while pointing to it. The person swears to that four times, saying in each oath, **And I am truthful in what I say about her.** Then he says the fifth time, **The curse of God be upon me if I am among the liars.** If he wishes, he can say, **If I was lying in what you said about her.** If he says that, the hadd punishment is dropped and he is not entitled to a child. When the man has finished liarizing, the woman stands after him and swears by God four oaths, saying,

I bear witness by God that he is a liar, or He is among the liars in what he claims against me and what he said about me. If she is pregnant, she says: This pregnancy of mine is from him.

Then she says in the fifth testimonies: And upon me be the wrath of God if he is truthful, or if he is truthful in what he says. And whoever requires cursing by slander says in each of the four testimonies: I bear witness by God that I am truthful in what I have accused so-and-so of adultery. And he says in the fifth testimonies: And upon me be the curse of God if I am lying in what I have accused her of adultery. And she says: I bear witness by God that he is lying in what he has accused me of adultery. And she says in the fifth testimonies: And upon me be the wrath of God if he is truthful in what he has accused me of adultery.

Al-Shafi'i said: The person uttering the curse should say, **I bear witness by God that I am truthful in what I have accused my wife, so-and-so, daughter of so-and-so,** and he should point to her if she is present. He should say that four times. Then the imam should admonish him and remind him of God, saying, **I fear that if you are not truthful, you will incur the curse of God.** If he sees that he wants to go ahead with that, he should order someone to put his hand over his mouth and say, **Your statement, 'And upon me be the curse of God if you are lying,' is a binding act.** If he refuses, he should leave him and say, **The curse of God be upon me if you are lying in what you have accused so-and-so of committing adultery.** He based his argument on what Abu Dawud narrated from Ibn Abbas that the Messenger of God (blessings and peace of God be upon him) ordered a man when he ordered the people uttering the curse to put his hand over his mouth the fifth time, saying, **It is a binding act.**

Twenty-fourth: The scholars differed on the ruling for someone who accuses his wife of adultery with a man he named, whether he should be punished with the prescribed punishment or not. Malik said: He must curse his wife and punish the one he is accused of. Abu Hanifa said the same, because he is accusing someone who had no need to accuse him. Al-Shafi'i said: He is not subject to the prescribed punishment, because God, the Almighty, has only set one prescribed punishment for someone who accuses his wife of adultery, in His statement: **And those who accuse their wives** [al-Masih al-Bukhari and Muslim]. He did not differentiate between those who mention a specific man and those who do not. Al-Ajlani accused his wife of Sharik, as did Hilal ibn Umayya, yet neither of them was punished with the prescribed punishment. Ibn al-Arabi said: "The apparent meaning of the Qur'an is clear to us, because God, the Almighty, set the prescribed punishment for accusing a stranger *al-Mahram* and the wife *al-Mahram* in general terms, then specified the prescribed punishment for the wife to be released through cursing, leaving the stranger *al-Mahram* as per the general meaning of the verse. Al-Ajlani did not punish Sharik or Hilal because he did not demand it, and the prescribed punishment for slander is not carried out by the imam except after a demand, by consensus from us and him."

Twenty-fifth: If the two parties to the mutual cursing

have finished their mutual cursing, they shall separate and each one of them shall exit through a door other than the one through which the other exited. If they exit through the same door, this shall not harm their cursing. There is no disagreement that cursing shall only take place in a congregational mosque where the Friday prayers are held in the presence of the Sultan or his representative among the rulers. A group of scholars have recommended that cursing take place in the mosque after the afternoon prayer. A Christian woman may curse her Muslim husband in the place of her church that she reveres, just as a Muslim woman may curse him.

Twenty-sixth: Malik and his companions said: With the completion of the li'an, separation occurs between the two parties to the li'an. They will never meet again, nor will they inherit from each other, and it is not permissible for him to take her back, either before or after marriage. This is the opinion of Al-Layth ibn Sa'd, Zufar ibn Al-Hudhayl, and Al-Awza'i. Abu Hanifa, Abu Yusuf, and Muhammad ibn Al-Hasan said: Separation does not occur after they have completed the li'an until the judge separates them. This is the opinion of Al-Thawri, based on the statement of Ibn Umar:

The Messenger of God, may God bless him and grant him peace, separated the two who were cursing each other, and attributed the separation to himself. And because he, may God bless him and grant him peace, said:

You have no power over her. Al-Shafi'i said: If the husband completes the testimony and the mutual cursing, then the bed of his wife is no longer valid, whether she curses him or not. He said: As for the woman's mutual cursing, it is only to ward off the prescribed punishment from her, and nothing else. Her cursing has no meaning in ending the bed. Since the husband's cursing denies the child and drops the prescribed punishment, the bed is no longer valid. Uthman al-Batti did not consider mutual cursing to diminish the bond of marriage until the husband divorced her. This is a statement that no other Companion preceded him. However, al-Batti preferred the one who curses to divorce her after the mutual cursing, but did not consider it valid before that. This indicates that, in his view, cursing had introduced a new ruling. Jabir ibn Zayd said the same as al-Tabari, and al-Lakhmi narrated it from Muhammad ibn Abi Sufra. The well-known school of thought is that the very completion of the cursing between them results in separation. The proponents of this view argue that there is nothing in the Book of God that requires separation if he or she curses, and Uwaymir said:

He said: The Prophet (peace and blessings of God be upon him) did not disapprove of that and did not say to him: Why did you say this? You do not need it, because you have been divorced by li'an. The evidence for Malik in the well-known view and those who agreed with him is his (peace and blessings of God be upon him) saying: **You have no right to her.** This is an announcement from him that the completion of li'an removed his right to her and that his separation between them was not a renewal of a ruling, but rather it was an implementation of what God Almighty had enjoined between them of separation, and this is the

meaning of li'an in the language.

Twenty-seventh: The majority of scholars stated that two people who have uttered a curse shall never marry. If he lies, he shall be flogged the prescribed punishment and the child shall be attributed to him, and she shall never return to him. This is the established Sunnah, about which there is no doubt or disagreement. Ibn al-Mundhir reported on the authority of Ata' that if the person uttering a curse lies after the utterance of a curse, he shall not be flogged. He said: They have separated by a curse from God. Abu Hanifa and Muhammad said: If he lies, he shall be flogged the prescribed punishment and the child shall be attributed to him, and he may propose to anyone who wants to propose to her. This is the opinion of Sa'id ibn al-Musayyab, al-Hasan, Sa'id ibn Jubayr, and Abd al-Aziz ibn Abi Salamah. They said: The marriage shall become lawful again as the child shall be attributed to him, because there is no difference between any of these. The evidence of the group is the statement of the Prophet (peace be upon him): **You have no right over her**, and he did not say anything except that you lied about yourself. Ibn Ishaq and a group narrated on the authority of al-Zuhri, who said: The established Sunnah states that if they utter a curse, they shall be separated and never be together again. It was narrated by Al-Daraqutni, and he narrated it with a chain of transmission traceable to the Prophet, on the authority of Saeed bin Jubair, on the authority of Ibn Umar, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, who said:

If two people who have cursed each other separate, they will never get together again. It was narrated on the authority of Ali and Abdullah that they said: It has become the Sunnah that two people who have cursed each other will never get together. On the authority of Ali: Never.

Twenty-eighth: Cursing lacks four things:

Number of words: It is four testimonies based on what was mentioned above.

The place: It is that he intends with it the most honorable spots in the country. If it is in Mecca, then at the corner and the station. If it is in Medina, then at the pulpit. If it is in Jerusalem, then at the rock. If it is in all the other countries, then in their mosques. If they are infidels, he sends them to the place that they believe to be venerated. If they are Jews, then in the church. If they are Zoroastrians, then in the house of fire. If they have no religion, like the pagans, then he curses them between them in his court.

Time: after the afternoon prayer.

Gathering al-Nas 114: This means that there are four people or more. The wording and gathering people are conditional, and the time and place are recommended.

Twenty-ninth: Whoever says that separation does not occur unless the two of them have completed their mutual cursing, then if one of them dies before it is complete, the other inherits from him. Whoever says that it does not occur except with the separation of the Imam, then one of them dies before that and the cursing is complete, the other inherits from him.

And the fifth is that the curse of God be upon him if he is among the liars.

According to Al-Shafi'i's statement, if one of them dies before the woman curses, they do not inherit from each other.

Al-Muwaffiyah Thirty: Ibn Al-Qassar said: In our view, separation through cursing is not considered annulment. This is the view of the Mudawwana: The ruling on separation through cursing is the same as the ruling on separation through divorce. Half of the dowry is given to the one who has not been consummated with. In Mukhtasar Ibn Al-Jalab: She is not entitled to anything. This is based on the fact that separation through cursing is annulment.

Tafsir Ibn Kathir

This noble verse provides relief for spouses and increases the way out if one of them accuses his wife, and it is difficult for him to establish evidence, so he curses her as God Almighty has commanded, which is to bring her to the Imam and accuse her of what he accused her of, and the judge makes him swear four testimonies by God in exchange for four witnesses that he is among the truthful, that is, in what he accused her of of adultery, **and the fifth that the curse of God be upon him if he is among the liars**. If he says that, she is separated from him by this same curse according to Al-Shafi'i and a large group of scholars, and she is forbidden to him forever, and he gives her her dowry and the punishment for adultery is obligatory on her, and the punishment will not be averted from her unless she curses and bears four testimonies by God that he is among the liars, that is, in what he accused her of, **and the fifth that the wrath of God be upon her if he is among the truthful**. For this reason, He said, **And the punishment will be averted from her**, meaning the punishment, **that she bears four testimonies by God that he is among the liars * and the fifth that the wrath of God be upon her if he is among the truthful**. He singled her out for wrath, just as it is most common for a man not to... He would bear the shame of his family and accuse her of adultery unless he was truthful and excused, and she knew that he was truthful in what he accused her of, and for this reason the fifth right in her case was that God's wrath be upon her, and the one who is wrathful is the one who knows the truth and then deviates from it.

Then the Almighty mentioned His compassion and kindness to His creation in what He prescribed for them of relief and a way out from the severity of the distress that befalls them, so the Almighty said: **And were it not for the grace of God upon you and His mercy**, meaning you would have been in difficulty and many of your affairs would have been difficult for you. **And that God is Forgiving**, meaning to His servants, even if that was after swearing and solemn oaths. *Wise* in what He prescribed and commanded and what He forbade. Hadiths have been reported that require acting upon this verse and mention the reason for its revelation and about whom of the Companions it was revealed.

Imam Ahmad said: Yazid told us, Ibad bin Mansour

told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the verse, **And those who accuse chaste women but do not produce four witnesses - lash them with eighty lashes and do not accept their testimony ever after**, was revealed, Sa'd bin 'Ubadah, the leader of the Ansar, may God be pleased with him, said: Is this how it was revealed, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said, **O group of Ansar, do you not hear what your master is saying?** They said, "O Messenger of God, do not blame him, for he is a jealous man. By God, he has never married a woman except a virgin, and he has never divorced a woman of his, and no one among us dared to marry her because of the intensity of his jealousy." Sa'd said, "By God, O Messenger of God, I know that it is true and that it is from God, but I am amazed that if I found a virgin whom a man had taken in his arms, I would not be able to provoke him or move him until I bring four witnesses. By God, I will not bring them until he has satisfied his need." He said, "They did not stay long until Hilal ibn Umayyah, one of the three whose repentance was accepted, came from his land at night and found a man with his family. He saw with his eyes and heard with his ears, but he did not provoke him until morning. He went to the Messenger of God, may God bless him and grant him peace, and said, 'O Messenger of God, I came to my family at night and found a man with them. I saw with my eyes and heard with my ears.' The Messenger of God, may God bless him and grant him peace, disliked what he said." He came and was very upset with him. The Ansar gathered around him and said: We have been tested by what Sa'd ibn 'Ubadah said. The Messenger of God (peace and blessings be upon him) is striking Hilal ibn Umayyah and invalidating his testimony before the people. Hilal said: By God, I hope that God will make a way out for me from it. Hilal said: O Messenger of God, I see how upset you are with what I have come with, and God knows that I am telling the truth. By God, the Messenger of God, may God bless him and grant him peace, wanted to order him to be beaten when God sent down revelation to His Messenger, may God bless him and grant him peace. Whenever revelation was sent down to him, they recognized that by the redness of his face, meaning, they held back from him until he finished the revelation. Then the verse, **And those who accuse their wives but have no witnesses except themselves - the testimony of one of them shall be four testimonies by God** was revealed. Then the Messenger of God, may God bless him and grant him peace, was comforted and said, **Be of good cheer, O Hilal, for God has made for you a way out and a relief**. Hilal said, **I had hoped for that from my Lord, the Almighty and Majestic**. The Messenger of God, may God bless him and grant him peace, said, **Send for her**. So they sent for her and she came. The Messenger of God, may God bless him and grant him peace, recited it to them, reminding them and informing them that the punishment of the Hereafter is more severe than the punishment of this world. Hilal said, **By God, O Messenger of God, you have told the truth about her**. So she said, **He lied**. The Messenger of God, may God bless him and grant him peace, said, **Let them curse each other**. Then it was

said to Hilal, **Bear witness.** So he testified four times by God that he is among the truthful. When it was the fifth time, it was said to him, **O Hilal, fear God, for the punishment of this world is easier.** From the torment of the Hereafter, and this is the reason that requires torment upon you. He said: By God, God will not torment me for it as He did not flog me for it. So he testified on the fifth that the curse of God be upon him if he is one of the liars. Then it was said to the woman: Bear witness four times by God that he is one of the liars. And it was said to her on the fifth: Fear God, for the torment of this world is easier than the torment of the Hereafter, and this is the reason that requires torment upon you. So she hesitated for a moment and was about to confess, then she said: By God, I will not disgrace my people. So she testified on the fifth that the wrath of God be upon her if he is one of the truthful. So the Messenger of God, may God bless him and grant him peace, separated them and ruled that her child would not be attributed to the father, and that her child would not be accused. Whoever accused her or accused her child would be subject to the prescribed punishment. He ruled that she would have no home from him and no sustenance for her, so that they would separate without a divorce or a deceased. He said: If she gives birth to him with a tawny complexion and hairy legs, then he is Hilal. But if she gives birth to him with a sallow complexion and curly hair, with sagging legs and long buttocks, then he is the one whom I accused. So she brought him to her, with curly hair, beautiful skin, sagging legs, and long buttocks. The Messenger of God, may God bless him and grant him peace, said, **If it were not for the oaths, she and I would have had a role.** Ikrimah said: **After that, he was the emir of Egypt, and he was named after his mother, not his father.** Abu Dawud narrated it on the authority of al-Hasan ibn Ali on the authority of Yazid ibn Harun, in a similar, abbreviated version.

This hadith has many corroborating evidences in the Sahih and other sources from many sources, including what Al-Bukhari said: Muhammad bin Bashir told me, Ibn Abi Uday told us, on the authority of Hisham bin Hassan, Ikrimah told me, on the authority of Ibn Abbas, that Hilal bin Umayyah accused his wife of adultery with Shareek bin Sahma in the presence of the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said, **Prove evidence or I will be flogged.** He said, **O Messenger of God, if one of us sees a man with his wife, should he go out seeking evidence?** The Prophet, may God bless him and grant him peace, kept saying, **Prove evidence, otherwise I will be flogged.** Hilal said, **By Him who sent you with the truth, I am truthful, and God will surely send down that which will clear my back of the hadd.** Gabriel came down and revealed to him, **And those who accuse their wives** until His saying, **If he is of the truthful.** The Prophet, may God bless him and grant him peace, left and sent for them. Hilal came and testified, and the Prophet, may God bless him and grant him peace, said, **God knows that one of you is lying, so is there anyone among you who will repent?** Then she stood up and testified. When it was the fifth time, they stopped her and said, **It is binding.** Ibn Abbas: She hesitated and backed away until we thought she might return, then she said: I will not disgrace my people for the rest of the day. So she

went on. The Prophet, may God bless him and grant him peace, said: Look at her. If she brings him back with black eyes, full buttocks, and sagging legs, then he is for Sharik ibn Suhama. So she brought him back like that. The Prophet, may God bless him and grant him peace, said: If it were not for what has been mentioned in the Book of God, then I and she would have had a role. Al-Bukhari alone transmitted it from this source, and he narrated it from other sources on the authority of Ibn Abbas and others.

Ibn Abi Hatim said: Ahmad bin Mansur Al-Ziyadi told us, Yunus bin Muhammad told us, Salih - he is Ibn Umar - told us, Asim - meaning Ibn Kulayb - told us, on the authority of his father, Ibn Abbas told me: A man came to the Messenger of God, may God bless him and grant him peace, and he accused his wife of a man. The Messenger of God, may God bless him and grant him peace, disliked that, so he kept repeating it until God Almighty revealed: **And those who accuse their wives but have no witnesses.** He recited until he finished the two verses, then he sent for them and called them and said: **God Almighty has revealed concerning you.** So he called the man and recited to him, and he testified four times by God that he was among the truthful. Then he ordered him to be held in his mouth and he admonished him, and he said to him: Everything is easier for him than the curse of God. Then he released him and said: The curse of God be upon him if he is among the liars. Then he called her and recited to her, and she testified four times by God that he was among the liars. Then he ordered her to be held in her mouth and he admonished her and said: Woe to you, everything is easier than the wrath of God. Then he released her, and she said: The wrath of God be upon her if he is among the truthful ones. The Messenger of God, may God bless him and grant him peace, said: By God, I will judge between you with a decisive judgment. He said: So she gave birth, and I have never seen a child in Medina more covered than him. He said: If she gives birth to him at such and such a time, he will be like this, and if she gives birth to him at such and such a time, he will be like this. So she gave birth to him resembling the one she had ejaculated with.

Imam Ahmad said: Yahya bin Saeed told us, Abdul Malik bin Abi Sulaiman told us: I heard Saeed bin Jubair say: "I was asked about the two who curse each other, should they be separated during the caliphate of Ibn al-Zubayr? I did not know what to say, so I got up from my place and went to the house of Ibn Umar and said: O Abu Abd al-Rahman, should the two who curse each other be separated? He said: Glory be to God, the first one to ask about that was so-and-so bin so-and-so. He said: O Messenger of God, what do you think of a man who sees his wife committing an immoral act, so if he speaks, he speaks of a grave matter, and if he remains silent, he remains silent about the same thing? So he remained silent and did not answer him. Then, after that, he came to him and said: What I asked you about, I have been tested with it. So God, the Most High, revealed these verses in Surat al-Nur: "And those who accuse their wives" until he reached: **That the wrath of God be upon her, if he should be of the truthful.** So he began with the man, admonished him and reminded him, and informed him that the punishment of this world is lighter than the

And the fifth is that the curse of God be upon him if he is among the liars.

punishment of the Hereafter. So he said: By the One Who sent you with the truth, I have not lied to you. Then he turned to the woman, admonished her and reminded her, and informed her that The torment of this world is easier than the torment of the Hereafter. The woman said, **By Him Who sent you with the truth, he is a liar.** He said, "So he started with the man, and he swore four times by God that he was truthful, and the fifth time that the curse of God be upon him if he was lying. Then he followed him with the woman, and she swore four times by God that he was lying, and the fifth time that the wrath of God be upon her if he was truthful. Then he separated them." Narrated by An-Nasa'i in his Tafsir from the hadith of Abd al-Malik ibn Abi Sulayman on his authority. They both included it in their Sahih from the hadith of Sa'id ibn Jubayr from Ibn Abbas.

Imam Ahmad said: Yahya bin Hammad told us, Abu Uwana told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: We were sitting in the mosque on Friday evening, and a man from the Ansar said: If one of us sees a man with his wife, if he kills him, you will kill him, and if he speaks, you will flog him, and if he keeps quiet, he will keep quiet out of anger. By God, if I become righteous, I will ask the Messenger of God, may God bless him and grant him peace. So he asked him, and he said: O Messenger of God, if one of us sees a man with his wife and he kills him, you will kill him, and if he speaks, you will flog him, and if he keeps quiet, he will keep quiet out of anger. O God, judge. So the verse of cursing was revealed, and that man was the first to be tested by it. Muslim is the only one who transmitted it, and he narrated it through various chains of narration on the authority of Sulayman bin Mihran Al-A'mash.

Imam Ahmad also said: Abu Kamil told us, Ibrahim bin Saad told us, Ibn Shihab told us, on the authority of Sahl bin Saad, who said: Uwaimir came to Asim bin Adi and said to him: "Ask the Messenger of God, peace and blessings be upon him, 'What do you think of a man who finds a man with his wife and kills him? Should he be killed for that, or what should be done?'" So Asim asked the Messenger of God, peace and blessings be upon him, and the Messenger of God, peace and blessings be upon him, criticized the questions. Uwaimir met him and said: 'What did you do?' He said: 'What did you do? You did not bring me anything good. I asked the Messenger of God, peace and blessings be upon him, and he criticized the questions.' Uwaimir said: 'By God, I will go to the Messenger of God, peace and blessings be upon him, and ask him.' So he went to him and found that revelation had been revealed to him about them. So he called for them and pronounced an oath of imprecation between them. Uwaimir said: 'If you go with her, O Messenger of God, then you have lied about her.' So he divorced her before the Messenger of God, peace and blessings be upon him, ordered him to do so, and it became the custom of those who curse one another. The Messenger of God, peace and blessings be upon him, said: 'Look at her, and if she gives birth to a black-eyed, swarthy, and stern-looking man, The buttocks, so I do not think that he has been truthful,

and if she brought him a reddish one as if he were a free woman, then I do not think that he is anything but a liar, so she brought him with the hated description." They included it in the two Sahih and the rest of the group except for al-Tirmidhi, through chains of transmission on the authority of al-Zuhri.

Al-Bukhari also narrated it through various chains of transmission on the authority of Al-Zuhri, saying: Sulayman bin Dawud Abu Al-Rabi' narrated to us, Falih narrated to us on the authority of Al-Zuhri on the authority of Sahl bin Sa'd that a man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, what do you think of a man who saw a man with his wife? Should he kill him, so you kill him, or what should he do? So God revealed what is mentioned in the Qur'an about mutual cursing. The Messenger of God (peace and blessings of God be upon him) said to him: He has judged concerning you and your wife. So we mutually cursed each other, and I was a witness before the Messenger of God (peace and blessings of God be upon him). So he divorced her, and it became a custom to separate two people who have mutually cursed each other. She was pregnant, but he denied her pregnancy, and her son was called to her care. Then it became a custom in inheritance that he would inherit from her and she would inherit from him what God had prescribed for her.

Al-Hafiz Abu Bakr al-Bazzar said: Ishaq ibn al-Dayf narrated to us, al-Nadr ibn Shumayl narrated to us, Yunus ibn Abi Ishaq narrated to us, on the authority of his father, on the authority of Zayd ibn Batie', on the authority of Hudhayfah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said to Abu Bakr, **If you had seen a man with Umm Ruman, what would you have done to him?** He said, **By God, I would have done evil to him.** He said, **And you, O Umar?** He said, "By God, I would have done it. I used to say, 'May God curse the weak, for he is wicked.'" He said, **Then the verse was revealed, 'And those who accuse their wives but have no witnesses except themselves.'** Then he said, **We do not know of anyone who transmitted it with a chain of transmission except al-Nadr ibn Shumayl, on the authority of Yunus ibn Ishaq.** Then he narrated it from the hadith of al-Thawri, on the authority of Ibn Abi Ishaq, on the authority of Zayd ibn Batie', as a mursal hadith, and God knows best."

Al-Hafiz Abu Ya'la said: Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the authority of Ibn Sirin, on the authority of Anas bin Malik, may God be pleased with him, who said: The first time there was cursing in Islam, Sharik bin Sahma' was accused of slandering Hilal bin Umayya with his wife. He reported it to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: **Four witnesses, otherwise I will be flogged on your back.** He said: **O Messenger of God, God knows that I am telling the truth, and God will send down upon you what will heal my back from flogging.** So God sent down the verse of

cursing: **And those who accuse their wives** to the end of the verse. He said: The Prophet, may God bless him and grant him peace, called him and said: **Bear witness by God that you are among the truthful in what you accused her of of adultery.** So he bore witness to that four times, then he said to him on the fifth: **And the curse of God be upon you if you are among the liars in what you accused her of of adultery.** So he did. Then the Messenger of God, may God bless him and grant him peace, called her and said: **Stand up and bear witness by God that he is among the liars in what he accused you of of adultery.** So she bore witness to that four times, then he said: She was five years old, and may God be angry with you if he is truthful in what he accused you of of adultery. He said: When it was the fourth or fifth day, she was silent for a while until they thought that she would confess, then she said: I will not disgrace my people for the rest of the day. So she continued saying that, and the Messenger of God, may God bless him and grant him peace, separated them and said: Look, if she gives birth to him curly hair and with hairy legs, then he is for Sharek bin Sahma, and if she gives birth to him white, with straight hair and short eyes, then he is for Hilal bin Umayya. So she gave birth to him curly hair and with hairy legs. The Messenger of God, may God bless him and grant him peace, said: If it were not for what was revealed about them in the Book of God, then I and she would have had a matter.

Fath al-Qadir

7- **And the fifth** The seven and others read **the fifth** in the nominative case as a subject, and its predicate is **that the curse of God be upon him if he is among the liars.** Abu Abd al-Rahman, Talha and Asim in the narration of Hafs read **and the fifth** in the accusative case, meaning that the fifth testimony bears witness, and the meaning of **if he is among the liars** is in what he accused her of of adultery. The majority read it with a shaddah on *an* from his statement: **that the curse of God,** and Nafi' read it without a shaddah. According to Nafi's reading, the subject of *an* is the pronoun of the matter, and **the curse of God** is the subject, and accordingly, its predicate, and the sentence is the predicate of *an*. According to the reading of the majority, **the curse of God** is the subject of *an*. Sibawayh said: Do not lighten *an* in speech and after it nouns unless you mean the heavy one. Al-Akhfash said: I do not know of any heavy one except that it is better in Arabic.

Tafsir al-Baghawi

7- **And the fifth is that the curse of God be upon him if he is of the liars.** Nafi' and Ya'qub read that as light, and likewise the second, the curse of God is raised, then Ya'qub read ghadabah with the raising, and Nafi' read ghadabah with a kasrah on the dad and a fathah on the ba' on the past tense, God raised, and the others read that with a shaddah in both of them, ghadabah is accusative, and ghadabah with a fathah on the dad on the noun, God is genitive, and Hafs read from 'Asim and the second fifth is accusative, meaning: and he bears witness to the fifth testimony, and the

others read it with the raising on the subject and its predicate in that is like the first.

The reason for the revelation of this verse is what Abu al-Hasan al-Sarkhasi told us, Zahir ibn Ahmad told us, Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Ibn Shihab, that Sahl ibn Sa'd al-Sa'idi told him, "Uwaimir al-Ajlani came to 'Asim ibn 'Adi al-Ansari and said to him: O 'Asim, tell me, if a man finds a man with his wife, should he kill him, and you kill him, or what should he do? Ask the Messenger of God, may God bless him and grant him peace, about that for me." He said: So 'Asim asked the Messenger of God, may God bless him and grant him peace, about that, and the Messenger of God, may God bless him and grant him peace, disliked the questions and criticized them until what he heard from the Messenger of God, may God bless him and grant him peace, became too much for 'Asim. When 'Asim went back to his family, 'Uwaimir came to him and said to him: O 'Asim, what did the Messenger of God, may God bless him and grant him peace, say to you? 'Asim said to 'Uwaimir, 'You have not brought me anything good. The Messenger of God, may God bless him and grant him peace, disliked the question that you asked him about. 'Uwaimir said, 'By God, I will not stop until I ask him about it.' So 'Uwaimir, the Messenger of God, came. God's Messenger (may God's peace and blessings be upon him) was in the midst of the people and said: O Messenger of God, what do you think of a man who finds a man with his wife? Should he kill him and you kill him, or what should he do? The Messenger of God (may God's peace and blessings be upon him) said: A verse has been revealed concerning you and your companion, so go and bring her. Sahl said: So we cursed each other while I was with the people in the presence of the Messenger of God (may God's peace and blessings be upon him).

When they finished cursing each other, Uwaimir said: **I have lied about her, O Messenger of God, if I keep her.** So he divorced her three times before the Messenger of God, may God bless him and grant him peace, ordered him to do so.

Malik said: Ibn Shihab said: This was the custom of those who curse each other.

Muhammad bin Ismail said: Ishaq told us, Muhammad bin Yusuf told us, Al-Awza'i told us, Al-Zuhri told us, with this chain of transmission with a similar meaning, and he added: Then the Messenger of God (peace and blessings of God be upon him) said: "Look, if she gives birth to a black-skinned boy with dark eyes, large buttocks, and sagging legs, then I do not think that Uwaimir has spoken the truth about her. But if she gives birth to a red-skinned boy like a man, then I do not think that Uwaimir has lied about her." So she gave birth to him with the description that the Messenger of God (peace and blessings of God be upon him) had described, that Uwaimir was true. So he was then attributed to his mother.

Abdul Wahid Al-Malihi told us, Muhammad bin Abdullah Al-Tamimi told us, Ahmad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Bashir told us, Ibn Abi Uday told us, on the authority of Hisham bin Hassan, on the authority of Ikrimah, on the

And the fifth is that the curse of God be upon him if he is among the liars.

authority of Ibn Abbas, "That Hilal bin Umayyah accused his wife of adultery with Shareek bin Sahma in the presence of the Messenger of God, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said: 'Evidence or a lash on your back.' He said: 'O Messenger of God, if one of us sees a man with his wife, should he go out seeking evidence?' The Prophet, may God bless him and grant him peace, kept saying: 'Evidence or a lash on your back.' Hilal said: 'By Him who sent you with the truth, I am telling the truth, and God will surely send down that which will clear my back of the lash.' Then Gabriel came down and revealed to him: 'And those who accuse their wives...' and he recited until he reached: 'If he is of the truthful.' Then the Prophet, may God bless him and grant him peace, turned away and sent for them. Hilal came and bore witness, and the Prophet, may God bless him and grant him peace, said: 'God knows that one of you is lying, so will one of you repent?' Then she stood up." So she testified, and when she was five, they stopped her and said that it was obligatory. Ibn Abbas said, "She hesitated and retreated until we thought that she would return, then she said, 'I will not disgrace my people for the rest of the day.' So she went on, and the Prophet, may God bless him and grant him peace, said, 'Look at her, for if she brings him with black eyes, full buttocks, and sagging legs, then he is for Sharik ibn Sahma.' So she brought him like that, and the Prophet, may God bless him and grant him peace, said, 'Were it not for what has been stated in the Book of God, then I and she would have had a matter.'"

Akrima narrated on the authority of Ibn Abbas: He said, when the verse: **And those who accuse chaste women** was revealed, Sa'd ibn 'Ubadah said: If I came to Ka'b and a man was having intercourse with her, I would not arouse him until I brought four witnesses. By God, I would not bring four witnesses until he had finished his business and left, even if I said what I saw on my back there would be eighty lashes. The Messenger of God, may God bless him and grant him peace, said: O group of Ansar, do you not hear what your master said? They said: Do not blame him, for he is a jealous man. He never married a woman except a virgin, and he never divorced a woman of his, and one of us dared to marry her. Sa'd said: O Messenger of God, may my father and mother be sacrificed for you, by God I know that it is from God and that it is true, but I was surprised by that when I told you. The Prophet, may God bless him and grant him peace, said: God refuses anything but that. He said: God and His Messenger have spoken the truth. They did not stay long until his cousin, Hilal ibn Umayya, came from his garden and saw a man with his wife committing adultery with her. He held back until morning. When morning came, he went to the Messenger of God, may God bless him and grant him peace, while he was sitting with his companions and said: O Messenger of God, I came to my family at night and found a man with my wife. I saw with my eyes and heard with my ears. The Messenger of God, may God bless him and grant him peace, disliked what he had done to him, and it was heavy on him until it was evident in his face. Hilal said: By God, O Messenger of God, I see dislike in your face for what

I have done to you. God knows that I am truthful and I have only said the truth, and I hope that God will make for me So the Messenger of God, may God bless him and grant him peace, wanted to beat him, so he said: The Ansar gathered and said: We have been tested by what Sa'd said. Hilal will be flogged and his testimony will be invalidated. And they are like that. And the Messenger of God, may God bless him and grant him peace, wanted to order that he be beaten, when the revelation came down to him. His companions refrained from speaking to him when they knew that the revelation had come down to him, until he finished. Then God, the Almighty, revealed: **And those who accuse their wives**, to the end of the verses. The Messenger of God, may God bless him and grant him peace, said: Be of good cheer, Hilal, for God has made a way out for you. He said: I had hoped for that from God. The Messenger of God, may God bless him and grant him peace, said: Send for her. So she came. When they met with the Messenger of God, may God bless him and grant him peace, it was said to her, and she lied. The Messenger of God, may God bless him and grant him peace, said: God knows that one of you is a liar, so will any of you repent? Hilal said: O Messenger of God, may my father and mother be sacrificed for you, you have spoken the truth and you have only said the truth. The Messenger of God, may God bless him and grant him peace, said: Let them curse each other. It was said to Hilal: Bear witness. He bore witness four times by God that he was truthful. The Messenger of God, may God bless him and grant him peace, said to him at the fifth time: O Hilal, fear God, for the punishment of this world is lighter than the punishment of the Hereafter, and the punishment of God is more severe than the punishment of people. This fifth is the one that will make you suffer punishment. Hilal said: By God, God will not punish me for it, just as the Messenger of God, may God bless him and grant him peace, did not flog me for it. He bore witness for the fifth time: The curse of God be upon him if he was lying. Then he said to the woman: Bear witness. So she swore four times by God that he was lying. Then he said to her at the fifth time and stopped her: Fear God, for the fifth time is binding and God's punishment is more severe than the punishment of people. She hesitated for a moment and was about to confess, then she said: By God, I will not disgrace my people. So she swore the fifth time: God's wrath will be upon her if he is truthful. So the Messenger of God, may God bless him and grant him peace, separated them and ruled that the child was hers and that he was not to be attributed to the father and her child was not to be stoned. Then the Messenger of God, may God bless him and grant him peace, said: If she gives birth to such and such, then he is for her husband, and if she gives birth to such and such, then he is for the one who was said about him. So she gave birth to a boy who looked like a gray camel, based on the disliked resemblance. He was later the emir of Egypt, but it was not known who his father was.

Ibn Abbas said in the rest of the narrations, and Muqatil said: "When the verse: 'And those who accuse chaste women' was revealed, the Messenger of God, may God bless him and grant him peace, recited it on

Friday from the pulpit. Asim bin Adi Al-Ansari stood up and said: 'May God make me your ransom! If a man among us sees a man with his wife and tells what he saw, he should be flogged eighty times, and the Muslims should call him a transgressor, and his testimony should never be accepted. So what about the witnesses when we seek witnesses, the man has already completed his need and left?' This Asim had a cousin called 'Uwaimir, and he had a wife called Khawlah bint Qays bin Mihsan. 'Uwaimir came to Asim and said: 'I saw Shareek bin Al-Samha on the belly of my wife Khawlah.' Asim sought refuge in God and came to the Messenger of God, may God bless him and grant him peace, on the following Friday and said: 'O Messenger of God, how quickly I was afflicted with the question that I asked last Friday about my family.' He told him. 'Uwaimir, Khawlah, and Shareek were all cousins of 'Asim. The Messenger of God, may God bless him and grant him peace, called for all of them and said: To Uwaimir: Fear God in dealing with your wife and cousin and do not slander her. He said: O Messenger of God, I swear by God that I saw Sharik on her stomach and that I have not had intercourse with her for four months, and that she is pregnant by someone other than me. The Messenger of God, may God bless him and grant him peace, said to the woman: Fear God and do not tell anyone except what she did. She said: O Messenger of God, Uwaimir is a jealous man, and he saw me and Sharik spending a long time talking, so jealousy led him to say what he said. The Messenger of God, may God bless him and grant him peace, said to Sharik: What do you say? He said: What the woman says is a lie. Then God the Almighty revealed: "And those who accuse their wives" **the verse**. So the Messenger of God (peace and blessings of God be upon him) ordered that the call to prayer be made in congregation. He prayed the afternoon prayer and then said to 'Uwaimir: **Stand up**. So he stood up and said: **I bear witness by God that Khawlah is an adulteress and I am of the truthful**. Then he said a second time: **I bear witness that I saw Sharik on her stomach and I am of the truthful**. Then he said a third time: **I bear witness by God that she is pregnant by someone other than me and I am of the truthful**. Then he said a fourth time: **I bear witness by God that I have not approached her for four months and I am of the truthful**. Then he said a fifth time: **The curse of God be upon 'Uwaimir - meaning himself - if he is of the liars in what he said**. Then he ordered him to sit down and said to Khawlah: **Stand up**. So she stood up and said: **I bear witness by God that I am not an adulteress and 'Uwaimir is of the liars**. Then she said a second time: **I bear witness by God that he did not see Sharik on my stomach and he is of the liars**. Then she said a third time: **I bear witness by God that I am pregnant by him and he is of the liars**. Then The fourth time she said, **I bear witness by God that he has never seen me committing an immoral act, and that he is a liar**. Then the fifth time she said, **May God's wrath be upon Khawlah - meaning herself - if he is truthful**. So the Messenger of God, may God bless him and grant him peace, separated them and said, **Were it not for these oaths, I would have had an opinion about their affair**. Then he said, "See her birth. If she gives birth to a child who is ruddy, with a hint of black, then he is Sharik's. But if she gives birth to a child who is ash-colored, curly-haired, and has sagging legs, then

he is not the one I was accused of." Ibn Abbas said, **So she gave birth to the one who most resembled Sharik in God's creation**.

The ruling of the verse is that if a man slanders his wife, then the punishment is the same as slandering a stranger, in that he is subject to the prescribed punishment if she is married, or to a discretionary punishment if she is not married. However, the way out of them is different. If he slanders a stranger, then the prescribed punishment is carried out on him, unless he brings forth four witnesses to his adultery, or the slandered person confesses to it, in which case the prescribed punishment is waived. As for the wife, if one of these two is present or he curses, then the prescribed punishment is waived. Cursing in slandering a wife is like giving evidence, because if a man sees a man with his wife, he may not be able to provide evidence against him and cannot bear the shame. So God made cursing an argument for his truthfulness, as He, the Most High, said: **Then the testimony of one of them is four testimonies by God that he is of the truthful**. If the husband brings forth evidence of her adultery, or she confesses to adultery, then the prescribed punishment and cursing are waived, unless there is a child he wants to deny, in which case he may curse to deny him.

If the Imam wants to curse between them, he starts by making the man stand up and prompting him with the words of cursing. He says: "Say, 'I bear witness by God that I am among the truthful in that I accused so-and-so of adultery.' If he accused her of a specific man, he names him specifically with the cursing. If he accused her of a group, he names them. The husband says as the Imam prompts him. If he wants to deny it, he says: "This child or fetus is from the adultery and is not from me." And in the fifth, he says: **The curse of God be upon me if I am among the liars in that I accused so-and-so**. If he says one of these words without being prompted by the ruler, it will not be counted. When the man finishes the cursing, separation occurs between him and his wife, and she is forbidden to him by confirmation. Lineage is denied to him, and the punishment for slander is dropped. The punishment for adultery is incumbent upon the woman. If she is married, she is stoned, and if she is not married, she is flogged and banished. These are five rulings, all of which are related to the husband's cursing.

Tafsir al-Baidawi

7 - **And the fifth** and the fifth testimony. **That the curse of God be upon him if he is among the liars**. In slander, this is the man's cursing and the ruling on it is that the punishment for slander is dropped from him, and the separation between them itself is a separation that is annulled in our view, based on the saying of the Prophet, may God's prayers and peace be upon him, **Two people who curse each other can never meet**.

Surat al-Nur 24:8

And what will avert the punishment from her is that she bears witness four times by God that he is indeed among the liars.

Surat al-Nur 24:8

And what will avert the punishment from her is that she bears witness four times by God that he is indeed among the liars.

Tafsir al-Jalalayn

8 - **And he will avert** the punishment from her, which was proven by his testimony, **that she should bear witness four times by God that he is among the liars** in what he accused her of of adultery.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His saying, **And He averts the punishment from her**: He averts the punishment from her.

Scholars differed about the punishment that God meant in this passage, that it would be averted from her by her four testimonies. Some of them said something similar to what we have said about that, that the punishment is one hundred lashes if she was a virgin, or stoning if she was previously married.

Others said: Rather, it is the body. They said: What is required of him is...

If she does not bear witness to the four testimonies after the four testimonies of the husband and his co-operation: imprisonment without the prescribed punishment.

Rather, we said: If she refuses to swear an oath after the husband swears an oath, what is obligatory upon her is the prescribed punishment that we have described, based on the consensus of all, that if the prescribed punishment is removed from the husband by the four testimonies, confirming his belief in what he accused her of, then the prescribed punishment is obligatory upon her. So God made his four oaths and the oath of oath in the fifth, an exclusion for him from the prescribed punishment that is obligatory upon her, by his accusing her of it, just as He made the four witnesses an exclusion for him from it in that, and an exclusion from him by it. So likewise, what is obligatory is that by removing the prescribed punishment from him by that, it is obligatory upon him as a new event, just as it was obligatory upon her by removing it from him by witnesses. There is no difference between that. We have already examined the reasons for that in the chapter on swearing in our book called *Latif al-Qawl fi Shara'i' al-Islam*, so there is no need to repeat it in this place.

And His statement, **that she bears witness four times by God**, means: And the punishment will be averted from her if she swears by God four oaths: that her husband accused her of what he accused her of of

immorality, and that he is one of the liars in what he accused her of of adultery. And His statement, **and the fifth, that the wrath of God be upon her** means: And the fifth testimony: that the wrath of God be upon her if her husband was truthful in what he accused her of of adultery. And His statement, **and the fifth**, in both verses is raised by the one that follows it.

Tafsir al-Qurtubi

God Almighty says: **And the punishment will be averted from her if she bears witness four times by God that he is among the liars**.

Tafsir Ibn Kathir

This noble verse provides relief for spouses and increases the way out if one of them accuses his wife, and it is difficult for him to establish evidence, so he curses her as God Almighty has commanded, which is to bring her to the Imam and accuse her of what he accused her of, and the judge makes him swear four testimonies by God in exchange for four witnesses that he is among the truthful, that is, in what he accused her of of adultery, **and the fifth that the curse of God be upon him if he is among the liars**. If he says that, she is separated from him by this same curse according to Al-Shafi'i and a large group of scholars, and she is forbidden to him forever, and he gives her her dowry and the punishment for adultery is obligatory on her, and the punishment will not be averted from her unless she curses and bears four testimonies by God that he is among the liars, that is, in what he accused her of, **and the fifth that the wrath of God be upon her if he is among the truthful**. For this reason, He said, **And the punishment will be averted from her**, meaning the punishment, **that she bears four testimonies by God that he is among the liars * and the fifth that the wrath of God be upon her if he is among the truthful**. He singled her out for wrath, just as it is most common for a man not to... He would bear the shame of his family and accuse her of adultery unless he was truthful and excused, and she knew that he was truthful in what he accused her of, and for this reason the fifth right in her case was that God's wrath be upon her, and the one who is wrathful is the one who knows the truth and then deviates from it.

Then the Almighty mentioned His compassion and kindness to His creation in what He prescribed for them of relief and a way out from the severity of the distress that befalls them, so the Almighty said: **And were it not for the grace of God upon you and His mercy**, meaning you would have been in difficulty and many of your affairs would have been difficult for you. **And that God is Forgiving**, meaning to His servants, even if that was after swearing and solemn oaths. *Wise* in what He prescribed and commanded and what He forbade. Hadiths have been reported that require acting upon this verse and mention the reason for its

revelation and about whom of the Companions it was revealed.

Imam Ahmad said: Yazid told us, Ibad bin Mansour told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the verse, **And those who accuse chaste women but do not produce four witnesses - lash them with eighty lashes and do not accept their testimony ever after**, was revealed, Sa'd bin 'Ubadah, the leader of the Ansar, may God be pleased with him, said: Is this how it was revealed, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said, **O group of Ansar, do you not hear what your master is saying?** They said, "O Messenger of God, do not blame him, for he is a jealous man. By God, he has never married a woman except a virgin, and he has never divorced a woman of his, and no one among us dared to marry her because of the intensity of his jealousy." Sa'd said, "By God, O Messenger of God, I know that it is true and that it is from God, but I am amazed that if I found a virgin whom a man had taken in his arms, I would not be able to provoke him or move him until I bring four witnesses. By God, I will not bring them until he has satisfied his need." He said, "They did not stay long until Hilal ibn Umayyah, one of the three whose repentance was accepted, came from his land at night and found a man with his family. He saw with his eyes and heard with his ears, but he did not provoke him until morning. He went to the Messenger of God, may God bless him and grant him peace, and said, 'O Messenger of God, I came to my family at night and found a man with them. I saw with my eyes and heard with my ears.' The Messenger of God, may God bless him and grant him peace, disliked what he said." He came and was very upset with him. The Ansar gathered around him and said: We have been tested by what Sa'd ibn 'Ubadah said. The Messenger of God (peace and blessings be upon him) is striking Hilal ibn Umayyah and invalidating his testimony before the people. Hilal said: By God, I hope that God will make a way out for me from it. Hilal said: O Messenger of God, I see how upset you are with what have come with, and God knows that I am telling the truth. By God, the Messenger of God, may God bless him and grant him peace, wanted to order him to be beaten when God sent down revelation to His Messenger, may God bless him and grant him peace. Whenever revelation was sent down to him, they recognized that by the redness of his face, meaning, they held back from him until he finished the revelation. Then the verse, **And those who accuse their wives but have no witnesses except themselves - the testimony of one of them shall be four testimonies by God** was revealed. Then the Messenger of God, may God bless him and grant him peace, was comforted and said, **Be of good cheer, O Hilal, for God has made for you a way out and a relief.** Hilal said, **I had hoped for that from my Lord, the Almighty and Majestic.** The Messenger of God, may God bless him and grant him peace, said, **Send for her.** So they sent for her and she came. The Messenger of God, may God bless him and grant him peace, recited it to them, reminding them and informing them that the punishment of the Hereafter is more severe than the punishment of this world. Hilal said, **By God, O Messenger of God, you have told the truth about her.** So she said, **He lied.** The

Messenger of God, may God bless him and grant him peace, said, **Let them curse each other.** Then it was said to Hilal, **Bear witness.** So he testified four times by God that he is among the truthful. When it was the fifth time, it was said to him, **O Hilal, fear God, for the punishment of this world is easier.** From the torment of the Hereafter, and this is the reason that requires torment upon you. He said: By God, God will not torment me for it as He did not flog me for it. So he testified on the fifth that the curse of God be upon him if he is one of the liars. Then it was said to the woman: Bear witness four times by God that he is one of the liars. And it was said to her on the fifth: Fear God, for the torment of this world is easier than the torment of the Hereafter, and this is the reason that requires torment upon you. So she hesitated for a moment and was about to confess, then she said: By God, I will not disgrace my people. So she testified on the fifth that the wrath of God be upon her if he is one of the truthful. So the Messenger of God, may God bless him and grant him peace, separated them and ruled that her child would not be attributed to the father, and that her child would not be accused. Whoever accused her or accused her child would be subject to the prescribed punishment. He ruled that she would have no home from him and no sustenance for her, so that they would separate without a divorce or a deceased. He said: If she gives birth to him with a tawny complexion and hairy legs, then he is Hilal. But if she gives birth to him with a sallow complexion and curly hair, with sagging legs and long buttocks, then he is the one whom I accused. So she brought him to her, with curly hair, beautiful skin, sagging legs, and long buttocks. The Messenger of God, may God bless him and grant him peace, said, **If it were not for the oaths, she and I would have had a role.** Ikrimah said: **After that, he was the emir of Egypt, and he was named after his mother, not his father.** Abu Dawud narrated it on the authority of al-Hasan ibn Ali on the authority of Yazid ibn Harun, in a similar, abbreviated version.

This hadith has many corroborating evidences in the Sahihis and other sources from many sources, including what Al-Bukhari said: Muhammad bin Bashir told me, Ibn Abi Uday told us, on the authority of Hisham bin Hassan, Ikrimah told me, on the authority of Ibn Abbas, that Hilal bin Umayyah accused his wife of adultery with Shareek bin Sahma in the presence of the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said, **Prove evidence or I will be flogged.** He said, **O Messenger of God, if one of us sees a man with his wife, should he go out seeking evidence?** The Prophet, may God bless him and grant him peace, kept saying, **Prove evidence, otherwise I will be flogged.** Hilal said, **By Him who sent you with the truth, I am truthful, and God will surely send down that which will clear my back of the hadd.** Gabriel came down and revealed to him, **And those who accuse their wives until His saying, If he is of the truthful.** The Prophet, may God bless him and grant him peace, left and sent for them. Hilal came and testified, and the Prophet, may God bless him and grant him peace, said, **God knows that one of you is lying, so is there anyone among you who will repent?** Then she stood up and testified. When it was the fifth time, they stopped her and said, **It is binding.** Ibn Abbas: She hesitated and backed away until we

Surat al-Nur 24:8

And what will avert the punishment from her is that she bears witness four times by God that he is indeed among the liars.

thought she might return, then she said: I will not disgrace my people for the rest of the day. So she went on. The Prophet, may God bless him and grant him peace, said: Look at her. If she brings him back with black eyes, full buttocks, and sagging legs, then he is for Sharik ibn Suhama. So she brought him back like that. The Prophet, may God bless him and grant him peace, said: If it were not for what has been mentioned in the Book of God, then I and she would have had a role. Al-Bukhari alone transmitted it from this source, and he narrated it from other sources on the authority of Ibn Abbas and others.

Ibn Abi Hatim said: Ahmad bin Mansur Al-Ziyadi told us, Yunus bin Muhammad told us, Salih - he is Ibn Umar - told us, Asim - meaning Ibn Kulayb - told us, on the authority of his father, Ibn Abbas told me: A man came to the Messenger of God, may God bless him and grant him peace, and he accused his wife of a man. The Messenger of God, may God bless him and grant him peace, disliked that, so he kept repeating it until God Almighty revealed: **And those who accuse their wives but have no witnesses.** He recited until he finished the two verses, then he sent for them and called them and said: **God Almighty has revealed concerning you.** So he called the man and recited to him, and he testified four times by God that he was among the truthful. Then he ordered him to be held in his mouth and he admonished him, and he said to him: Everything is easier for him than the curse of God. Then he released him and said: The curse of God be upon him if he is among the liars. Then he called her and recited to her, and she testified four times by God that he was among the liars. Then he ordered her to be held in her mouth and he admonished her and said: Woe to you, everything is easier than the wrath of God. Then he released her, and she said: The wrath of God be upon her if he is among the truthful ones. The Messenger of God, may God bless him and grant him peace, said: By God, I will judge between you with a decisive judgment. He said: So she gave birth, and I have never seen a child in Medina more covered than him. He said: If she gives birth to him at such and such a time, he will be like this, and if she gives birth to him at such and such a time, he will be like this. So she gave birth to him resembling the one she had ejaculated with.

Imam Ahmad said: Yahya bin Saeed told us, Abdul Malik bin Abi Sulaiman told us: I heard Saeed bin Jubair say: "I was asked about the two who curse each other, should they be separated during the caliphate of Ibn al-Zubayr? I did not know what to say, so I got up from my place and went to the house of Ibn Umar and said: O Abu Abd al-Rahman, should the two who curse each other be separated? He said: Glory be to God, the first one to ask about that was so-and-so bin so-and-so. He said: O Messenger of God, what do you think of a man who sees his wife committing an immoral act, so if he speaks, he speaks of a grave matter, and if he remains silent, he remains silent about the same thing? So he remained silent and did not answer him. Then, after that, he came to him and said: What I asked you about, I have been tested with

it. So God, the Most High, revealed these verses in Surat al-Nur: "And those who accuse their wives" until he reached: **That the wrath of God be upon her, if he should be of the truthful.** So he began with the man, admonished him and reminded him, and informed him that the punishment of this world is lighter than the punishment of the Hereafter. So he said: By the One Who sent you with the truth, I have not lied to you. Then he turned to the woman, admonished her and reminded her, and informed her that The torment of this world is easier than the torment of the Hereafter. The woman said, **By Him Who sent you with the truth, he is a liar.** He said, "So he started with the man, and he swore four times by God that he was truthful, and the fifth time that the curse of God be upon him if he was lying. Then he followed him with the woman, and she swore four times by God that he was lying, and the fifth time that the wrath of God be upon her if he was truthful. Then he separated them." Narrated by An-Nasa'i in his Tafsir from the hadith of Abd al-Malik ibn Abi Sulayman on his authority. They both included it in their Sahih from the hadith of Sa'id ibn Jubayr from Ibn Abbas.

Imam Ahmad said: Yahya bin Hammad told us, Abu Uwana told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: We were sitting in the mosque on Friday evening, and a man from the Ansar said: If one of us sees a man with his wife, if he kills him, you will kill him, and if he speaks, you will flog him, and if he keeps quiet, he will keep quiet out of anger. By God, if I become righteous, I will ask the Messenger of God, may God bless him and grant him peace. So he asked him, and he said: O Messenger of God, if one of us sees a man with his wife and he kills him, you will kill him, and if he speaks, you will flog him, and if he keeps quiet, he will keep quiet out of anger. O God, judge. So the verse of cursing was revealed, and that man was the first to be tested by it. Muslim is the only one who transmitted it, and he narrated it through various chains of narration on the authority of Sulayman bin Mihran Al-A'mash.

Imam Ahmad also said: Abu Kamil told us, Ibrahim bin Saad told us, Ibn Shihab told us, on the authority of Sahl bin Saad, who said: Uwaimir came to Asim bin Adi and said to him: "Ask the Messenger of God, peace and blessings be upon him, 'What do you think of a man who finds a man with his wife and kills him? Should he be killed for that, or what should be done?'" So Asim asked the Messenger of God, peace and blessings be upon him, and the Messenger of God, peace and blessings be upon him, criticized the questions. Uwaimir met him and said: 'What did you do?' He said: 'What did you do? You did not bring me anything good. I asked the Messenger of God, peace and blessings be upon him, and he criticized the questions.' Uwaimir said: 'By God, I will go to the Messenger of God, peace and blessings be upon him, and ask him.' So he went to him and found that revelation had been revealed to him about them. So he called for them and pronounced an oath of imprecation between them. Uwaimir said: 'If you go with her, O

Messenger of God, then you have lied about her.' So he divorced her before the Messenger of God, peace and blessings be upon him, ordered him to do so, and it became the custom of those who curse one another. The Messenger of God, peace and blessings be upon him, said: 'Look at her, and if she gives birth to a black-eyed, swarthy, and stern-looking man, The buttocks, so I do not think that he has been truthful, and if she brought him a reddish one as if he were a free woman, then I do not think that he is anything but a liar, so she brought him with the hated description.' They included it in the two Sahihs and the rest of the group except for al-Tirmidhi, through chains of transmission on the authority of al-Zuhri.

Al-Bukhari also narrated it through various chains of transmission on the authority of Al-Zuhri, saying: Sulayman bin Dawud Abu Al-Rabi' narrated to us, Falihi narrated to us on the authority of Al-Zuhri on the authority of Sahl bin Sa'd that a man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, what do you think of a man who saw a man with his wife? Should he kill him, so you kill him, or what should he do? So God revealed what is mentioned in the Qur'an about mutual cursing. The Messenger of God (peace and blessings of God be upon him) said to him: He has judged concerning you and your wife. So we mutually cursed each other, and I was a witness before the Messenger of God (peace and blessings of God be upon him). So he divorced her, and it became a custom to separate two people who have mutually cursed each other. She was pregnant, but he denied her pregnancy, and her son was called to her care. Then it became a custom in inheritance that he would inherit from her and she would inherit from him what God had prescribed for her.

Al-Hafiz Abu Bakr al-Bazzar said: Ishaq ibn al-Dayf narrated to us, al-Nadr ibn Shumayl narrated to us, Yunus ibn Abi Ishaq narrated to us, on the authority of his father, on the authority of Zayd ibn Batie', on the authority of Hudhayfah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said to Abu Bakr, **If you had seen a man with Umm Ruman, what would you have done to him?** He said, **By God, I would have done evil to him.** He said, **And you, O Umar?** He said, "By God, I would have done it. I used to say, 'May God curse the weak, for he is wicked.'" He said, **Then the verse was revealed, 'And those who accuse their wives but have no witnesses except themselves.'** Then he said, **We do not know of anyone who transmitted it with a chain of transmission except al-Nadr ibn Shumayl, on the authority of Yunus ibn Ishaq.** Then he narrated it from the hadith of al-Thawri, on the authority of Ibn Abi Ishaq, on the authority of Zayd ibn Batie', as a mural hadith, and God knows best."

Al-Hafiz Abu Ya'la said: Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the authority of Ibn Sirin, on the authority of Anas bin Malik, may God be pleased with him, who said: The first time there was cursing in Islam, Sharik bin Sahma' was accused of slandering Hilal bin Umayya with his wife. He reported it to the Messenger of God, may God bless him and

grant him peace, and the Messenger of God, may God bless him and grant him peace, said: **Four witnesses, otherwise I will be flogged on your back.** He said: **O Messenger of God, God knows that I am telling the truth, and God will send down upon you what will heal my back from flogging.** So God sent down the verse of cursing: **And those who accuse their wives** to the end of the verse. He said: The Prophet, may God bless him and grant him peace, called him and said: **Bear witness by God that you are among the truthful in what you accused her of of adultery.** So he bore witness to that four times, then he said to him on the fifth: **And the curse of God be upon you if you are among the liars in what you accused her of of adultery.** So he did. Then the Messenger of God, may God bless him and grant him peace, called her and said: **Stand up and bear witness by God that he is among the liars in what he accused you of of adultery.** So she bore witness to that four times, then he said: She was five years old, and may God be angry with you if he is truthful in what he accused you of of adultery. He said: When it was the fourth or fifth day, she was silent for a while until they thought that she would confess, then she said: I will not disgrace my people for the rest of the day. So she continued saying that, and the Messenger of God, may God bless him and grant him peace, separated them and said: Look, if she gives birth to him curly hair and with hairy legs, then he is for Sharek bin Sahma, and if she gives birth to him white, with straight hair and short eyes, then he is for Hilal bin Umayya. So she gave birth to him curly hair and with hairy legs. The Messenger of God, may God bless him and grant him peace, said: If it were not for what was revealed about them in the Book of God, then I and she would have had a matter.

Fath al-Qadir

And He averts the punishment from her meaning from the woman, and what is meant by punishment is worldly, which is the prescribed punishment. The subject of *averts* is his saying: **That she testify four times by God** and the meaning is: That He averts the punishment from the woman by her testimony four times by God: that the husband.

Tafsir al-Baghawi

God Almighty says: 8- **And He will avert repels the punishment from her if she bears witness four times by God that he is among the liars.**

Tafsir al-Baidawi

8 - And the judge's separation is a division of divorce according to Abu Hanifa and the denial of the child if he is exposed to it and the establishment of the punishment for adultery on the woman based on his saying: **And the punishment is averted from her** meaning the punishment. **That she testifies four times by God that he is among the liars** regarding what he accused me of.

Surat al-Nur 24:9

And the fifth is that the wrath of God will be upon her, if he is of the truthful.

Surat al-Nur 24:9

And the fifth is that the wrath of God will be upon her, if he is of the truthful.

Tafsir al-Jalalayn

9 - **And the fifth is that the wrath of God be upon her if he is truthful** in that

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And the fifth is that the wrath of God be upon her, if he is of the truthful.**

Tafsir al-Qurtubi

God Almighty says: **And the fifth is that the wrath of God be upon her, if he is of the truthful.**

Tafsir Ibn Kathir

This noble verse provides relief for spouses and increases the way out if one of them accuses his wife, and it is difficult for him to establish evidence, so he curses her as God Almighty has commanded, which is to bring her to the Imam and accuse her of what he accused her of, and the judge makes him swear four testimonies by God in exchange for four witnesses that he is among the truthful, that is, in what he accused her of adultery, **and the fifth that the curse of God be upon him if he is among the liars.** If he says that, she is separated from him by this same curse according to Al-Shafi'i and a large group of scholars, and she is forbidden to him forever, and he gives her her dowry and the punishment for adultery is obligatory on her, and the punishment will not be averted from her unless she curses and bears four testimonies by God that he is among the liars, that is, in what he accused her of, **and the fifth that the wrath of God be upon her if he is among the truthful.** For this reason, He said, **And the punishment will be averted from her,** meaning the punishment, **that she bears four testimonies by God that he is among the liars * and the fifth that the wrath of God be upon her if he is among the truthful.** He singled her out for wrath, just as it is most common for a man not to... He would bear the shame of his family and accuse her of adultery unless he was truthful and excused, and she knew that he was truthful in what he accused her of, and for this reason the fifth right in her case was that God's wrath be upon her, and the one who is wrathful is the one who knows the truth and then deviates from it.

Then the Almighty mentioned His compassion and

kindness to His creation in what He prescribed for them of relief and a way out from the severity of the distress that befalls them, so the Almighty said: **And were it not for the grace of God upon you and His mercy,** meaning you would have been in difficulty and many of your affairs would have been difficult for you. **And that God is Forgiving,** meaning to His servants, even if that was after swearing and solemn oaths. *Wise* in what He prescribed and commanded and what He forbade. Hadiths have been reported that require acting upon this verse and mention the reason for its revelation and about whom of the Companions it was revealed.

Imam Ahmad said: Yazid told us, Ibad bin Mansour told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the verse, **And those who accuse chaste women but do not produce four witnesses - lash them with eighty lashes and do not accept their testimony ever after,** was revealed, Sa'd bin 'Ubadah, the leader of the Ansar, may God be pleased with him, said: Is this how it was revealed, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said, **O group of Ansar, do you not hear what your master is saying?** They said, "O Messenger of God, do not blame him, for he is a jealous man. By God, he has never married a woman except a virgin, and he has never divorced a woman of his, and no one among us dared to marry her because of the intensity of his jealousy." Sa'd said, "By God, O Messenger of God, I know that it is true and that it is from God, but I am amazed that if I found a virgin whom a man had taken in his arms, I would not be able to provoke him or move him until I bring four witnesses. By God, I will not bring them until he has satisfied his need." He said, "They did not stay long until Hilal ibn Umayyah, one of the three whose repentance was accepted, came from his land at night and found a man with his family. He saw with his eyes and heard with his ears, but he did not provoke him until morning. He went to the Messenger of God, may God bless him and grant him peace, and said, 'O Messenger of God, I came to my family at night and found a man with them. I saw with my eyes and heard with my ears.' The Messenger of God, may God bless him and grant him peace, disliked what he said." He came and was very upset with him. The Ansar gathered around him and said: We have been tested by what Sa'd ibn 'Ubadah said. The Messenger of God (peace and blessings be upon him) is striking Hilal ibn Umayyah and invalidating his testimony before the people. Hilal said: By God, I hope that God will make a way out for me from it. Hilal said: O Messenger of God, I see how upset you are with what I have come with, and God knows that I am telling the truth. By God, the Messenger of God, may God bless him and grant him peace, wanted to order him to be beaten when God sent down revelation to His Messenger, may God bless him and grant him peace. Whenever revelation was sent down to him, they recognized that by the redness of his face, meaning, they held back from him until he finished the revelation. Then the verse, **And those who accuse their wives but have no witnesses except themselves - the testimony of one of them shall be four testimonies by God was**

revealed. Then the Messenger of God, may God bless him and grant him peace, was comforted and said, **Be of good cheer, O Hilal, for God has made for you a way out and a relief.** Hilal said, **I had hoped for that from my Lord, the Almighty and Majestic.** The Messenger of God, may God bless him and grant him peace, said, **Send for her.** So they sent for her and she came. The Messenger of God, may God bless him and grant him peace, recited it to them, reminding them and informing them that the punishment of the Hereafter is more severe than the punishment of this world. Hilal said, **By God, O Messenger of God, you have told the truth about her.** So she said, **He lied.** The Messenger of God, may God bless him and grant him peace, said, **Let them curse each other.** Then it was said to Hilal, **Bear witness.** So he testified four times by God that he is among the truthful. When it was the fifth time, it was said to him, **O Hilal, fear God, for the punishment of this world is easier.** From the torment of the Hereafter, and this is the reason that requires torment upon you. He said: By God, God will not torment me for it as He did not flog me for it. So he testified on the fifth that the curse of God be upon him if he is one of the liars. Then it was said to the woman: Bear witness four times by God that he is one of the liars. And it was said to her on the fifth: Fear God, for the torment of this world is easier than the torment of the Hereafter, and this is the reason that requires torment upon you. So she hesitated for a moment and was about to confess, then she said: By God, I will not disgrace my people. So she testified on the fifth that the wrath of God be upon her if he is one of the truthful. So the Messenger of God, may God bless him and grant him peace, separated them and ruled that her child would not be attributed to the father, and that her child would not be accused. Whoever accused her or accused her child would be subject to the prescribed punishment. He ruled that she would have no home from him and no sustenance for her, so that they would separate without a divorce or a deceased. He said: If she gives birth to him with a tawny complexion and hairy legs, then he is Hilal. But if she gives birth to him with a sallow complexion and curly hair, with sagging legs and long buttocks, then he is the one whom I accused. So she brought him to her, with curly hair, beautiful skin, sagging legs, and long buttocks. The Messenger of God, may God bless him and grant him peace, said, **If it were not for the oaths, she and I would have had a role.** Ikrimah said: **After that, he was the emir of Egypt, and he was named after his mother, not his father.** Abu Dawud narrated it on the authority of al-Hasan ibn Ali on the authority of Yazid ibn Harun, in a similar, abbreviated version.

This hadith has many corroborating evidences in the Sahih and other sources from many sources, including what Al-Bukhari said: Muhammad bin Bashir told me, Ibn Abi Uday told us, on the authority of Hisham bin Hassan, Ikrimah told me, on the authority of Ibn Abbas, that Hilal bin Umayyah accused his wife of adultery with Shareek bin Sahma in the presence of the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said, **Prove evidence or I will be flogged.** He said, **O Messenger of God, if one of us sees a man with his wife, should he go out seeking evidence?** The Prophet, may God bless him and grant him peace, kept saying,

Prove evidence, otherwise I will be flogged. Hilal said, **By Him who sent you with the truth, I am truthful, and God will surely send down that which will clear my back of the hadd.** Gabriel came down and revealed to him, **And those who accuse their wives until His saying, If he is of the truthful.** The Prophet, may God bless him and grant him peace, left and sent for them. Hilal came and testified, and the Prophet, may God bless him and grant him peace, said, **God knows that one of you is lying, so is there anyone among you who will repent?** Then she stood up and testified. When it was the fifth time, they stopped her and said, **It is binding.** Ibn Abbas: She hesitated and backed away until we thought she might return, then she said: I will not disgrace my people for the rest of the day. So she went on. The Prophet, may God bless him and grant him peace, said: Look at her. If she brings him back with black eyes, full buttocks, and sagging legs, then he is for Sharik ibn Suhama. So she brought him back like that. The Prophet, may God bless him and grant him peace, said: If it were not for what has been mentioned in the Book of God, then I and she would have had a role. Al-Bukhari alone transmitted it from this source, and he narrated it from other sources on the authority of Ibn Abbas and others.

Ibn Abi Hatim said: Ahmad bin Mansur Al-Ziyadi told us, Yunus bin Muhammad told us, Salih - he is Ibn Umar - told us, Asim - meaning Ibn Kulayb - told us, on the authority of his father, Ibn Abbas told me: A man came to the Messenger of God, may God bless him and grant him peace, and he accused his wife of a man. The Messenger of God, may God bless him and grant him peace, disliked that, so he kept repeating it until God Almighty revealed: **And those who accuse their wives but have no witnesses.** He recited until he finished the two verses, then he sent for them and called them and said: **God Almighty has revealed concerning you.** So he called the man and recited to him, and he testified four times by God that he was among the truthful. Then he ordered him to be held in his mouth and he admonished him, and he said to him: Everything is easier for him than the curse of God. Then he released him and said: The curse of God be upon him if he is among the liars. Then he called her and recited to her, and she testified four times by God that he was among the liars. Then he ordered her to be held in her mouth and he admonished her and said: Woe to you, everything is easier than the wrath of God. Then he released her, and she said: The wrath of God be upon her if he is among the truthful ones. The Messenger of God, may God bless him and grant him peace, said: By God, I will judge between you with a decisive judgment. He said: So she gave birth, and I have never seen a child in Medina more covered than him. He said: If she gives birth to him at such and such a time, he will be like this, and if she gives birth to him at such and such a time, he will be like this. So she gave birth to him resembling the one she had ejaculated with.

Imam Ahmad said: Yahya bin Saeed told us, Abdul Malik bin Abi Sulaiman told us: I heard Saeed bin Jubair say: "I was asked about the two who curse each other, should they be separated during the caliphate of Ibn al-Zubayr? I did not know what to say, so I got up from my place and went to the house of Ibn Umar and said: O Abu Abd al-Rahman, should the two who curse

And the fifth is that the wrath of God will be upon her, if he is of the truthful.

each other be separated? He said: Glory be to God, the first one to ask about that was so-and-so bin so-and-so. He said: O Messenger of God, what do you think of a man who sees his wife committing an immoral act, so if he speaks, he speaks of a grave matter, and if he remains silent, he remains silent about the same thing? So he remained silent and did not answer him. Then, after that, he came to him and said: What I asked you about, I have been tested with it. So God, the Most High, revealed these verses in Surat al-Nur: "And those who accuse their wives" until he reached: **That the wrath of God be upon her, if he should be of the truthful.** So he began with the man, admonished him and reminded him, and informed him that the punishment of this world is lighter than the punishment of the Hereafter. So he said: By the One Who sent you with the truth, I have not lied to you. Then he turned to the woman, admonished her and reminded her, and informed her that The torment of this world is easier than the torment of the Hereafter. The woman said, **By Him Who sent you with the truth, he is a liar.** He said, "So he started with the man, and he swore four times by God that he was truthful, and the fifth time that the curse of God be upon him if he was lying. Then he followed him with the woman, and she swore four times by God that he was lying, and the fifth time that the wrath of God be upon her if he was truthful. Then he separated them." Narrated by An-Nasa'i in his Tafsir from the hadith of Abd al-Malik ibn Abi Sulayman on his authority. They both included it in their Sahihs from the hadith of Sa'id ibn Jubayr from Ibn Abbas.

Imam Ahmad said: Yahya bin Hammad told us, Abu Uwana told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: We were sitting in the mosque on Friday evening, and a man from the Ansar said: If one of us sees a man with his wife, if he kills him, you will kill him, and if he speaks, you will flog him, and if he keeps quiet, he will keep quiet out of anger. By God, if I become righteous, I will ask the Messenger of God, may God bless him and grant him peace. So he asked him, and he said: O Messenger of God, if one of us sees a man with his wife and he kills him, you will kill him, and if he speaks, you will flog him, and if he keeps quiet, he will keep quiet out of anger. O God, judge. So the verse of cursing was revealed, and that man was the first to be tested by it. Muslim is the only one who transmitted it, and he narrated it through various chains of narration on the authority of Sulayman bin Mihran Al-A'mash.

Imam Ahmad also said: Abu Kamil told us, Ibrahim bin Saad told us, Ibn Shihab told us, on the authority of Sahl bin Saad, who said: Uwaimir came to Asim bin Adi and said to him: "Ask the Messenger of God, peace and blessings be upon him, 'What do you think of a man who finds a man with his wife and kills him? Should he be killed for that, or what should be done?'" So Asim asked the Messenger of God, peace and blessings be upon him, and the Messenger of God, peace and blessings be upon him, criticized the questions. Uwaimir met him and said: 'What did you do?' He said: 'What did you do? You did not bring me anything good. I asked the Messenger of God, peace

and blessings be upon him, and he criticized the questions.' Uwaimir said: 'By God, I will go to the Messenger of God, peace and blessings be upon him, and ask him.' So he went to him and found that revelation had been revealed to him about them. So he called for them and pronounced an oath of imprecation between them. Uwaimir said: 'If you go with her, O Messenger of God, then you have lied about her.' So he divorced her before the Messenger of God, peace and blessings be upon him, ordered him to do so, and it became the custom of those who curse one another. The Messenger of God, peace and blessings be upon him, said: 'Look at her, and if she gives birth to a black-eyed, swarthy, and stern-looking man, The buttocks, so I do not think that he has been truthful, and if she brought him a reddish one as if he were a free woman, then I do not think that he is anything but a liar, so she brought him with the hated description.'" They included it in the two Sahihs and the rest of the group except for al-Tirmidhi, through chains of transmission on the authority of al-Zuhri.

Al-Bukhari also narrated it through various chains of transmission on the authority of Al-Zuhri, saying: Sulayman bin Dawud Abu Al-Rabi' narrated to us, Falihi narrated to us on the authority of Al-Zuhri on the authority of Sahl bin Sa'd that a man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, what do you think of a man who saw a man with his wife? Should he kill him, so you kill him, or what should he do? So God revealed what is mentioned in the Qur'an about mutual cursing. The Messenger of God (peace and blessings of God be upon him) said to him: He has judged concerning you and your wife. So we mutually cursed each other, and I was a witness before the Messenger of God (peace and blessings of God be upon him). So he divorced her, and it became a custom to separate two people who have mutually cursed each other. She was pregnant, but he denied her pregnancy, and her son was called to her care. Then it became a custom in inheritance that he would inherit from her and she would inherit from him what God had prescribed for her.

Al-Hafiz Abu Bakr al-Bazzar said: Ishaq ibn al-Dayf narrated to us, al-Nadr ibn Shumayl narrated to us, Yunus ibn Abi Ishaq narrated to us, on the authority of his father, on the authority of Zayd ibn Batie', on the authority of Hudhayfah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said to Abu Bakr, **If you had seen a man with Umm Ruman, what would you have done to him?** He said, **By God, I would have done evil to him.** He said, **And you, O Umar?** He said, "By God, I would have done it. I used to say, 'May God curse the weak, for he is wicked.'" He said, **Then the verse was revealed, 'And those who accuse their wives but have no witnesses except themselves.'** Then he said, **We do not know of anyone who transmitted it with a chain of transmission except al-Nadr ibn Shumayl, on the authority of Yunus ibn Ishaq.** Then he narrated it from the hadith of al-Thawri, on the authority of Ibn Abi Ishaq, on the authority of Zayd ibn Batie', as a mursal hadith, and God knows best."

Al-Hafiz Abu Ya'la said: Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the authority of Ibn Sirin, on the authority of Anas bin Malik, may God be pleased with him, who said: The first time there was cursing in Islam, Sharik bin Sahma' was accused of slandering Hilal bin Umayya with his wife. He reported it to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: **Four witnesses, otherwise I will be flogged on your back.** He said: **O Messenger of God, God knows that I am telling the truth, and God will send down upon you what will heal my back from flogging.** So God sent down the verse of cursing: **And those who accuse their wives** to the end of the verse. He said: The Prophet, may God bless him and grant him peace, called him and said: **Bear witness by God that you are among the truthful in what you accused her of of adultery.** So he bore witness to that four times, then he said to him on the fifth: **And the curse of God be upon you if you are among the liars in what you accused her of of adultery.** So he did. Then the Messenger of God, may God bless him and grant him peace, called her and said: **Stand up and bear witness by God that he is among the liars in what he accused you of of adultery.** So she bore witness to that four times, then he said: She was five years old, and may God be angry with you if he is truthful in what he accused you of of adultery. He said: When it was the fourth or fifth day, she was silent for a while until they thought that she would confess, then she said: I will not disgrace my people for the rest of the day. So she continued saying that, and the Messenger of God, may God bless him and grant him peace, separated them and said: Look, if she gives birth to him curly hair and with hairy legs, then he is for Sharek bin Sahma, and if she gives birth to him white, with straight hair and short eyes, then he is for Hilal bin Umayya. So she gave birth to him curly hair and with hairy legs. The Messenger of God, may God bless him and grant him peace, said: If it were not for what was revealed about them in the Book of God, then I and she would have had a matter.

Fath al-Qadir

9- **For those who are liars * and the fifth** in the accusative case in apposition to four: meaning, and the fifth bears witness. This is how Hafs, Al-Hasan, Al-Salami, Talha, and Al-A'mash read it, and the rest read it as a subject, and its predicate is **that the wrath of God be upon her if he the husband is among the truthful** in what he accused her of of adultery, and the wrath is specified for the woman to be severe upon her because she is the origin and substance of immorality, and because women usually curse a lot, and despite their frequent use of it, it does not have a great place in their hearts, unlike anger.

Tafsir al-Baghawi

9- **And the fifth is that the wrath of God will be upon her if he is truthful.** What he meant by punishment is the prescribed punishment, as He said at the beginning of the surah: **And let a party of the believers witness their**

punishment, meaning their prescribed punishment. The meaning of the verse is that if the husband curses, the punishment for adultery will be imposed on the woman. If the punishment for adultery is imposed on her by his cursing and she wants to drop it, then she curses. She stands and testifies, after being prompted by the judge, four times by God that he is among the liars in what he accused me of. And she says in the fifth, **The wrath of God will be upon me if my husband is among the truthful in what he accused me of.**

There is only one ruling related to her cursing, which is that the punishment is dropped from her. Even if the husband establishes evidence of her adultery, the punishment is not dropped from her due to cursing.

According to the proponents of this opinion: There is no punishment for someone who slanders his wife. Rather, it is required by cursing. If he does not curse, he is imprisoned until he curses. If the husband curses and the woman refuses to curse, she is imprisoned until she curses.

For others, cursing is evidence of his truthfulness, and if the slanderer fails to establish evidence of his truthfulness, he is not imprisoned but is punished, just as if he slandered a foreigner if he fails to establish evidence.

According to Abu Hanifa, the reason for the curse is the occurrence of separation and the denial of lineage, and these two conditions do not occur except through the curse of both spouses and the judge's ruling.

The division of cursing is a division of annulment according to many scholars, and this is what Al-Shafi'i said. This division is permanent, even if the husband himself lies, this is accepted in what is due from him but not what is due from him, so he is subject to the prescribed punishment and the child is attributed to him. However, the confirmation of the prohibition does not end.

According to Abu Hanifa, the division of cursing is the division of divorce. If the husband lies about himself, it is permissible for him to marry her.

If he utters some of the words of cursing, the ruling does not apply to him. According to Abu Hanifa, if he utters most of the words of cursing, it takes the place of all of them in terms of the ruling.

Anyone whose oath is valid has a valid li'an, whether he is free or slave, Muslim or non-Muslim. This is the opinion of Sa'id ibn al-Musayyab, Sulayman ibn Yasar, and al-Hasan. It is also the opinion of Rabi'ah, Malik, al-Thawri, al-Shafi'i, and most of the scholars. Al-Zuhri, al-Awza'i, and the scholars of opinion said: Li'an only takes place between two free, non-Muslim couples who have not been sentenced to death. If one of the spouses, or both, is a slave, a non-Muslim, or has been sentenced to death for slander, then there is no li'an between them.

The apparent meaning of the Qur'an is evidence for those who say that cursing takes place between them, because God Almighty said: **And those who accuse their wives**, and He did not differentiate between the free man and the slave, the one who is restricted, and others, as He said: **Those who swear an oath of**

Surat al-Nur 24:9

And the fifth is that the wrath of God will be upon her, if he is of the truthful.

divorce from their wives Al-Mujadila 2. Then the free man and the slave are equal here in the case of zihar, and cursing is not valid except in the presence of the ruler or his successor.

Li'an is aggravated by four things: the number of words, the place, the time, and that it be in the presence of a group of people. As for the words that are due, it is not permissible to omit them. As for the place, it is that the cursing be done in the most honorable of places. If it is in Mecca, then between the corner and the station. If it is in Medina, then at the pulpit. In all other countries, it is in the congregational mosque at the pulpit. The time is that it be after the afternoon prayer. As for the group, the minimum is four. Aggravating the cursing by group is recommended, so if the judge curses between them alone, it is permissible. Is aggravating the cursing by place and time obligatory or recommended? There are two opinions.

Tafsir al-Baidawi

9 - **And the fifth is that the wrath of God be upon her, if he is of the truthful.** In that, the fifth was raised by the subject and what came after it was the predicate or by conjunction with **that she testifies**. Hafs lowered it in conjunction with *four*. Nafi' and Ya'qub read **that the curse of God** and **that the wrath of God** with a light nun in them, a kasra on the dad, a fatha on the ba' from *anger*, and a raising on the ha' from the name *God*. The rest read it with a shaddah on the nun in them, a nasb on the ta', a fatha on the dad, and a genitive on the ha'.

Surat al-Nur 24:10

And had it not been for the grace of God upon you and His mercy and that God is Forgiving and Wise,

Tafsir al-Jalalayn

10 - **And had it not been for the grace of God upon you and His mercy** by concealing that **and that God is Forgiving** by accepting repentance in that and other matters **and Wise** in what He has ruled in that and other matters to make clear the truth in that and to hasten punishment upon whoever deserves it

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: And had it not been for the grace of God upon you, O mankind, and His mercy to you, and that He is merciful to His creation with His kindness and bounty, and is wise in His management and policy towards them, He would have hastened to punish you for your sins and disgraced the sinners among you for their sins. But He covered your sins for you and left your disgrace because of them, justly, out of His mercy and favor to you. So be grateful for His blessings and refrain from advancing in the ways He forbade you from of His sins. He left the answer in that, as it is sufficient for the listener to know what is meant by it.

Tafsir al-Qurtubi

God Almighty says: **And had it not been for the grace of God upon you and His mercy and that God is Forgiving and Wise.**

Tafsir Ibn Kathir

This noble verse provides relief for spouses and increases the way out if one of them accuses his wife, and it is difficult for him to establish evidence, so he curses her as God Almighty has commanded, which is to bring her to the Imam and accuse her of what he accused her of, and the judge makes him swear four testimonies by God in exchange for four witnesses that he is among the truthful, that is, in what he accused her of of adultery, **and the fifth that the curse of God be upon him if he is among the liars.** If he says that, she is separated from him by this same curse according to Al-Shafi'i and a large group of scholars, and she is forbidden to him forever, and he gives her her dowry and the punishment for adultery is obligatory on her, and the punishment will not be averted from her unless she curses and bears four testimonies by God that he is among the liars, that is, in what he accused her of, **and the fifth that the wrath of God be upon her if he is among the truthful.** For this reason, He said, **And the punishment will be averted from her,** meaning the

punishment, **that she bears four testimonies by God that he is among the liars * and the fifth that the wrath of God be upon her if he is among the truthful.** He singled her out for wrath, just as it is most common for a man not to... He would bear the shame of his family and accuse her of adultery unless he was truthful and excused, and she knew that he was truthful in what he accused her of, and for this reason the fifth right in her case was that God's wrath be upon her, and the one who is wrathful is the one who knows the truth and then deviates from it.

Then the Almighty mentioned His compassion and kindness to His creation in what He prescribed for them of relief and a way out from the severity of the distress that befalls them, so the Almighty said: **And were it not for the grace of God upon you and His mercy,** meaning you would have been in difficulty and many of your affairs would have been difficult for you. **And that God is Forgiving,** meaning to His servants, even if that was after swearing and solemn oaths. *Wise* in what He prescribed and commanded and what He forbade. Hadiths have been reported that require acting upon this verse and mention the reason for its revelation and about whom of the Companions it was revealed.

Imam Ahmad said: Yazid told us, Ibad bin Mansour told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the verse, **And those who accuse chaste women but do not produce four witnesses - lash them with eighty lashes and do not accept their testimony ever after,** was revealed, Sa'd bin 'Ubadah, the leader of the Ansar, may God be pleased with him, said: Is this how it was revealed, O Messenger of God? The Messenger of God, may God bless him and grant him peace, said, **O group of Ansar, do you not hear what your master is saying?** They said, "O Messenger of God, do not blame him, for he is a jealous man. By God, he has never married a woman except a virgin, and he has never divorced a woman of his, and no one among us dared to marry her because of the intensity of his jealousy." Sa'd said, "By God, O Messenger of God, I know that it is true and that it is from God, but I am amazed that if I found a virgin whom a man had taken in his arms, I would not be able to provoke him or move him until I bring four witnesses. By God, I will not bring them until he has satisfied his need." He said, "They did not stay long until Hilal ibn Umayyah, one of the three whose repentance was accepted, came from his land at night and found a man with his family. He saw with his eyes and heard with his ears, but he did not provoke him until morning. He went to the Messenger of God, may God bless him and grant him peace, and said, 'O Messenger of God, I came to my family at night and found a man with them. I saw with my eyes and heard with my ears.' The Messenger of God, may God bless him and grant him peace, disliked what he said." He came and was very upset with him. The Ansar gathered around him and said: We have been tested by what Sa'd ibn 'Ubadah said. The Messenger of God (peace and blessings be upon him) is striking Hilal ibn Umayyah and invalidating his testimony before the people. Hilal said: By God, I hope that God will make a way out for me from it. Hilal said: O Messenger of God, I see how upset you are with what I have come with, and God knows that I am telling the

And had it not been for the grace of God upon you and His mercy and that God is Forgiving and Wise,

truth. By God, the Messenger of God, may God bless him and grant him peace, wanted to order him to be beaten when God sent down revelation to His Messenger, may God bless him and grant him peace. Whenever revelation was sent down to him, they recognized that by the redness of his face, meaning, they held back from him until he finished the revelation. Then the verse, **And those who accuse their wives but have no witnesses except themselves - the testimony of one of them shall be four testimonies by God** was revealed. Then the Messenger of God, may God bless him and grant him peace, was comforted and said, **Be of good cheer, O Hilal, for God has made for you a way out and a relief.** Hilal said, **I had hoped for that from my Lord, the Almighty and Majestic.** The Messenger of God, may God bless him and grant him peace, said, **Send for her.** So they sent for her and she came. The Messenger of God, may God bless him and grant him peace, recited it to them, reminding them and informing them that the punishment of the Hereafter is more severe than the punishment of this world. Hilal said, **By God, O Messenger of God, you have told the truth about her.** So she said, **He lied.** The Messenger of God, may God bless him and grant him peace, said, **Let them curse each other.** Then it was said to Hilal, **Bear witness.** So he testified four times by God that he is among the truthful. When it was the fifth time, it was said to him, **O Hilal, fear God, for the punishment of this world is easier.** From the torment of the Hereafter, and this is the reason that requires torment upon you. He said: By God, God will not torment me for it as He did not flog me for it. So he testified on the fifth that the curse of God be upon him if he is one of the liars. Then it was said to the woman: Bear witness four times by God that he is one of the liars. And it was said to her on the fifth: Fear God, for the torment of this world is easier than the torment of the Hereafter, and this is the reason that requires torment upon you. So she hesitated for a moment and was about to confess, then she said: By God, I will not disgrace my people. So she testified on the fifth that the wrath of God be upon her if he is one of the truthful. So the Messenger of God, may God bless him and grant him peace, separated them and ruled that her child would not be attributed to the father, and that her child would not be accused. Whoever accused her or accused her child would be subject to the prescribed punishment. He ruled that she would have no home from him and no sustenance for her, so that they would separate without a divorce or a deceased. He said: If she gives birth to him with a tawny complexion and hairy legs, then he is Hilal. But if she gives birth to him with a sallow complexion and curly hair, with sagging legs and long buttocks, then he is the one whom I accused. So she brought him to her, with curly hair, beautiful skin, sagging legs, and long buttocks. The Messenger of God, may God bless him and grant him peace, said, **If it were not for the oaths, she and I would have had a role.** Ikrimah said: **After that, he was the emir of Egypt, and he was named after his mother, not his father.** Abu Dawud narrated it on the authority of al-Hasan ibn Ali on the authority of Yazid ibn Harun, in a similar, abbreviated version.

This hadith has many corroborating evidences in the Sahihs and other sources from many sources, including what Al-Bukhari said: Muhammad bin Bashir told me, Ibn Abi Uday told us, on the authority of Hisham bin Hassan, Ikrimah told me, on the authority of Ibn Abbas, that Hilal bin Umayyah accused his wife of adultery with Shareek bin Sahma in the presence of the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said, **Prove evidence or I will be flogged.** He said, **O Messenger of God, if one of us sees a man with his wife, should he go out seeking evidence?** The Prophet, may God bless him and grant him peace, kept saying, **Prove evidence, otherwise I will be flogged.** Hilal said, **By Him who sent you with the truth, I am truthful, and God will surely send down that which will clear my back of the hadd.** Gabriel came down and revealed to him, **And those who accuse their wives** until His saying, **If he is of the truthful.** The Prophet, may God bless him and grant him peace, left and sent for them. Hilal came and testified, and the Prophet, may God bless him and grant him peace, said, **God knows that one of you is lying, so is there anyone among you who will repent?** Then she stood up and testified. When it was the fifth time, they stopped her and said, **It is binding.** Ibn Abbas: She hesitated and backed away until we thought she might return, then she said: I will not disgrace my people for the rest of the day. So she went on. The Prophet, may God bless him and grant him peace, said: Look at her. If she brings him back with black eyes, full buttocks, and sagging legs, then he is for Sharik ibn Suhama. So she brought him back like that. The Prophet, may God bless him and grant him peace, said: If it were not for what has been mentioned in the Book of God, then I and she would have had a role. Al-Bukhari alone transmitted it from this source, and he narrated it from other sources on the authority of Ibn Abbas and others.

Ibn Abi Hatim said: Ahmad bin Mansur Al-Ziyadi told us, Yunus bin Muhammad told us, Salih - he is Ibn Umar - told us, Asim - meaning Ibn Kulayb - told us, on the authority of his father, Ibn Abbas told me: A man came to the Messenger of God, may God bless him and grant him peace, and he accused his wife of a man. The Messenger of God, may God bless him and grant him peace, disliked that, so he kept repeating it until God Almighty revealed: **And those who accuse their wives but have no witnesses.** He recited until he finished the two verses, then he sent for them and called them and said: **God Almighty has revealed concerning you.** So he called the man and recited to him, and he testified four times by God that he was among the truthful. Then he ordered him to be held in his mouth and he admonished him, and he said to him: Everything is easier for him than the curse of God. Then he released him and said: The curse of God be upon him if he is among the liars. Then he called her and recited to her, and she testified four times by God that he was among the liars. Then he ordered her to be held in her mouth and he admonished her and said: Woe to you, everything is easier than the wrath of God. Then he released her, and she said: The wrath of God be upon her if he is among the truthful ones. The

Messenger of God, may God bless him and grant him peace, said: By God, I will judge between you with a decisive judgment. He said: So she gave birth, and I have never seen a child in Medina more covered than him. He said: If she gives birth to him at such and such a time, he will be like this, and if she gives birth to him at such and such a time, he will be like this. So she gave birth to him resembling the one she had ejaculated with.

Imam Ahmad said: Yahya bin Saeed told us, Abdul Malik bin Abi Sulaiman told us: I heard Saeed bin Jubair say: "I was asked about the two who curse each other, should they be separated during the caliphate of Ibn al-Zubayr? I did not know what to say, so I got up from my place and went to the house of Ibn Umar and said: O Abu Abd al-Rahman, should the two who curse each other be separated? He said: Glory be to God, the first one to ask about that was so-and-so bin so-and-so. He said: O Messenger of God, what do you think of a man who sees his wife committing an immoral act, so if he speaks, he speaks of a grave matter, and if he remains silent, he remains silent about the same thing? So he remained silent and did not answer him. Then, after that, he came to him and said: What I asked you about, I have been tested with it. So God, the Most High, revealed these verses in Surat al-Nur: "And those who accuse their wives" until he reached: **That the wrath of God be upon her, if he should be of the truthful.** So he began with the man, admonished him and reminded him, and informed him that the punishment of this world is lighter than the punishment of the Hereafter. So he said: By the One Who sent you with the truth, I have not lied to you. Then he turned to the woman, admonished her and reminded her, and informed her that The torment of this world is easier than the torment of the Hereafter. The woman said, **By Him Who sent you with the truth, he is a liar.** He said, "So he started with the man, and he swore four times by God that he was truthful, and the fifth time that the curse of God be upon him if he was lying. Then he followed him with the woman, and she swore four times by God that he was lying, and the fifth time that the wrath of God be upon her if he was truthful. Then he separated them." Narrated by An-Nasa'i in his Tafsir from the hadith of Abd al-Malik ibn Abi Sulayman on his authority. They both included it in their Sahihs from the hadith of Sa'id ibn Jubayr from Ibn Abbas.

Imam Ahmad said: Yahya bin Hammad told us, Abu Uwana told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: We were sitting in the mosque on Friday evening, and a man from the Ansar said: If one of us sees a man with his wife, if he kills him, you will kill him, and if he speaks, you will flog him, and if he keeps quiet, he will keep quiet out of anger. By God, if I become righteous, I will ask the Messenger of God, may God bless him and grant him peace. So he asked him, and he said: O Messenger of God, if one of us sees a man with his wife and he kills him, you will kill him, and if he speaks, you will flog him, and if he keeps quiet, he will keep quiet out of anger. O God, judge. So the verse of cursing was revealed, and that man was the first to be tested by it. Muslim is the only one who transmitted it, and he narrated it through various chains of narration on the authority of

Sulayman bin Mihran Al-A'mash.

Imam Ahmad also said: Abu Kamil told us, Ibrahim bin Saad told us, Ibn Shihab told us, on the authority of Sahl bin Saad, who said: Uwaimir came to Asim bin Adi and said to him: "Ask the Messenger of God, peace and blessings be upon him, 'What do you think of a man who finds a man with his wife and kills him? Should he be killed for that, or what should be done?'" So Asim asked the Messenger of God, peace and blessings be upon him, and the Messenger of God, peace and blessings be upon him, criticized the questions. Uwaimir met him and said: 'What did you do?' He said: 'What did you do? You did not bring me anything good. I asked the Messenger of God, peace and blessings be upon him, and he criticized the questions.' Uwaimir said: 'By God, I will go to the Messenger of God, peace and blessings be upon him, and ask him.' So he went to him and found that revelation had been revealed to him about them. So he called for them and pronounced an oath of imprecation between them. Uwaimir said: 'If you go with her, O Messenger of God, then you have lied about her.' So he divorced her before the Messenger of God, peace and blessings be upon him, ordered him to do so, and it became the custom of those who curse one another. The Messenger of God, peace and blessings be upon him, said: 'Look at her, and if she gives birth to a black-eyed, swarthy, and stern-looking man, The buttocks, so I do not think that he has been truthful, and if she brought him a reddish one as if he were a free woman, then I do not think that he is anything but a liar, so she brought him with the hated description." They included it in the two Sahihs and the rest of the group except for al-Tirmidhi, through chains of transmission on the authority of al-Zuhri.

Al-Bukhari also narrated it through various chains of transmission on the authority of Al-Zuhri, saying: Sulayman bin Dawud Abu Al-Rabi' narrated to us, Falihi narrated to us on the authority of Al-Zuhri on the authority of Sahl bin Sa'd that a man came to the Messenger of God (peace and blessings of God be upon him) and said: O Messenger of God, what do you think of a man who saw a man with his wife? Should he kill him, so you kill him, or what should he do? So God revealed what is mentioned in the Qur'an about mutual cursing. The Messenger of God (peace and blessings of God be upon him) said to him: He has judged concerning you and your wife. So we mutually cursed each other, and I was a witness before the Messenger of God (peace and blessings of God be upon him). So he divorced her, and it became a custom to separate two people who have mutually cursed each other. She was pregnant, but he denied her pregnancy, and her son was called to her care. Then it became a custom in inheritance that he would inherit from her and she would inherit from him what God had prescribed for her.

Al-Hafiz Abu Bakr al-Bazzar said: Ishaq ibn al-Dayf narrated to us, al-Nadr ibn Shumayl narrated to us, Yunus ibn Abi Ishaq narrated to us, on the authority of his father, on the authority of Zayd ibn Batie', on the authority of Hudhayfah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said to Abu Bakr, **If you had seen a man with Umm Ruman, what would you**

Surat al-Nur 24:10

And had it not been for the grace of God upon you and His mercy and that God is Forgiving and Wise,

have done to him? He said, **By God, I would have done evil to him.** He said, **And you, O Umar?** He said, "By God, I would have done it. I used to say, 'May God curse the weak, for he is wicked.'" He said, **Then the verse was revealed, 'And those who accuse their wives but have no witnesses except themselves.'** Then he said, **We do not know of anyone who transmitted it with a chain of transmission except al-Nadr ibn Shumayl, on the authority of Yunus ibn Ishaq.** Then he narrated it from the hadith of al-Thawri, on the authority of Ibn Abi Ishaq, on the authority of Zayd ibn Batie', as a mursal hadith, and God knows best."

Al-Hafiz Abu Ya'la said: Muslim bin Abi Muslim Al-Jarmi told us, Mukhallad bin Al-Hussein told us, on the authority of Hisham, on the authority of Ibn Sirin, on the authority of Anas bin Malik, may God be pleased with him, who said: The first time there was cursing in Islam, Sharik bin Sahma' was accused of slandering Hilal bin Umayya with his wife. He reported it to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: **Four witnesses, otherwise I will be flogged on your back.** He said: **O Messenger of God, God knows that I am telling the truth, and God will send down upon you what will heal my back from flogging.** So God sent down the verse of cursing: **And those who accuse their wives** to the end of the verse. He said: The Prophet, may God bless him and grant him peace, called him and said: **Bear witness by God that you are among the truthful in what you accused her of of adultery.** So he bore witness to that four times, then he said to him on the fifth: **And the curse of God be upon you if you are among the liars in what you accused her of of adultery.** So he did. Then the Messenger of God, may God bless him and grant him peace, called her and said: **Stand up and bear witness by God that he is among the liars in what he accused you of of adultery.** So she bore witness to that four times, then he said: She was five years old, and may God be angry with you if he is truthful in what he accused you of of adultery. He said: When it was the fourth or fifth day, she was silent for a while until they thought that she would confess, then she said: I will not disgrace my people for the rest of the day. So she continued saying that, and the Messenger of God, may God bless him and grant him peace, separated them and said: Look, if she gives birth to him curly hair and with hairy legs, then he is for Sharek bin Sahma, and if she gives birth to him white, with straight hair and short eyes, then he is for Hilal bin Umayya. So she gave birth to him curly hair and with hairy legs. The Messenger of God, may God bless him and grant him peace, said: If it were not for what was revealed about them in the Book of God, then I and she would have had a matter.

Fath al-Qadir

And had it not been for the grace of God upon you and His mercy is the answer to the omitted "had it not been for God's grace, the liar among them would have received a great punishment. Then God, the Exalted,

explained the abundance of His repentance towards those who repent and the greatness of His perfect wisdom by saying: "And that God is Forgiving and Wise" meaning He returns to those who repent to Him and turn away from His sins with repentance and forgiveness. He is Wise in what He has prescribed for His servants of cursing and imposed upon them of the prescribed punishments.

Abu Dawud in his Naskh and Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding the statement: **Except those who repent**, he said: God has accepted their repentance from their transgression. As for testimony, it is not permissible. Sa'id ibn Mansur and Ibn Jarir narrated on the authority of Umar ibn al-Khattab that he said to Abu Bakra: **If you repent, your testimony will be accepted.** Ibn Mardawayh narrated on his authority that he said: **Their repentance is their lying to themselves, and if they lie to themselves, their testimony will be accepted.** Ibn Jarir, Ibn al-Mundhir and al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas that he said: **Whoever repents and reforms, his testimony is accepted in the Book of God.** There are narrations on this topic from the Tabi'un. The story of al-Mughira's slander during the caliphate of Umar is narrated through well-known chains of narration. Al-Bukhari, Al-Tirmidhi and Ibn Majah narrated on the authority of Ibn Abbas that Hilal ibn Umayyah accused his wife of adultery with Sharik ibn Sahma' in the presence of the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said: **Provide proof, otherwise you will be flogged.** He said: **O Messenger of God, if one of us sees a man with his wife, should he go out seeking proof?** The Messenger of God, may God bless him and grant him peace, kept saying: **Provide proof, otherwise you will be flogged.** Hilal said: **By Him who sent you with the truth, I am telling the truth, and God will surely send down that which will clear my back of the punishment.** Gabriel came down and revealed to him: **And those who accuse their wives** until he reached: **If he is of the truthful.** The Prophet, may God bless him and grant him peace, left and sent for them. Hilal came and bore witness.

The Prophet, may God bless him and grant him peace, said: God knows that one of you is a liar. Will one of you repent? Then she stood up and testified. When she was five, they stopped her and said that it was obligatory. She hesitated and retreated until we thought that she would return. Then she said, **I will not disgrace my people for the rest of the day.** So she went on. The Prophet (peace and blessings of God be upon him) said, "Look at her. If she gives birth to him with black eyes, full buttocks, and sagging legs, then he belongs to Sharik ibn Sahma'." So she gave birth to him like that. The Prophet (peace and blessings of God be upon him) said, **Were it not for what has been stated in the Book of God, then I and she would have had a role.** This story was narrated by Abu Dawud al-Tayalisi, Abd al-Razzaq, Ahmad, Abd Hamid, Abu Dawud, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh on the authority of Ibn Abbas in full.

Al-Bukhari, Muslim, and others narrated it without naming the man or the woman. At the end of the story, the Prophet (peace and blessings of God be upon him) said to him, **Go, you have no right to her.** He said, **O Messenger of God, what do I have to do with her?** He said, "You have no money. If you told the truth about her, then it is because you made her vagina permissible for you. But if you lied about her, then that is even further away from you." Al-Bukhari, Muslim, and others narrated it on the authority of Sahl ibn Sa'd. He said: "Uwaimir came to Asim bin Adi and said, 'Ask the Messenger of God, what do you think of a man who finds a man with his wife and kills him? Should he be killed for that or what should he do?' So Asim asked the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, criticized questions, so Uwaimir said, 'By God, I will go to the Messenger of God, may God bless him and grant him peace, and ask him.' So he went to him and found that the revelation had been sent down to him. So he called for them and swore an oath of curse between them. Uwaimir said, 'If you take her, O Messenger of God, you have lied about her.' So he divorced her before the Messenger of God, may God bless him and grant him peace, ordered him to do so, and it became a custom for those who curse each other. So the Messenger of God, may God bless him and grant him peace, said, 'Look at her. If she gives birth to a black-skinned boy with dark-skinned eyes and large buttocks, then I think he has told the truth. But if she gives birth to a red-skinned boy who is like a free woman, then I think he is lying.' So she gave birth to a boy with a detestable description." There are many hadiths on this topic, and what we have mentioned is sufficient. Abd al-Razzaq narrated on the authority of Umar bin al-Khattab, Ali, and Ibn Mas'ud, who said that two people who curse each other can never come together.

Tafsir al-Baghawi

His saying: 10- **And had it not been for the grace of God upon you and His mercy, and that God is Forgiving and Wise**, the answer to **had it not been for** is omitted, meaning that He would have hastened the punishment upon you, but He covered up for you and averted the punishment from you by cursing, and God is Forgiving and returns to those who turn away from sins with mercy, and is Wise in what He has imposed of punishments.

Tafsir al-Baidawi

10 - "And had it not been for the grace of God upon you and His mercy and that God is Forgiving and Wise" The answer is left for the sake of glorification, that is, He would have exposed you and hastened the punishment upon you.

Surat al-Nur 24:11

Indeed, those who brought forth the slander are a group among you. Do not think it is evil for you; rather, it is good for you. For every person among them is what he has earned of sin, and he among them who took upon himself the greater part of it will have a great punishment.

Surat al-Nur 24:11

Indeed, those who brought forth the slander are a group among you. Do not think it is evil for you; rather, it is good for you. For every person among them is what he has earned of sin, and he among them who took upon himself the greater part of it will have a great punishment.

Tafsir al-Jalalayn

11 - **Indeed, those who brought the slander** the worst lie against Aisha, may God be pleased with her, the mother of the believers, by slandering her **are a group among you** a group of believers, she said Hassan bin Thabit, Abdullah bin Ubayy, Mastah, and Hamna bint Jahsh **Do not think it** O believers other than the group **is evil for you; rather, it is good for you** May God reward you for it and show the innocence of Aisha and whoever came with her from it, and he is Safwan, for she said: I was with the Prophet, may God bless him and grant him peace, in a raid after the veil was revealed, so he finished it and returned and approached Madinah and gave the call to depart one night, so I walked and finished my business and the women came, lightly, **We only eat a necklace**, so I went back to look for it and they carried my litter on my camel, thinking I was in it, and the women were lightly, **We only eat a necklace**, which is with a damma on the muhlah and a sukoon on the lam, from food, meaning a little, and I found my necklace and came after they had departed, so I sat in the inn where I was and I thought that the people They will miss me and return to me, so my eyes overcame me and I slept. Safwan had gone out from behind the army, so he went down late at night to rest, so he set out from it and in the morning he was at his home and saw the blackness of a sleeping person, that is, his person, so he recognized me when he saw me. He used to see me before the veil, so I woke up with his **I seek refuge in God** when he recognized me, that is, his saying, **Indeed we belong to God and to Him we shall return**. So I covered my face with my cloak, that is, I covered it with the sheet. By God, he did not say a word to me nor did I hear a word from him except his **I seek refuge in God** when he dismounted his mount and stepped on its hand, so I mounted it, and he set off leading the mount with me until we reached the army after they had dismounted, raging at noon, that is, those who were raging were standing in a place and raging from the intense heat, so those who perished perished, and the one who bore the brunt of it among them was Abdullah bin Ubayy bin Salul. End of her statement, narrated by the two sheikhs. God Almighty said, **For every man among them** that is, upon him **is what he has earned of sin** in that **and he among them who took upon himself the greater part of it** that is, he bore most of it, so he began to delve into it and spread it, and he is Abdullah bin Ubayy **for him is a great punishment** which is the Fire in The Hereafter

Tafsir al-Suyuti

The Almighty said: Indeed, those who brought falsehood - the two Sheikhs and others narrated on the authority of Aisha, who said: Whenever the Messenger of God, may God bless him and grant him peace, wanted to travel, he would cast lots among his wives. Whichever of them won the lot, he would go with her. So he cast lots among us during a campaign he went on, and my lot won, so I went out. That was after the veil was revealed, so I would be carried in my litter and dismount in it. We set out until, when the Messenger of God, may God bless him and grant him peace, had finished a campaign and returned and we were close to Medina, he gave the call to depart one night. So I got up and walked until I passed the army. When I had finished my business, I went to the saddlebags and touched my chest. I saw a necklace of Dhofar agate that had broken. So I went back and looked for my necklace, but I was held back by searching for it. The group who were transporting me came and loaded my litter onto my camel that I was riding, thinking that I was on it. She said: At that time, women were light, not fat, and the flesh did not cover them. They only ate a small amount of food, so the people did not find the weight of the litter strange. They removed him and raised him up, so they sent the camel and set out. I found my necklace when the army set out, so I came to their homes and there was no one calling or answering, so I headed towards the house I was in, and I thought that the people would miss me and return to me. While I was sitting in my house, my eyes overcame me and I fell asleep. Safwan ibn al-Mu'attal had camped behind the army, so he set out early in the morning and came to my house. He saw the blackness of a sleeping person and recognized me when he saw me, and he used to see me before the veil was drawn over me. I woke up with his appeal when he recognized me, so I covered my face with my cloak. By God, he did not say a word to me nor did I hear a word from him except his appeal when he dismounted his mount and stepped on its hand, so I mounted it. He set out leading me in the mount until we reached the army after they had dismounted, raging at noon. Those who perished were killed because of my affair, and the one who took responsibility for it was Abdullah ibn Ubayy ibn Salul. I went to Medina and I was ill when we arrived for a month, and the people were spreading the words of the slanderers, and I did not feel anything of that until I went out after I had recovered and went out with Umm Mastah before al-Manasi' while we were defecating. Umm Mastah stumbled in her cloak and said, **May Mastah be cursed!** I said to her, **What a bad thing you have said! You curse a man who witnessed Badr!** She said, **What did he say?** Didn't you hear what he said? I said, **And what did he say?** She told me what the slanderers had said, and my illness increased. When the Messenger of God (peace and blessings of God be upon him) entered upon me, I said, **Do you permit me to go to my parents? I want to ascertain the report from them.** So he gave me permission. I went to my parents and said to my mother, **O mother, what are**

the people talking about? She said, "O my daughter, take it easy. By God, there has rarely been a beautiful woman with a man who loves her and she has co-wives, except that they talk about her a lot." I said, **Glory be to God! Are the people talking about this?** I wept that night until morning, and my tears could not stop and I could not sleep. Then I woke up weeping again. The Messenger of God (peace and blessings of God be upon him) called Ali ibn Abi Talib and Usama ibn Zayd when the revelation was delayed, to consult them about separating from his family. As for Usama, he advised him of what he knew about the innocence of his family.

He said, **O Messenger of God, they are your family, and we know nothing but good about them.** As for Ali, he said, "God will not make things difficult for you, and there are many other women besides her. If you ask a slave girl, she will tell you the truth." So he called Barrah and said, **O Barrah, have you seen anything suspicious from Aisha?** She said, "By Him Who sent you with the truth, I have never seen anything about her that I would conceal from her more than that she was a young slave girl who would sleep while her family's dough was being made, and the goats would come and eat it." So the Messenger of God, may God bless him and grant him peace, stood on the pulpit and apologized to Abdullah bin Ubayy, saying, **O group of Muslims, who will excuse me from a man who has harmed my family? By God, I know nothing but good about my family.** She said, "And I wept that day, my tears not stopping. Then I wept that night, my tears not stopping, and I could not sleep. My parents thought that weeping would split my liver. While they were sitting with me and I was weeping, a woman from the Ansar asked permission to enter, and I gave her permission. She sat and wept with me. Then the Messenger of God, may God bless him and grant him peace, entered and greeted him, then sat down. He remained for a month without receiving any revelation concerning me, so he bore witness and said, "As for what follows?" O Aisha, I have heard such and such about you. If you are innocent, God will acquit you, and if you have committed a sin, then ask God for forgiveness and then repent to Him, for if a servant confesses a sin and then repents, God accepts his repentance. When he had finished his statement, I said to my father, "Answer the Messenger of God (peace and blessings of God be upon him) on my behalf." He said, **By God, I do not know what to say.** I said to my mother, "Answer the Messenger of God (peace and blessings of God be upon him)." She said, **By God, I do not know what to say.** I said, while I was a young girl, "By God, I know that you have heard this until it has settled in your hearts and you have believed it. If I tell you that I am innocent, and God knows that I am innocent, you will not believe me." In another narration, "And if I confess to you something, and God knows that I am innocent of it, you will believe me. By God, I do not find an example for me and you except as Abu Yusuf said. So patience is beautiful, and God is the sought for help against what you describe." Then I turned and lay down on my bed. By God, the Messenger of God (peace and blessings of God be upon him) did not seek his place nor did anyone from the people of the house leave until God revealed to His Prophet, and he was seized by what seized him from

the affliction. When he recovered, the first word he spoke was, "Be of good cheer, O Aisha: God has acquitted you. My mother said to me: Go to him. I said: By God, I will not go to him and I will not praise anyone but God. He is the One who revealed my innocence. God revealed: Those who brought forth the slander are a group among you, ten verses. Abu Bakr said: He used to spend on Mistah because of his kinship to him and his poverty. By God, I will not spend anything on him after what he said to Aisha. Then God revealed: And let not those among you who are endowed with virtue and wealth swear not to love that you should not love that God should forgive you. Abu Bakr said: By God, I love that God should forgive me. So he returned to Mistah what he used to spend on him. There is a hadith on this topic from Ibn Abbas and Ibn Umar according to al-Tabarani, Abu Hurayrah according to al-Bazzar, and Abu al-Yusr according to Ibn Mardawayh.

Tafsir al-Tabari

God the Almighty says: "Indeed, those who brought falsehood and slander, "are a group among you" meaning: a group of you, O people. **Do not think it is evil for you; rather, it is good for you** meaning: Do not think that what they brought of falsehood is evil for you in the sight of God and the people, rather, it is good for you in the sight of Him and the believers. This is because God makes it an expiation for the one accused of it, and proves his innocence of what he was accused of, and provides him with a way out. It was said that what God meant by His statement **Indeed, those who brought falsehood are a group among you** is a group, including Hassan ibn Thabit, Mastah ibn Athatah, and Hamna bint Wahsh.

Abdul-Warith bin Abdul-Samad told us: My father told us: Aban Al-Attar told us: Hisham bin Urwa told us, on the authority of Urwa: That he wrote to Abdul-Malik bin Marwan: You wrote to me asking me about those who brought the slander, and they are as God said: **Indeed, those who brought the slander are a group among you**, and he did not name anyone from them except Hassan bin Thabit, Mastah bin Athatah, and Hamna bin Jahsh, and it is said about others about whom I have no knowledge, other than that they are a group, as God said.

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, regarding his statement, **A group of you have brought forth falsehood**, they are the companions of Aisha. Ibn Jurayj said: Ibn Abbas said: His statement, **A group of you have brought forth falsehood**, those who fabricated falsehood against Aisha were: Abdullah ibn Ubayy, who bore the brunt of it, Hassan ibn Thabit, Mastah, and Hamna ibn Jahsh.

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, **Those who brought forth the slander are a group among you**, that they were the ones who told Aisha the slander and falsehood.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn

Surat al-Nur 24:11

Indeed, those who brought forth the slander are a group among you. Do not think it is evil for you; rather, it is good for you. For every person among them is what he has earned of sin, and he among them who took upon himself the greater part of it will have a great punishment.

Zayd said, regarding His statement, "Indeed, those who brought forth the slander are a group among you. Do not think it is evil for you; rather, it is good for you," he said: The evil for you is the slander that they said, that they spoke, it was evil for them, and there were among them those who did not say it, but only heard it, so God rebuked them, and He said first, "Indeed, those who brought forth the slander are a group among you. Do not think it is evil for you; rather, it is good for you," then He said, **And he among them who took upon himself the greater part thereof will have a great punishment.**

His statement, **For every person among them is what he has earned of sin**, means: For every person among those who brought forth the slander, there is a recompense for the sin he committed by bringing forth what he brought forth. It is more appropriate for Abdullah to be his servant. His statement, **And he among them who bore the greater part of it**, means: And he among them who bore the brunt of that sin and slander is the one who initiated it.

It was also 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 he who bore the greater part of it among them**, he said: He who initiated it.

Muhammad ibn Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **A group from among you**, he said: The companions of Aisha, Abdullah ibn Ubayy ibn Salul, Mastah, and Hassan.

Abu Jaafar said: He will have a great punishment from God on the Day of Resurrection.

The reciters differed in their reading of the phrase *kabarah* **his greatest burden**. The majority of the reciters in the regions read it as *kabarah* with a kasrah on the kaf, except for Hamid al-A'raj, who used to read it as *kabarah* meaning: and he who bore its greatest burden.

The more correct of the two readings is the reading followed by the common reciters, which is the kasra on the kaf, due to the consensus of the authoritative reciters on it. Kabr with the kasra is the noun of the word kabir *big* from matters, and kabr with the damma on the kaf is from loyalty and lineage, from their saying: He is the arrogant of his people. Arrogance in this instance is what we have described of the greatest sin and slander. If that is the case, then the kasra in kaf is the eloquent speech, without the damma, even though the damma has an understandable meaning.

The commentators differed on the meaning of his statement, **and he who bore the brunt of it among them**. Some of them said: It is Hassan ibn Thabit.

Who said that?

Al-Hasan bin Qaz'ah told us, he said: Muslima bin Alqamah told us, he said: Dawud told us, on the authority of Aamer, that Aisha said: I have never heard of anything better than the poetry of Hassan, and I have never recited it without hoping for Paradise for him. His saying to Abu Sufyan:

I satirized Muhammad, so I responded to him, and with God is the reward for that.

My father, his father, and my honor are a protection for Muhammad's honor from you.

I insult him, but I am not his equal. So, I sacrifice my life for your good.

My tongue is strict and flawless, and my sea is untroubled by buckets.

It was said: O Mother of the Believers, is this not idle talk? She said: No, idle talk is what is said in the company of women. It was said: Did not God say: **And he among them who took upon himself the greater part thereof will have a great punishment**. He said: Was not a great punishment inflicted upon him? Was he not blinded and crippled by the sword?

He said: Ibn Bashar told us, Mu'ammil told us, Sufyan told us, on the authority of Al-A'mash, on the authority of Abu Ad-Dhaha, on the authority of Masruq, who said: I was with Aisha when Hassan ibn Thabit entered, so I ordered that a pillow be thrown out for him. When he came out, I said to Aisha: What are you going to do with this, when God has said what He has said? She said: God said, **And he among them who took upon himself the greater part thereof will have a great punishment**, and he had lost his sight. Perhaps God will make that great punishment: the loss of his sight.

Ibn Al-Muthanna told us: Muhammad Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Abu Al-Dhaha, on the authority of Masruq, who said: Hassan Ibn Thabit entered upon Aishah, may God be pleased with her, and recited some of his verses, saying:

And I become hungry from the meat of the ignorant

Aisha said: You are not like that! I said: You allow this man to come to you, while God revealed about him, **And he who bears its burden** verse? She said: What punishment is more severe than blindness? She said: It was protecting the Messenger of God, may God bless him and grant him peace.

Muhammad ibn Uthman al-Wasiti told me: Ja'far ibn 'Aun told us, on the authority of al-Mu'alla ibn 'Irfan, on the authority of Muhammad ibn 'Abdullah ibn Jahsh, who said: Aisha boasted and adorned herself. He said: Adorned herself, she said: I am the one whose marriage was revealed from the heavens. He said: Aisha said: I am the one whose excuse was revealed in His Book, when Ibn al-Mu'attal carried me on the mount.

Zainab said to her: O Aisha, what did you say when

you mounted her? She said: I said: God is sufficient for me, and He is the best Disposer of affairs. She said: I said the word of the believers.

Others said: He is Abdullah bin Abi bin Salul.

Who said that?

Ibn Wakee' told us: Abu Usamah told us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, who said: Those who spoke about him were: the hypocrite Abdullah ibn Ubayy ibn Salul, who used to gather and collect it, and he was the one who bore the brunt of it, and Mastah, and Hassan ibn Thabit.

Sufyan told us, he said: Muhammad ibn Bishr told us, he said: Muhammad ibn Amr told us, he said: Yahya ibn Abd al-Rahman ibn Hattab told us, on the authority of Alqamah ibn Waqqas and others also, they said: Aisha said: The one who bore the brunt of it was the one who gathered them in his house, Abdullah ibn Ubayy ibn Salul.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Shihab, who said: Urwah ibn al-Zubayr, Sa'id ibn al-Musayyab, Alqamah ibn Waqqas, and Ubayd God ibn Abdullah ibn Utbah told us, on the authority of Aishah, who said: The one who bore the brunt of it was Abdullah ibn Ubayy.

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, **Those who came**, those who slandered Aisha: Abdullah bin Ubayy, who bore the brunt of it, Hassan, Mastah, and Hamna bin Jahsh.

Abdul Warith bin Abdul Samad told us: My father told us: Aban Al-Attar told us: Hisham bin Urwa told us about those who came up with the slander, claiming that it was Abdullah bin Ubayy bin Salul, one of the Banu Awf bin Al-Khazraj, who was responsible for it. I was informed that he used to narrate it on their authority, and he would approve of it, listen to it, and be impressed by it.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said: As for the one who bore the brunt of it, it was Abdullah bin Ubayy bin Salul the wicked, and he was the one who started this speech, and he said: The wife of your Prophet spent the night with a man until morning, and then he came leading her.

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 one who bore its brunt was Abdullah bin Ubayy bin Salul, and he initiated it.

The more correct of the two opinions on this matter is the opinion of those who said: The one who bore the brunt of it from the group of slander was Abdullah ibn Ubayy. This is because there is no disagreement among the people of knowledge of the biography that the one who began mentioning the slander, and used to gather his family and tell them, was Abdullah ibn Ubayy ibn Salul, and he did that as I have described. He bore the brunt of that matter.

The reason for the coming of the slanderers was:

Ibn Abd al-A'la narrated to us: Muhammad ibn Thawr narrated to us, on the authority of Muammar, on the authority of Muhammad ibn Muslim ibn Ubayd God ibn Abdullah ibn Shihab, who said: Urwah ibn al-Zubayr, Sa'id ibn al-Musayyab, Alqamah ibn Waqqas, and Ubayd God ibn Abdullah ibn Utbah ibn Mas'ud narrated to us on the authority of Aisha, the wife of the Prophet, may God bless him and grant him peace, when the people of slander said to her what they said, and God cleared her. All of them narrated to me a portion of her hadith, and some of them were more knowledgeable of her hadith than others, and more reliable in their narration. I have learned from each of them the hadith that he narrated to me on the authority of Aisha, and some of their hadith confirms some of it.

They claimed that Aisha, the wife of the Prophet, may God bless him and grant him peace, said: Whenever the Messenger of God, may God bless him and grant him peace, wanted to travel, he would cast lots among his wives. Whichever one's lot came out, he would go out with her. Aisha said: So he cast lots among us during his campaign, and my lot came out, so I went out with the Messenger of God, may God bless him and grant him peace, and that was after the veil was revealed. I was carried in my litter, and he was carried in it. We traveled, and when the Messenger of God, may God bless him and grant him peace, finished his campaign and returned to Madinah, he gave the call to depart one night. I got up when they gave the call to depart, and I walked until I passed the army. When I had finished my business, I went to the place of departure, and I touched my chest, and I saw that a necklace of Dhofar agate had broken. I went back and looked for my necklace, but I was delayed in searching for it. The group who were transporting me came, and they carried my litter and saddled it on my camel that I was riding, thinking that I was in it. She said: At that time, women were light, and they were not worn out. The meat deceives them, but the leech eats it from the food. So the people did not find it strange that the litter was heavy when they set it down and lifted it up. I was a young girl, so they sent the camel and set out. I found my necklace after the army had continued, so I came to their homes and there was no one calling or answering, so I headed towards my home. Sleep overcame me, so I slept until morning. Safwan ibn al-Mu'attal as-Sulami, then al-Dhakhwani, had set out behind the army. He set out early and arrived at my home in the morning. He saw the blackness of a sleeping person, so he came to me and recognized me when he saw me. He used to see me before the veil was drawn over me. I woke up with his plea for mercy when he recognized me. I covered my face with my cloak. By God, I did not speak a word, nor did I hear a word from him except his plea for mercy, until he made his mount kneel and stepped on her hands, so I got on it. He set off leading my mount until we reached the army, after they had dismounted in the middle of the afternoon. Some of those who perished because of me perished, and the one who bore the brunt of it was Abdullah ibn Ubayy ibn Salul.

So we went to Madinah, and I was ill for a month, and the people were spreading slander, but I did not feel any of that, and it made me suspicious in my illness,

Indeed, those who brought forth the slander are a group among you. Do not think it is evil for you; rather, it is good for you. For every person among them is what he has earned of sin, and he among them who took upon himself the greater part of it will have a great punishment.

that I did not know from the Messenger of God the kindness that I used to see from him when I was ill. He would only enter and greet us, then say, **How are you?** That made me suspicious, and I did not feel any evil, until I went out after I had recovered. I went out to Umm Masrih before the toilets, which is our place of defecation, and we do not go out except from night to night. That was before we took shelter near our houses, and the first Arab command was for us to go for a walk, and we were bothered by shelters that we took them near our houses. So I set out with Umm Masrih, and she is the daughter of Abu Ruhm ibn Abd al-Muttalib ibn Abd Manaf, and her mother is the daughter of Sakhr ibn Amir, the aunt of Abu Bakr al-Siddiq, and her son is Masrih ibn Athatha ibn Ibad ibn al-Muttalib. I and the daughter of Abu Ruhm came back to my house when we had finished our business, and Umm Masrih stumbled in her cloak, so she said, **May Masrih be cursed!** So I said to her: What a bad thing you said! Are you daughter of a man who witnessed Badr? She said: What a shame! Didn't you hear what he said? I said: What did he say? She told me what the slanderers say, and my illness worsened. When I returned to my house, the Messenger of God (peace and blessings of God be upon him) came in to me and said: How are you? I said: Do you give me permission to go to my parents? He said: Yes. She said: At that time, I wanted to verify the report from them. The Messenger of God (peace and blessings of God be upon him) gave me permission, so I went to my parents and said to my mother: O my mother, what are people saying? She said: O my daughter, take it easy! By God, there has rarely been a beautiful woman with a man who loves her and she has co-wives but that they would talk against her a lot. She said: I said: Glory be to God! Have people said this and has this reached the Messenger of God (peace and blessings of God be upon him)? She said: Yes, so I cried that night until morning, my tears not stopping and I could not sleep. Then I woke up and Abu Bakr came in while I was crying, and he said to my mother: What makes her cry? She said: She did not know what was said to her. So he began to cry for an hour, then he said: Be quiet, my daughter. So I cried that day, my tears not stopping and I could not sleep. Then I cried the next night, my tears not stopping and I could not sleep. Then I cried the next night, my tears not stopping and I could not sleep, until my parents thought that the crying would split my liver.

When the revelation was delayed, the Messenger of God (peace and blessings be upon him) called Ali ibn Abi Talib and Usama ibn Zaid, urging them to separate from his family. She said: As for Usama, he pointed out to the Messenger of God (peace and blessings be upon him) what he knew of his family's innocence and what was in his heart of love, saying: O Messenger of God, they are your family, and we know nothing but good about them. As for Ali, he said: God has not made things difficult for you, and there are many women besides her. If you ask a slave girl, she will tell you the truth, helping Barira. The Messenger of God (peace and blessings be upon him) called Barira and

said: Did you see anything suspicious in Aisha? Barira said: By the One Who sent you with the truth, I have never seen anything in her that I doubted more than the fact that she is young and sleeps while her family's dough is being made, so that the goats come and eat it. The Prophet (peace and blessings be upon him) stood up and delivered a sermon, praised God and extolled Him as He deserved, then said: Who will excuse me from those who have harmed my family? He meant Abdullah ibn Ubayy ibn Salul. The Messenger of God (peace and blessings be upon him) also said while he was on the pulpit: "O group of Muslims, who will excuse me from a man who has harmed my family? By God, I have never known anything about my family except good. They have mentioned a man about whom I have never known anything except good, and he would never enter upon my family except with me." Sa'd ibn Mu'adh al-Ansari stood up and said: "I excuse you from him, O Messenger of God. If he is from the Aws, we will strike his neck, and if he is from our brothers, the Khazraj, order us and we will do what you say." Sa'd ibn Ubadah stood up and said: He was the chief of the Khazraj and a righteous man, but I had to endure it out of spite. He said: **O Sa'd ibn Mu'adh, by God, do not kill him, for you are not able to kill him.** Asid ibn Hudair, who was the cousin of Sa'd ibn Mu'adh, stood up and said to Sa'd ibn Ubadah: "You have lied. By God, we will kill him, for you are a hypocrite, arguing on behalf of the hypocrites." Then the two tribes, the Aws and the Khazraj, rose up until they were about to fight each other, while the Messenger of God (blessings and peace of God be upon him) was standing on the pulpit. The Messenger of God (blessings and peace of God be upon him) kept calming them down until they were silent. Then the Messenger of God (blessings and peace of God be upon him) came to me while I was in my parents' house. While they were sitting with me and I was crying, a woman of the Ansar asked permission to enter, so I gave her permission. She sat and cried with me and said: We are in this state among us. The Messenger of God (blessings and peace of God be upon him) came in to us and sat with me. He has not sat with me since what was said was said, and I remained for a month without receiving any revelation about me. She said: The Messenger of God (blessings and peace of God be upon him) bore witness when he sat, then he said: As for what follows, O Aisha, it has reached me at such and such a time. If you are innocent, then God will acquit you, and if you have committed a sin, then seek forgiveness from God and repent to Him, for when a servant confesses his sin and then repents, God will accept his repentance. When the Messenger of God (peace and blessings of God be upon him) finished speaking, my tears dried up until I could not feel a single tear in them. I said to my father: Answer the Messenger of God (peace and blessings of God be upon him) on my behalf regarding what he said. He said: By God, I do not know what to say to the Messenger of God (peace and blessings of God be upon him). So I said to my mother: Answer the Messenger of God (peace and blessings of God be

upon him) on my behalf. She said: By God, I do not know what to say to the Messenger of God (peace and blessings of God be upon him). I said, as I was a young girl who did not read much of the Qur'an, "By God, I know that you have heard this until it has settled in your hearts until you were about to believe it. If I say to you: I am innocent, and God knows that I am innocent, you will not believe me in that. But if I confess to you something, and God knows that I am innocent of it, you will believe me. By God, I do not find an example for me and for you except as Abu Yusuf said: 'So patience is most fitting, and God is the sought for help against that which you describe.'" (Yusuf 12:18)

Then I turned and lay down on my bed, and by God I knew that I was innocent, and that God would acquit me because of my innocence, but by God I did not think that a revelation would be sent down concerning me that would be recited, and my affair was too insignificant in my eyes for God to speak about me with a matter that would be recited, but I was hoping that the Messenger of God (blessings and peace of God be upon him) would see in a dream a vision by which God would acquit me. She said: By God, the Messenger of God (blessings and peace of God be upon him) did not seek to sit down, nor did anyone leave the house, until God revealed to His Prophet, and he was overcome by what he used to experience from the outset of the revelation, until sweat would flow from him like pearls on a winter day because of the weight of the words that had been sent down to him. She said: When the Messenger of God (blessings and peace of God be upon him) was relieved while he was laughing, the first word he spoke was: Be of good tidings, O Aisha, God has acquitted you.

My mother said to me: Go to him. I said: By God, I will not go to him, and I will not thank anyone but God, and He is the One who revealed my innocence. Then God revealed: {Indeed, those who came with the slander are a group among you} ten verses, and He revealed these verses as my innocence. She said: Abu Bakr said, and he used to spend on Mistah because of his kinship and his poverty, **By God, I will never spend anything on him after what he said to Aisha.** She said: Then God revealed: {And let not those among you who are endowed with bounty and wealth swear not to give [something]} (al-Nur 24:22) until He reached: {Forgiving, Merciful} (al-Nur 24:22). Abu Bakr said: I would love for God to forgive me. So he returned to Mistah the money he used to spend on him and said: I will never take it away from him.

Aisha said: The Messenger of God (peace and blessings be upon him) used to ask Zainab bint Jahsh about my situation, and what she had seen and heard. She said: O Messenger of God, I protect my hearing and my sight, and by God I have seen nothing but good. Aisha said: She was the one who used to be my equal, but God protected her with piety. Her sister Hamna began to fight and was killed among those who were killed.

Al-Zuhri bin Shihab said: This is what we have learned about the matter of these people.

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Al-Zuhri, on

the authority of Alqamah ibn Waqqas Al-Laithi, on the authority of Saeed ibn Al-Musayyab, on the authority of Urwah ibn Al-Zubayr, and on the authority of Ubayy God ibn Utbah ibn Masoud. Al-Zuhri said: Everyone narrated to me some of this hadith, and some of the people had a better memory than others. He said: I have gathered for you everything that was narrated to me.

Ibn Hamid told us: Salamah told us: Muhammad ibn Ishaq told me: Yahya ibn Ibad ibn Abdullah ibn al-Zubayr told us, on the authority of his father, on the authority of Aisha: Abdullah ibn Bakr ibn Muhammad ibn Amr ibn Hazm al-Ansari told me, on the authority of Hamza ibn Abd al-Rahman, on the authority of Aisha, who said: And each of them has gathered in his hadith the story of Aisha's account of herself, when the people of slander said what they said about her, and each of them has entered into her hadith from all of these, and some of them narrate what others did not narrate, and each of them was trustworthy from her, and each of them narrated from her what he heard.

Aisha **may God be pleased with her** said: When the Messenger of God (peace and blessings of God be upon him) wanted to travel, he would cast lots among his wives, and whichever of them won the lot, he would go with her. When the campaign of the Prophet of Mustaliq took place, he cast lots among his wives, as he used to do, and my lot fell on them, so the Messenger of God (peace and blessings of God be upon him) went with me. She said: At that time, women were only eaten by leeches; meat did not make them feel heavy. She said: When my camel was saddled, I would sit in my litter, and then the people who were saddling my camel would come and carry me, and they would take hold of the bottom of the litter, lift it onto the camel's back, and set off with it. She said: When the Messenger of God (peace and blessings of God be upon him) finished that journey, he sent someone back, and when he was close to Madinah, he stopped at a place and spent part of the night. Then he announced to the people that they were to depart. When the people had departed, I went out for some of my needs, and around my neck was a necklace of Dhofar agate. When I finished, it slipped from my neck, and I do not know. When I returned to the saddle, it was gone. I looked for it around my neck, but I did not find it. The people had started to leave. She said: So I went back to where I had started, to the place I had gone to, and I looked for it until I found it. The people who had been transporting me on the camel came after me.

Then he mentioned something like the hadith of Ibn Abd al-A'la, on the authority of Ibn Thawr.

Ibn Wakee' narrated: Abu Usamah narrated to us, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said: When my affair was mentioned, and I did not know of it, the Messenger of God, may God bless him and grant him peace, stood up to deliver a sermon, and I did not know of it. He recited the Shahada, praised God and thanked Him as He deserved, then said: Advise me about people who are my family, and by God I have never known any evil from my family, and they are my family, and by God I

Indeed, those who brought forth the slander are a group among you. Do not think it is evil for you; rather, it is good for you. For every person among them is what he has earned of sin, and he among them who took upon himself the greater part of it will have a great punishment.

have never known any evil from them, and they never entered my house except when I was present, and they never went away on a journey except that they were with me. Sa'd ibn Mu'adh stood up and said: O Messenger of God, we think that we should strike off their heads. A man from the Khazraj stood up, and Hassan ibn Thabit's mother was from that man's family, and he said: You have lied. By God, if they had been from the Aws, I would not have liked for their heads to be struck off. Until there was almost an evil between the Aws and the Khazraj in the mosque, and I did not know about it. When it was evening of that day, I went out for some errand of mine, and with me was Umm Masrih. I stumbled, and she said: **Cursed is Masrih!** I said: **Cursed is Masrih!** I said: **Why do you curse your son?** She remained silent. Then she stumbled a second time, and she said: **Cursed is Masrih!** I said: **Why do you curse your son?** She remained silent. Then she stumbled a third time, and she said: **Cursed is Masrih!** I rebuked her and said: **Why do you curse your son?** She said: **By God, I only curse him because of you.** I said: **What is my business?** She opened the hadith for me, and I said: **And this has happened?** She said: **Yes, by God.** She said: "I returned to my house, and it was as if I had not gone out for that purpose, and I did not find much of it, little or much, and I became ill, so I said: 'O Messenger of God, send me to my father's house.'" So he sent the boy with me. I entered the house, and there I saw my mother Umm Ruman, and she said: **What brought you, my daughter?** So he told us. She said, "Take it easy. By God, there was no beautiful woman with a man who loved her and had co-wives except that they envied her and spoke ill of her." I said, **Does my father know about it?** She said, **Yes.** I said, **And the Messenger of God?** She said, **Yes.** I began to weep and cry. Abu Bakr heard my voice from the top of the house reading, so he came down and said to my mother, **What is the matter with her?** She said, **What was mentioned about her has reached her.** His eyes welled up with tears. He said, **I swear to you that you must return to your home.** So she returned.

My parents stayed with me until the Messenger of God (peace and blessings of God be upon him) came in after the afternoon prayer. My parents had surrounded me on my right and on my left. The Messenger of God (peace and blessings of God be upon him) recited the Shahada, praised God, and extolled Him as He deserved. Then he said: **As for what follows, Aisha, if you have done wrong or sinned, then repent to God, for God accepts the repentance of His servants.** A woman from the Ansar came while she was sitting, so I said: **Aren't you ashamed to say something to this woman?** I said to my father: **Answer her.** He said: **What should I say?** I said to my mother: **Answer her.** She said: **What should I say?** When they did not answer him, I testified, praised God, and extolled Him as He deserves, then I said: As for what follows, by God, if I say to you that I did not do it, and God knows that I am telling the truth, what good will I do to you? He spoke it, and your hearts have imbibed it. But if I say that I did it, and God knows that I did not do it, and

God knows that I did not do it, you will say that she brought it upon herself. By God, I do not find an example for me and you except what Abu Yusuf said, and I remember his name: **So patience is most fitting, and God is the sought for help against that which you describe.** (Yusuf 12:18) And God revealed to His Messenger at that time, and lifted it from him, and I could see the joy on his face, and he was wiping his forehead and saying: Be of good cheer, O Aisha, for God has revealed your innocence. I was the angriest I have ever been, so my parents said to me: Get up and go to the Messenger of God, may God bless him and grant him peace. I said: By God, I will not get up to him, nor will I praise him, nor will I praise you. You heard him and you did not deny it or change it, but I praise God who revealed My innocence. The Messenger of God (peace and blessings of God be upon him) came to my house and asked the slave girl about me. She said, **By God, I do not know of any fault in her, except that she used to sleep until the sheep would enter and eat her mat or dough.** Some of his companions rebuked her and said to her, "Tell the truth to the Messenger of God (peace and blessings of God be upon him)." Urwah said, **He rebuked the one who said that and said, 'No, by God, I do not know of her except what a jeweler knows about a single piece of red gold.** report of that reached the man who was told that, and he said, **Glory be to God! I have never uncovered a woman's private parts.** Then he was killed as a martyr in the cause of God. Aisha said, "As for Zainab bint Jahsh, God protected her with her religion, and she only said good things. As for Hamna, her sister, she perished among those who perished." And those who spoke about him were: the hypocrite Abdullah bin Ubayy bin Salul, who used to ask him for money and collect it, and he was the one who took on the burden of it, and Mastih, and Hassan bin Thabit. Abu Bakr swore that he would not benefit Mastih with anything, so God revealed: **And let not those among you who are endowed with virtue and wealth swear not to give to their relatives and the needy** (al-Nur 24:22), meaning Abu Bakr. **Do you not love that God should forgive you? And God is Forgiving and Merciful** (al-Nur 24:22). Abu Bakr said: Yes, by God, we love that God should forgive us. And Abu Bakr returned to Mastih with what he had done to him.

Ibn Wakee' narrated: Muhammad ibn Bishr narrated: Muhammad ibn Amr narrated: Yahya ibn Abdur-Rahman ibn Hatib narrated: On the authority of Alqamah ibn Waqqas and others, he said: Aisha went out intending to go to the madhhab, and with her was Umm Masrih. Masrih ibn Athatah was among those who said what he said. The Messenger of God (peace and blessings of God be upon him) had addressed the people before that and said: What do you think of someone who harms me in my family and gathers in his house those who harm me? Sa'd ibn Mu'adh said: O Messenger of God, if he is from us, the Aws, we will flog his head, and if he is from our brothers from the Khazraj, you have commanded us and we have obeyed you. Sa'd ibn 'Ubadah said: O Ibn Mu'adh, by God, you do not support the Messenger of God, but

there were grudges in the pre-Islamic period and resentments that have not yet been removed from your hearts. Ibn Mu'adh said: God knows what you meant. Asid ibn Hudair stood up and said: O Ibn 'Ubadah, Sa'd is not harsh, but you argue on behalf of the hypocrites and defend them. There was much noise in the two quarters in the mosque, and the Messenger of God, may God bless him and grant him peace, was sitting on the pulpit. The Prophet, may God bless him and grant him peace, kept gesturing to the people here and there until the noise subsided.

Aisha said: The one who bore the brunt of it and gathered them in his house was Abdullah bin Ubayy bin Salul. She said: So I went out to the place of worship with Umm Masrah, and I stumbled, so she said: May Masrah be cursed! I said: May God forgive you! Do you say this to your son and the companion of the Messenger of God (peace and blessings of God be upon him)? She said that twice, and I did not realize what had happened. Then I talked, and what I had gone out for left me until I no longer felt anything of it. Then I returned to my parents: Abu Bakr and Umm Ruman, and I said: Did you not fear God with regard to me and did you not uphold the ties of kinship? The Prophet (peace and blessings of God be upon him) said what he said, and the people said what they said, and you did not tell me. So I informed the Messenger of God (peace and blessings of God be upon him)? She said: O my daughter, by God, rarely has a man loved his wife except that they say to her what they said to you: O my daughter, go back to your house so that we may come to you there. So I went back and a cross fell upon me from my fever. Then my parents came and entered, and the Messenger of God, may God bless him and grant him peace, came and sat on my bed in front of me. They said: O my daughter, if you did what the people said, then ask God for forgiveness, and if you did not do it, then inform the Messenger of God, may God bless him and grant him peace, of your excuse. She said: I do not find for myself and you anyone but Abu Yusuf. **So patience is most fitting, and God is the sought for help against that which you describe.** (Yusuf 12:18) She said: So I sought the name of Jacob, but I was not able to, or I was not able to find him. So the eyes of the Messenger of God were fixed on the ceiling, and whenever it descended upon him, he would be filled with joy. God said: **Indeed, We will cast upon you a weighty word.** (al-Muzzammil 73:5) By the One Who honored him and sent down the Book to him, he did not cease to laugh, until I saw his molars with joy. Then he wiped his face and said: O Aisha, be of good cheer, God has revealed your excuse. I said: By the praise of God, not by your praise, nor by the praise of your companions. He said: **Indeed, those who came with the slander are a group among you** until he reached: **And let not those among you who are endowed with bounty and wealth** (al-Nur 24:22). Abu Bakr had sworn that he would not benefit Mistah with anything, and there was a kinship between them. When the verse: **And let not those among you who are endowed with bounty** (al-Nur 24:22) was revealed until he reached: **And God is Forgiving and Merciful** (al-Nur 24:22) Abu Bakr said: **Yes, O Lord.** So he returned to what Mistah had said: **Indeed, those who accuse chaste women** (al-Nur 24:23) until he reached: "Those are innocent of what they say. For them is forgiveness

and noble provision" (al-Nur 24:26). Aisha said: By God, I did not hope that it would be revealed in a book, nor did I have any hope of it, but I hope that the Messenger of God, may God bless him and grant him peace, would see a vision that would remove what was in his mind. She said: And he asked the Abyssinian slave girl, and she said: By God, Aisha is better than the perfume of gold, and she has no defect except that she sleeps until a sheep comes in and eats its dough. And if she was..." She did what people said, so that God would tell you, he said, so people were amazed at her understanding.

Tafsir al-Qurtubi

First: The Almighty's saying: **Indeed, those who came with the slander are a group among you.** "A group" is the predicate of *indeed*. It is permissible to put it in the accusative case as a state, and the predicate would be **For each one of them is what he has earned of sin.** The reason for its revelation is what the imams narrated from the long hadith of the slander in the story of Aisha, may God be pleased with her, and it is a well-known, authentic hadith, the fame of which makes it unnecessary to mention it, and it will come in an abbreviated form. Al-Bukhari included it as a suspended hadith, and his hadith is more complete. He said: Abu Usamah said on the authority of Hisham bin Urwah on the authority of his father on the authority of Aisha, and he also included it on the authority of Muhammad bin Kathir on the authority of his brother Sulayman on the authority of Masruq on the authority of Umm Ruman, the mother of Aisha, that she said: When Aisha was accused, she fell unconscious. And on the authority of Musa bin Ismail on the authority of Abu Wa'il, he said:

Masruq ibn al-Ajda' narrated to me: Umm Ruman, the mother of Aisha, narrated to me: While Aisha and I were sitting, a woman from the Ansar came in and said: May God do such-and-such to such-and-such! Umm Ruman said: What is that? She said: My son, who narrated the hadith? She said: What is that? She said: So-and-so. Aisha said: Did the Messenger of God, may God bless him and grant him peace, hear it? She said: Yes. She said: And Abu Bakr? She said: Yes. So she fell unconscious, and she did not regain consciousness until she was struck by a fever with chills. I threw her clothes over her and covered her. Then the Prophet, may God bless him and grant him peace, came and said: What is the matter with her? I said: O Messenger of God, she has a fever with chills. He said: Perhaps she is talking about a hadith she is talking about? She said: Yes. Aisha sat up and said: By God, if I swear, you will not believe me! And if I tell you, you will not excuse me! My example and your example are like that of Jacob and his sons, and God is the One sought for help against what you describe. She said: And he left without saying anything, and God revealed her excuse. She said: **Praise be to God, not to anyone else, nor to you.** Abu Abdullah Al-Humaidi said: "Some of the Baghdad hadith masters we met used to say that the mursal in this hadith is clearer, and they used as evidence for that the fact that Umm Ruman died during the lifetime of the Messenger of

Indeed, those who brought forth the slander are a group among you. Do not think it is evil for you; rather, it is good for you. For every person among them is what he has earned of sin, and he among them who took upon himself the greater part of it will have a great punishment.

God (peace and blessings be upon him), and Masruq did not see the Prophet (peace and blessings be upon him) without dispute.” Al-Bukhari narrated from the hadith of Ubaydullah bin Abdullah bin Abi Malekah that Aisha used to recite **when you receive it with your tongues** and say: *Walaq* means falsehood. Ibn Abi Malekah said: **She was more knowledgeable about that than others because it was revealed about her.** Al-Bukhari said: “Muammar bin Rashid said on the authority of Al-Zuhri: The hadith of the slander took place during the Battle of Al-Muraysi’i.” Ibn Ishaq said: **That was in the sixth year.** Musa bin Uqbah said: **In the fourth year.** Al-Bukhari narrated it from the hadith of Muammar on the authority of Al-Zuhri, who said: “Al-Walid bin Abdul Malik said to me: Has it reached you that Ali was among those who slandered?” He said: I said: No, but two men from your people, Abu Salamah ibn Abd al-Rahman and Abu Bakr ibn Abd al-Rahman ibn al-Harith ibn Hisham, informed me that Aisha said to them: Ali was a Muslim regarding her affair. Abu Bakr al-Ismaili included it in his book *Al-Mukhraj ala al-Sahih* from another chain of transmission on the authority of Muammar on the authority of al-Zuhri, in which it says: He said: I was with al-Walid ibn Abd al-Malik and he said: The one who bore the greatest burden among them was Ali ibn Abi Talib? I said: No, Saeed ibn al-Musayyab, Urwah, Alqama and Ubaydullah ibn Abd God ibn Utbah all narrated to me saying: I heard Aisha say: The one who bore the greatest burden was Abdullah ibn Ubayy. Al-Bukhari also included it on the authority of al-Zuhri on the authority of Urwah on the authority of Aisha: The one who bore the greatest burden among them was Abdullah ibn Ubayy.

Second: The Almighty’s saying: **By slander.** Slander is lying. A group is three men, as Ibn Abbas said. It was also narrated from him, from three to ten. Ibn Uyaynah: Forty men. Mujahid: From ten to fifteen. Its root in the language and speech of the Arabs is a group who are fanatical about one another. The true meaning of good is that which brings more benefit than harm. Evil is that which brings more harm than benefit. Good with no evil in it is Paradise. Evil with no good in it is Hell. As for the affliction that befalls the saints, it is good, because its harm of pain is small in this world, and its good is the great reward in the hereafter. So God the Almighty alerted Aisha, her family, and Safwan, as the address to them in His saying: **Do not think it is evil for you; rather, it is good for you,** is because the benefit and goodness outweigh the evil.

Third: When the Messenger of God, may God bless him and grant him peace, set out with Aisha with him on the expedition of Banu al-Mustaliq, which was the expedition of al-Marisi’, and returned and approached Madinah, the call to depart was made one night. She got up when the call to depart was made and walked until she passed the army. When she had finished her business, she went to the saddlebags and touched her chest. There was a necklace of Dhofar agate that had broken. She went back and looked for it, but her search for it delayed her. She found it and turned back,

but she did not find anyone. She was a young woman with little flesh. The men lifted her litter and did not notice her being removed from it. When she did not find anyone, she lay down in her place, hoping that she would be missed and that he would return to her. She slept in the place, and nothing woke her up except the words of Safwan ibn al-Mu’attal: **To God we belong and to Him we shall return.** This was because he had stayed behind the army to guard the rearguard. It was said: She woke up to retrieve him, and he got off his camel and moved away from it until Aisha mounted, and he began to lead her until he reached the army at noon, so the people of the slander fell into their words, and the one who gathered around him about it and sought his help and ignited it was Abdullah bin Ubayy bin Salul the hypocrite, and he is the one who saw Safwan holding the reins of Aisha’s camel and said: By God, she did not escape from him and he did not escape from her, and he said: The wife of your Prophet spent the night with a man. And among those who said it were Hassan bin Thabit, Mastah bin Athatah and Hamna bint Jahsh. This is an abbreviation of the hadith, and it is in full and perfect in Bukhari and Muslim, and it is more complete in Muslim. When Safwan heard Hassan’s words about the slander, he came and struck him with the sword once on the head and said:

Receive the flies of the sword from me, for I am a young man who, when provoked, is not a poet.

So Hassan’s group took him, wrapped him in a cloak, and brought him to the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, overlooked Hassan’s wound and asked him for it as a gift. This indicates that Hassan was one of those who took on the role of arrogance, as will be mentioned later, and God knows best.

This Safwan was the rearguard of the Messenger of God (peace and blessings of God be upon him) during his battles due to his bravery, and he was one of the best of the Companions. It was said that he was chaste and did not have intercourse with women. This was mentioned by Ibn Ishaq on the authority of Aisha. It was also said that he had two sons, as indicated by his hadith narrated with his wife, “And the saying of the Prophet (peace and blessings of God be upon him) about his two sons: ‘They resemble him more than a crow resembles a crow.’” And his saying in the hadith: **By God, I have never uncovered a woman’s private parts,** meaning committing adultery. He was killed as a martyr, may God be pleased with him, in the Battle of Armenia in the year nineteen during the time of Umar, and it was said: in the land of the Romans in the year fifty-eight during the time of Muawiyah.

Fourth: The Almighty said: **For every person among them is what he has earned of sin,** meaning from those who spoke the slander. He did not name from the people of the slander except Hassan, Mastah, Hamna, and Abdullah, and others were ignorant, as stated by Urwah ibn al-Zubayr. Abd al-Malik ibn Marwan asked

him about that and he said: Except that they were a group, as God the Almighty said. And in the copy of the Qur'an of Hafsa it says a group of four.

Fifth: The Almighty's saying: **And he who took upon himself the greater part of it among them.** Humayd al-A'raj and Ya'qub read **his greater part** with a damma on the kaf. Al-Farra' said: This is a good interpretation, because the Arabs say: So-and-so took upon himself the greater part of such-and-such, meaning he took upon himself the greater part. It was narrated on the authority of Aisha that he was Hassan, and that she said when he went blind: Perhaps the great punishment that God has threatened him with is the loss of his sight. Masruq narrated it on her authority. It was narrated on her authority that he was Abdullah ibn Ubayy, and this is the correct view, and Ibn Abbas said the same. Abu Omar ibn Abdul Barr narrated that Aisha exonerated Hassan of the slander, and said: He did not say anything. Hassan denied that he had said anything of that in his saying:

Hassan Razan does not weigh with suspicion and becomes hungry from the meat of the ignorant

The wife of the best of people in religion and character, the Prophet of guidance and the most generous of women

Aqila is a tribe from Luay ibn Ghalib, whose noble endeavors are eternal.

A well-mannered woman whose tents God has made beautiful and purified from all ugliness and falsehood

If what I said is true, I will not raise my whip to my fingers.

How I wish as long as I live and my support for the family of the Messenger of God is the adornment of gatherings

He has high ranks over people, the virtue of which is beyond compare. Surah Al-Mutaw'ila

It was narrated that when he recited to her: **A noble horse**, she said to him: "You are not like that. You mean that you have fallen into negligence." This is a contradiction, but it can be reconciled by saying: Hassan did not say that explicitly and explicitly, and he might have suggested that and hinted at it, so it was attributed to him. And God knows best.

People differed about whether he was involved in the slander or not, and whether he was flogged or not. God knows which one it was, and that is the issue.

Sixth: The fur of Muhammad ibn Ishaq and others:

"The Prophet (peace and blessings of God be upon him) flogged two men and a woman for slander: Mistah, Hassan, and Hamna." This was mentioned by al-Tirmidhi. Al-Qushayri narrated on the authority of Ibn Abbas, who said: "The Messenger of God (peace and blessings of God be upon him) flogged Ibn Ubayy eighty times, and in the Hereafter he will have the punishment of Hellfire." Al-Qushayri said: "What is proven in the reports is that he flogged Ibn Ubayy and flogged Hassan and Hamna. As for Mistah, no explicit slander has been proven against him, but he would hear and spread the word without stating it explicitly."

Al-Mawardi and others said: "They differed over whether the Prophet (peace and blessings of God be upon him) punished the slanderers. There are two opinions: One of them is that he did not punish any of the slanderers, because the prescribed punishments are only carried out by confession or by evidence, and God did not require him to carry them out by informing him of them, just as He did not require him to kill the hypocrites, although He had informed him of their disbelief."

I said: This is corrupt and contradicts the text of the Qur'an, for God Almighty says: **And those who accuse chaste women and do not produce four witnesses** meaning that their statement is true: **Then flog them with eighty lashes.**

The second statement: The Prophet, may God bless him and grant him peace, punished the people of slander, Abdullah bin Ubayy, Mastah bin Athatah, Hassan bin Thabit, and Hamna bint Jahsh. A Muslim poet said about that:

Hassan tasted that which his family and Hamna had when they said, **Hijra and Mastah.**

Ibn Salul tasted the shame of the punishment, as he indulged in slanderous speech that is clear.

They treated the wife of their prophet with stoning and anger at the Lord of the Noble Throne, so they became wicked.

They harmed the Messenger of God in it, so they committed shameful acts that will remain, and they disgraced them.

Then he poured down upon them rains as if they were showers of rain falling from the peaks of the clouds.

I said: The well-known report and what is known among scholars is that the one who punished Hassan, Mastah, and Hamna, and he did not hear of any punishment for Abdullah bin Ubayy. Abu Dawud narrated on the authority of Aisha, may God be pleased with her, who said:

When my excuse came up, the Prophet (peace and blessings of God be upon him) stood up and mentioned that, and recited the Qur'an. When he came down from the pulpit, he ordered the two men and the woman to be flogged, and he named them: Hassan ibn Thabit, Mastah ibn Athatah, and Hamna bint Jahsh. In the book of al-Tahawi, it says: **Eighty by eighty.** Our scholars said: Abdullah ibn Ubayy was not flogged because God, the Most High, had prepared for him a great punishment in the Hereafter. If he had been flogged in this world, it would have been a reduction in his punishment in the Hereafter and a mitigation for him, even though God, the Most High, had testified to the innocence of Aisha **may God be pleased with her** and to the falsehood of everyone who accused her. The benefit of the flogging was achieved, since its purpose was to demonstrate the lie of the slanderer and the innocence of the slandered, as God, the Most High, said: **But if they do not produce witnesses, then it is they who are liars in the sight of God.** These Muslims were flogged to expiate for them the sin of the slander they committed, so that they would not be held responsible for it in the Hereafter. The Prophet (peace

Surat al-Nur 24:11

Indeed, those who brought forth the slander are a group among you. Do not think it is evil for you; rather, it is good for you. For every person among them is what he has earned of sin, and he among them who took upon himself the greater part of it will have a great punishment.

and blessings of God be upon him) said about the prescribed punishments:

It is an expiation for the one against whom it was carried out," as in the hadith of Ubadah ibn al-Samit. It may also be said that the punishment of Ibn Abi was left out of a desire to win over his people, out of respect for his son, and to extinguish the fire of discord expected from that, the principles of which had appeared from Sa'd ibn Ubadah and his people, as in Sahih Muslim. And God knows best.

Tafsir Ibn Kathir

All these ten verses were revealed concerning Aisha, the mother of the believers, may God be pleased with her, when the people of slander and calumny among the hypocrites accused her of what they said of pure lies and slander, for which God Almighty was jealous and for his Prophet, may God's prayers and peace be upon him. So God Almighty revealed her innocence to protect the honor of the Messenger of God, may God's prayers and peace be upon him, and God Almighty said: **Indeed, those who came with the slander are a group among you**, meaning a group among you, meaning it was not one or two, but a group. The foremost in this curse was Abdullah bin Ubayy bin Salul, the head of the hypocrites, for he used to gather it and embellish it, until it entered the minds of some of the Muslims and they spoke of it, and others among them permitted it, and the matter remained like this for about a month until the Qur'an was revealed, and the context of that is in the authentic hadiths.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, who said: Saeed ibn al-Musayyab, Urwah ibn al-Zubayr, Alqama ibn Waqqas, and Ubayd God ibn Abdullah ibn Utbah ibn Mas'ud told me about the hadith of Aisha, the wife of the Prophet, may God bless him and grant him peace, when the people of slander said to her what they said, and God Almighty exonerated her. All of them told me a portion of her hadith, and some of them were more knowledgeable of her hadith than others and more reliable in their narration. I have memorized from each one of them the hadith that he told me on the authority of Aisha, and some of their hadiths confirm each other. They mentioned that Aisha, may God be pleased with her, the wife of the Prophet, may God bless him and grant him peace, said: "Whenever the Messenger of God, may God bless him and grant him peace, wanted to go on a journey, he would cast lots among his wives, and whichever of them won, the Messenger of God, may God bless him and grant him peace, would go out with her. Aisha, may God be pleased with her, said: So he drew lots among us during a campaign he participated in, and my lot won, and I went out with the Messenger of God, may God bless him and grant him peace, and that was after the veil was revealed. I would be carried in my litter and dismounted in it, during our journey until..." The Messenger of God, may

God bless him and grant him peace, finished his expedition and returned and we approached Medina. One night he gave the call to depart, so I got up when he gave the call to depart and walked until I passed the army. When I had finished my business, I went to my saddlebag and felt my chest. I saw that a necklace of Dhofar agate had broken. I went back and looked for my necklace, but my search for it delayed me. The group who were transporting me came and carried my litter and loaded it onto the camel I was riding, thinking that I was in it. She said: At that time, women were light, not heavy and not covered with meat. They only ate a small amount of food, so the people did not find the lightness of the litter strange when they lifted it and carried it. I was a young girl, so they sent the camel and set out, and I found my necklace after the army had continued. I came to their homes and there was no one calling or answering. I headed towards the house I was in, and I thought that the people would miss me and return to me. While I was sitting in my house, my eyes overcame me and I fell asleep. Safwan Ibn al-Mu'attal al-Sulami, then al-Dhakwani, had gone out from behind the army. He set out early in the morning and was at my house. He saw the blackness of a sleeping person, so he came to me and recognized me when he saw me. He had seen me before the veil, so I woke up with his plea for mercy when he recognized me. I covered my face with my cloak, and by God, he did not say a word to me nor did I hear a word from him except his plea for mercy until he made his mount kneel. He stepped on its hand and I mounted it. He set off leading the mount with me until we reached the army after they had dismounted in the middle of the afternoon. Those who perished were killed because of me, and the one who bore the brunt of it was Abdullah ibn Ubayy ibn Salul. We arrived in Madinah and I was ill when we arrived for a month while the people were pouring out the words of the slanderers, but I did not feel any of that. What makes me suspicious in my pain is that I do not see from the Messenger of God, may God bless him and grant him peace, the kindness that I see from him when I am ill. Rather, the Messenger of God, may God bless him and grant him peace, enters and greets, then says, **How are you?** That is what made me suspicious and I did not feel any evil until I went out after I had recovered, and Umm Masrah went out with me before the places where we defecate, and we do not go out except from night to night, and that was before we took shelter near our houses and we were ordered, as was the first order of the Arabs in taking a walk in the wilderness, and we were bothered by shelters that we take them in our houses, so I set out with Umm Masrah, who is the daughter of Abu Ruhm ibn al-Muttalib ibn Abd Manaf, and her mother is the daughter of Sakhr ibn Amir, the aunt of Abu Bakr al-Siddiq, and her son is Masrah ibn Athatah ibn Abbad ibn al-Muttalib. I and the daughter of Abu Ruhm, Umm Masrah, came back to my house when we had finished our business, and Umm Masrah stumbled in her cloak, and she said: May Masrah be cursed! I said to her: What a bad thing you have said, cursing a man who witnessed Badr! She said: Oh, you are a fool, did

you not hear what he said? I said: What did he say? She said: She told me what the slanderers had said, so my illness increased to my illness, and when I returned to my house, the Messenger of God, may God bless him and grant him peace, came in to me and greeted me, then he said: How are you? So I said to him: Will you give me permission to go to my parents? She said: And at that time I wanted to confirm the report from them, so the Messenger of God (peace and blessings of God be upon him) gave me permission. So I went to my parents and said to my mother: O my mother, what are the people talking about? She said: O my daughter, take it easy, for by God, there has rarely been a beautiful woman with a man who loves her and who has co-wives except that they talk about her a lot. She said: I said: Glory be to God, are the people talking about her? So I cried that night until morning, and my tears could not stop and I could not sleep. Then I woke up crying again. She said: The Messenger of God (peace and blessings of God be upon him) called for Ali ibn Abi Talib and Usamah ibn Zayd when the revelation was delayed, and sought their advice about separating from his wife. She said: As for Usamah ibn Zayd, he advised the Messenger of God (peace and blessings of God be upon him) on what he knew of the innocence of his wife and on what he knew in himself of love for them. Usamah said: O Messenger of God, they are your family and we know nothing but good about them. As for Ali ibn Abi Talib, he said: O Messenger of God, God has not made things difficult for you, and there are many women other than her. If you ask the slave girl, she will tell you the truth. She said: So the Messenger of God, peace and blessings be upon him, called Barrah and said: O Barrah, did you see anything suspicious in Aisha? Barrah said to him: By the One Who sent you with the truth, I have never seen anything from her that I would be more suspicious of than a young slave girl who sleeps while her family is cooking dough, then the goats come and eat it. The Messenger of God, may God bless him and grant him peace, stood up that day and apologized to Abdullah bin Ubayy bin Salul. She said: The Messenger of God, may God bless him and grant him peace, said while he was on the pulpit: O group of Muslims, who will excuse me from a man who has harmed my family? By God, I have never known anything about my family except good. They have mentioned a man about whom I have never known anything except good, and he never entered upon my family except with me. Sa'd bin Mu'adh Al-Ansari, may God be pleased with him, stood up and said: I excuse you from him, O Messenger of God. If he is from the Aws, we will strike his neck, and if he is from our brothers from the Khazraj, you will order us to do as you command. She said: Sa'd bin 'Ubadah, the chief of the Khazraj and a righteous man, stood up, but his zeal carried him and said to Sa'd bin Mu'adh: By God, you will not kill him, nor will you be able to kill him. Asid bin Hudayr, the cousin of Sa'd bin Mu'adh, stood up and said to Sa'd bin 'Ubadah: You have lied! By God, we will kill him, for you are a hypocrite arguing on behalf of the hypocrites. So the two tribes, the Aws and the Khazraj, clashed. Until they were about to fight while the Messenger of God (peace and blessings of God be upon him) was standing on the pulpit, so the Messenger of God (peace and blessings of God be upon him) kept calming them down until they were

silent and the Messenger of God (peace and blessings of God be upon him) was silent. She said: And I wept that day, my tears not stopping nor could I sleep, and my parents thought that crying was going to split my liver. She said: While they were sitting with me and I was weeping, a woman from the Ansar asked permission to see me, so I gave her permission and she sat and wept with me. While we were like that, the Messenger of God (peace and blessings of God be upon him) entered upon us and greeted us and then sat down. She said: He has not sat with me since what was said was said, and he remained for a month without receiving any revelation about me. She said: The Messenger of God (peace and blessings of God be upon him) bore witness when he sat down, then he said: As for what follows, O Aisha, such and such has reached me about you. If you are innocent, God will acquit you, and if you have committed a sin, then seek forgiveness from God and then repent to Him, for when a servant confesses to a sin and then repents, God will repent to him. She said: When the Messenger of God (peace and blessings of God be upon him) finished speaking, my tears stopped. Until I did not feel a drop of it, so I said to my father: Answer the Messenger of God, may God bless him and grant him peace, on my behalf. He said: By God, I do not know what to say to the Messenger of God, may God bless him and grant him peace. So I said to my mother: Answer the Messenger of God, may God bless him and grant him peace, on my behalf. She said: By God, I do not know what to say to the Messenger of God, may God bless him and grant him peace. She said: I said, and I am a young girl who did not memorize much of the Qur'an. By God, I know that you have heard this hadith until it settled in your souls and you believed in it. If I tell you that I am innocent, and God knows that I am innocent, you will not believe me in that. And if I confess something, and God knows that I am innocent, you will believe me. By God, I do not find an example for me and you except as Abu Yusuf said: **So be patient, and God is the sought for help against that which you describe.** She said: Then I turned and lay down on my bed. She said: And by God, at that time I knew that I was innocent and that God, the Most High, would acquit me because of my innocence. But by God, I did not think that a revelation would be revealed concerning me that would be recited, and my affair was too insignificant in my soul for God to speak about me with a matter that would be recited. But I was hoping That the Messenger of God, may God bless him and grant him peace, saw in a dream a vision in which God exonerated me. She said: By God, the Messenger of God, may God bless him and grant him peace, did not seek his place nor did any of the people of the house leave until God Almighty revealed to His Prophet, and he was seized by what he used to seize from the open space when the revelation came, until sweat would drip from him like pearls on a winter day from the weight of the words that were revealed to him. She said: When the Messenger of God, may God bless him and grant him peace, was relieved, he was laughing, and the first word he spoke was to say, "Be of good cheer, O Aisha. God Almighty has acquitted you." She said: My mother said to me, **Get up to him.** I said, "By God, I will not get up to him and I will not thank anyone but God Almighty. He is the One who revealed my innocence." God Almighty revealed,

Indeed, those who brought forth the slander are a group among you. Do not think it is evil for you; rather, it is good for you. For every person among them is what he has earned of sin, and he among them who took upon himself the greater part of it will have a great punishment.

Indeed, those who came with the slander are a group among you, all ten verses, and God revealed these verses about my innocence. She said: Abu Bakr, may God be pleased with him, who used to spend on Mistah ibn Athatah because of his kinship to him and his poverty, said: By God, I will never spend anything on him after what he said to Aisha. Then God Almighty revealed, **And let not those among you who are endowed with virtue and wealth swear not to give to relatives and the needy and the emigrants in the land of their homes**. The way of God, and let them pardon and overlook. Would you not like that God should forgive you? And God is Forgiving and Merciful." Abu Bakr said: By God, I would like that God should forgive me. So he returned to Mistah the money he had been spending on him and said: By God, I will never take it away from him.

Aisha said: The Messenger of God (peace and blessings of God be upon him) asked Zainab bint Jahsh, the wife of the Prophet (peace and blessings of God be upon him), about my situation. He said: O Zainab, what did you know or see? She said: O Messenger of God, I protect my hearing and my sight. By God, I only know good. Aisha said: She was the one who used to be my equal among the wives of the Prophet (peace and blessings of God be upon him), but God protected her through her piety. Her sister Hama bint Jahsh began to fight on her behalf, and she was among those who perished. Ibn Shihab said: This is what has reached us about the situation of these people. It was included by Al-Bukhari and Muslim in their Sahihs on the authority of Al-Zuhri. Ibn Ishaq narrated it in this way from Al-Zuhri. He also said: Yahya bin Ibad bin Abdullah bin Az-Zubayr told me on the authority of his father on the authority of Aisha **may God be pleased with her**. Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm Al-Ansari told me on the authority of Umrah, on the authority of Aisha, similar to what was mentioned above. And God knows best.

Then Al-Bukhari said, and Abu Usamah said, on the authority of Hisham bin Urwah, he said: My father told me, on the authority of Aisha, may God be pleased with her, she said: When he mentioned my affair that was mentioned and what I knew about it, "The Messenger of God, may God bless him and grant him peace, stood up to deliver a sermon, and he bore witness and praised God and extolled Him as He deserves. Then he said: As for what follows, advise me regarding people who are my family, and by God I know nothing about my family except good, and I know nothing about my family except evil, and their children are those whom, by God, I know nothing about them except evil, and they never enter my house except when I am present, and I never go on a journey except that they are with me. So Sa'd bin Mu'adh Al-Ansari stood up and said: O Messenger of God, may God bless him and grant him peace, give us permission to strike off their heads. Then a man from the Khazraj stood up, and Umm Hassan bin Thabit was from that man's family, and he said: You have lied. By God, if

they had been from the Aws, I would not have liked for their heads to be struck off, until there was almost evil between the Aws and the Khazraj in the mosque, and I did not know. So when it was evening of that day, I went out for some of my needs, and with me was Umm Mastih. Then she stumbled and said: "Cursed is Mistah." I said to her: **Which mother curses your son?** She kept quiet. Then she stumbled a second time and said: **Cursed is Mistah**. I said to her: **Which mother curses your son?** Then she stumbled a third time and said: **Cursed is Mistah**. I rebuked her, and she said: **By God, I only curse him because of you**. I said: **What is my business?** She said: **So she opened the hadith for me**. I said: **And this happened?** She said: **Yes, by God**. I returned to my house as if I did not find much or little of what I had left for, and I became ill and said to the Messenger of God, may God bless him and grant him peace, **Send me to my father's house**. He sent the boy with me, and I entered the house and found Umm Ruman downstairs and Abu Bakr upstairs reading. Umm Ruman said: **What brought you here, my daughter?** I told her and mentioned the hadith to her, and he did not do as much to her as he did to me. She said: **My daughter, take it easy, for by God, there is rarely a beautiful woman with a man who loves her and has co-wives except that they envy her and gossip about her**. I said: **And my father knows about it?** She said: Yes. I said: And the Messenger of God (peace and blessings of God be upon him)? She said: Yes, and the Messenger of God (peace and blessings of God be upon him). I began to cry and weep. Abu Bakr heard my voice from above the house reciting, so he came down and said to my mother: What is the matter with her? She said: What was mentioned about her matter has reached her. His eyes **may God be pleased with him** filled with tears and he said: I swear to you, my daughter, to return to your house. So she returned. The Messenger of God (peace and blessings of God be upon him) came to my house and asked about my maid. She said: No, by God, I did not know of any defect in her except that she used to sleep until a sheep would come in and eat its yeast or dough. One of his companions rebuked her and he said: Tell the truth to the Messenger of God (peace and blessings of God be upon him) until they caused her to fall ill. She said: Glory be to God, by God, I did not know of anything about her except what a jeweler knows about red gold dust. report of the matter reached the man to whom it was said and he said: Glory be to God, by God I have never uncovered a woman's private parts.

Aisha **may God be pleased with her** said: He was martyred in the path of amusement. She said: My parents stayed with me the next morning and they did not leave until the Messenger of God (peace and blessings of God be upon him) entered upon me after he had prayed the afternoon prayer. Then he entered and my parents surrounded me on my right and my left. He praised and thanked God, then he said: As for what follows, O Aisha, if you have committed a wrong or been unjust, then repent to God, for God accepts repentance from His servants. She said: A woman from the Ansar came and was sitting at the door. I said:

Aren't you ashamed to mention something in front of this woman? The Messenger of God (peace and blessings of God be upon him) preached. I turned to my father and said to him: Answer him. He said: What should I say? I turned to my mother and said: Answer him. She said: What should I say? When they did not answer him, I testified, praised God and extolled Him as He deserves, then I said: As for what follows, by God, if I tell you that I did not do it, and God Almighty bears witness that I am truthful, that will not benefit me with you, for you have spoken it and your hearts have imbibed it. And if I tell you that I did do it, and God knows that I did not do it, you will say that she brought it upon herself, and by God I do not find an example for me and you. I sought the name of Jacob, but I could not find it except Abu Yusuf when he said, **So be patient, and God is the sought for help against that which you describe.** And God revealed to His Messenger, may God bless him and grant him peace, at that moment, so we were silent, and he was lifted from him, and I could see the joy on his face as he wiped his forehead and said, **Be of good cheer, O Aisha, for God has revealed your innocence.** She said: I was the most angry when my parents said to me, **Rise up to him.** I said, "No, by God, I will not rise up to him, nor will I praise him or you, but I praise God who revealed my innocence. You heard it and did not deny it or change it."

Aisha used to say: As for Zainab bint Jahsh, God protected her with her religion, and she only spoke good words. As for her sister Hamna bint Jahsh, she perished among those who perished. The one who spoke about him was Mistah and Hassan bin Thabit, and the hypocrite Abdullah bin Ubayy bin Salul, who was the one who used to bring him money and collect him, and he and Hamna were the ones who bore the brunt of it. She said: Abu Bakr swore that he would never benefit Mistah with anything, so God revealed: **And let not those of virtue among you swear an oath meaning Abu Bakr and abundance is to give to relatives and the needy** meaning Mistah until His saying: **Would you not love that God should forgive you? And God is Forgiving and Merciful.** Abu Bakr said: **Yes, by God, O our Lord, we love that You should forgive us,** and he returned to him with what he used to do." This is how Al-Bukhari narrated it from this source, with a chain of transmission with a definitive form, on the authority of Abu Usamah Hammad bin Usamah, one of the trustworthy imams. Ibn Jarir narrated it in his interpretation on the authority of Sufyan bin Wakee' on the authority of Abu Osama narrated it in full, like it or something similar. Ibn Hatim narrated it on the authority of Abu Saeed Al-Ashja on the authority of Abu Osama in part.

Imam Ahmad said: Hisham told us, Amr ibn Abi Salamah told us, on the authority of his father, on the authority of Aisha **may God be pleased with her**, who said: When my excuse was revealed from the sky, the Prophet (peace and blessings of God be upon him) came to me and informed me of it, so I said: We praise God, not you. Imam Ahmad said: Ibn Abi Uday told me, on the authority of Muhammad ibn Ishaq, on the authority of Abdullah ibn Abi Bakr, on the authority of Umrah also, on the authority of Aisha, who said: When my excuse was revealed, the Messenger of God (peace and blessings of God be upon him) stood up

and mentioned it and recited the Qur'an. When it was revealed, he ordered two men and a woman to be flogged. It was included by the four scholars of Sunan, and Al-Tirmidhi said: This is a hasan hadith. Abu Dawud mentioned their names as Hassan ibn Thabit, Mistah ibn Athatah, and Hamna bint Jahsh. So there are multiple chains of transmission on the authority of the Mother of the Believers Aisha **may God be pleased with her** in the Musnads, Sahihs, Sunans, and elsewhere.

It was narrated from the hadith of her mother, Umm Ruman, **may God be pleased with her.** Imam Ahmad said: Ali bin Asim told us, Hisham told us, on the authority of Abu Wa'il, on the authority of Masruq, on the authority of Umm Ruman, who said: While I was with Aisha, a woman from the Ansar entered upon us and said: May God do this to her son and that. Aisha said: Why? She said: He was among those who narrated the hadith. She said: Which hadith? She said: So and so. She said: Has this reached the Messenger of God (peace and blessings of God be upon him)? She said: Yes. She said: Has this reached Abu Bakr? She said: Yes. Aisha **may God be pleased with her** fell unconscious, and she did not regain consciousness until she was suffering from a fever with a chill, so I got up and covered her. She said: Then the Prophet (peace and blessings of God be upon him) came and said: What is the matter with her? I said: O Messenger of God, she has a fever with a chill. He said: Perhaps it is in a hadith he spoke about. She said: Aisha sat up straight for him and said: By God, if I swear to you, you will not believe me, and if I apologize to you, you will not excuse me. My example and yours are like that of Jacob and his sons when he said: **So be patient, most fittingly, and God is the sought for help against that which you describe.** She said: So the Messenger of God (peace and blessings of God be upon him) went out and God revealed her excuse. Then the Messenger of God (peace and blessings of God be upon him) returned with Abu Bakr, and he entered and said: O Aisha, God has revealed your excuse. She said: Praise be to God, not to you. Abu Bakr said to her: You say this to the Messenger of God (peace and blessings of God be upon him). She said: Yes. She said: Among those who narrated this hadith was a man who was supported by Abu Bakr, and he swore that he would not connect with him, so God revealed: **And let not those among you who are endowed with wealth and abundance swear not to give them their children** to the end of the verse, and Abu Bakr said: **Yes, so connect with him.** Al-Bukhari is the only one who narrated it, not Muslim, via the chain of transmission of Hisham.

Al-Bukhari narrated it on the authority of Musa bin Ismail, on the authority of Abu Uwanah, and on the authority of Muhammad bin Salam, on the authority of Muhammad bin Fadil, both on the authority of Hisham, with the following wording: And in the wording of Abu Uwanah: Umm Ruman told me. This is clear evidence that Masruq heard it from her. A group of hadith masters denied this, including al-Khatib al-Baghdadhi, because the historians mentioned that she died during the time of the Prophet, may God bless him and grant him peace. Al-Khatib said: Masruq used to send it out and say: Umm Ruman was asked, and he would quote it, so perhaps some of them wrote: **She was asked**

Surat al-Nur 24:11

Indeed, those who brought forth the slander are a group among you. Do not think it is evil for you; rather, it is good for you. For every person among them is what he has earned of sin, and he among them who took upon himself the greater part of it will have a great punishment.

with a thousand, and the narrator thought that she was asked, so he thought it was connected. Al-Khatib said: Al-Bukhari narrated it in this way, but its defect was not clear to him. So he said, and God knows best.

God the Almighty said: **Indeed, those who brought forth the slander** meaning lies, slander and calumny **are a group** meaning a group among you. **Do not think it is evil for you** meaning O family of Abu Bakr. **Rather, it is good for you** meaning in this world and the hereafter. It is a tongue of truth in this world and an elevation of status in the hereafter and a manifestation of their honor through God the Almighty's care for Aisha, the mother of the believers, may God be pleased with her, as God revealed her innocence in the Noble Qur'an: **Falsehood cannot come to it from before it or from behind it** *verse*. For this reason, when Ibn Abbas, may God be pleased with him and her, entered upon her while she was dying, he said to her: Be of good tidings, for you are the wife of the Messenger of God, may God's prayers and peace be upon him, and he loved you and did not marry a virgin other than you, and he revealed your innocence from the heavens.

Ibn Jarir said in his interpretation: Muhammad ibn Uthman al-Wasiti told us, Jaafar ibn Awn told us, on the authority of al-Mu'alla ibn Irfan, on the authority of Muhammad ibn Abdullah ibn Jahsh, who said: Aisha and Zainab, may God be pleased with them, boasted. Zainab said: I am the one whose marriage was revealed from the heaven. Aisha said: I am the one whose excuse was revealed in the Book of God when Safwan ibn al-Mu'attal carried me on the mount. Zainab said to her: O Aisha, what did you say when you mounted it? She said: I said: God is sufficient for me, and He is the best Disposer of affairs. She said: I said the word of the believers.

And the Almighty's saying: **For every person among them is what he has earned of sin** meaning, for every one who spoke about this issue and accused the Mother of the Believers Aisha **may God be pleased with her** of something shameful, there is a great share of punishment. **And he among them who bore the greater part thereof** It was said that he began with him, and it was said that he was the one who collected it, gathered it, spread it, and propagated it. **For him is a great punishment** meaning for that. Then the majority are of the opinion that what is meant by this is Abdullah ibn Ubayy ibn Salul, may God curse and curse him, and he is the one who was mentioned explicitly in the hadith. This was said by Mujahid and others. It was also said that what is meant by it is Hassan ibn Thabit, and this is a strange opinion. If it were not for the fact that it appears in Sahih al-Bukhari, which indicates this, there would not have been much benefit in including it, because he was one of the Companions who had virtues, merits, and achievements, and the best of his achievements was that he used to defend the Messenger of God (blessings and peace of God be upon him) with his poetry, and he is the one to whom the Messenger of

God (blessings and peace of God be upon him) said: **Incite them, and Gabriel is with you.** Al-A'mash narrated on the authority of Abu Ad-Dahha on the authority of Masruq who said: I was with Aisha **may God be pleased with her** when Hassan ibn Thabit entered, so I ordered that a pillow be thrown for him. When he came out, I said to Aisha: What are you doing with this man? Meaning, he enters upon you. In another narration, she was told: Do you give him permission to enter upon you, when God said: **And he among them who took upon himself the greater part thereof will have a great punishment.** She said: What punishment is more severe than blindness? He had lost his sight, so perhaps God will make that the great punishment. Then she said that he was defending the Messenger of God (blessings and peace of God be upon him). In another narration, he recited to her a poem praising her when he entered upon her, and he said:

Razan's horse is not suspiciously heavy and becomes hungry from the meat of the ignorant

She said: As for you, you are not like that. In another narration: But you are not like that. Ibn Jarir said: Al-Hasan bin Qaz'ah told us, Salamah bin Alqamah told us, Dawud told us, on the authority of Amer, on the authority of Aisha, that she said: I have never heard of poetry better than the poetry of Hassan, and I have never recited it except that I hoped for Paradise for him. His saying to Abu Sufyan bin Al-Harith bin Abdul Muttalib:

I satirized Muhammad, so I responded to him, and that is the reward from God

My father, his father, and my honor are a protection for Muhammad's honor from you.

You insult him, and you are not his equal? May God sacrifice you both for the sake of your best interests.

My tongue is strict and flawless, and my sea is untroubled by buckets.

It was said: O Mother of the Believers, is this not idle talk? She said: No, idle talk is what is said in the presence of women. It was said: Did not God say: **And he among them who took upon himself the greater part thereof will have a great punishment.** She said: Has not a great punishment befallen him? Has he not lost his sight and been struck by the sword? She meant the blow that Safwan ibn al-Mu'attal as-Sulami struck him when he heard that he was speaking about that, so he struck him with the sword and almost killed him.

Fath al-Qadir

11- The predicate of **indeed, those who brought the slander is a group** and **from among you** is an attribute of **a group**. It was also said that it is **do not think it is evil for you**, and **a group** would be a substitute for the subject of *came*. Ibn Atiyyah said: This is more consistent in meaning and more beneficial than the

predicate being **a group**, and the sentence **do not think it is**, even if it is a request. So making it a predicate is correct by estimation as in similar examples. And slander is the worst and ugliest lie, and it is taken from *afka* something if he turned it upside down. So, ifk is the upside-down hadith, and it was said that it is slander. The Muslims agreed that what is meant by the verse is the slander that was committed against Aisha, the Mother of the Believers. God described it as slander because what is known about her condition, may God be pleased with her, is otherwise. Al-Wahidi said: The meaning of the inversion in this hadith that those people brought is that Aisha, may God be pleased with her, deserved praise for what she had of immunity and noble lineage and the reason, not slander. Those who accused her of evil turned the matter upside down, so it is an ugly slander and a clear lie. The group is the group of ten to forty, and what is meant by them here is Abdullah bin Abi Ras, the head of the hypocrites, Zaid bin Rifa'a, Hassan bin Thabit, Mastah bin Athatah, Hamna bint Jahsh, and those who helped them. It was said that the group is from three to ten, and it was said from ten to fifteen. Its root in the language is a group that is fanatical towards one another. The phrase **do not think it evil for you** if it is the predicate of *in* then it is clear, and if the predicate is a group as mentioned above then it is a new sentence. It was addressed to the Prophet, peace and blessings be upon him, Aisha and Sufyan ibn al-Mu'attal who was slandered with the Mother of the Believers and as a consolation for them. Evil is that which exceeds its harm, and good is that which exceeds its benefit. As for good in which there is no evil, it is Paradise, and evil in which there is no good is Hellfire. The reason for it being good for them is that it will bring them a great reward while clarifying the innocence of the Mother of the Believers and making her story a general law. **For each person among them is what he has earned of sin** i.e. because of speaking the slander. **And he among them who bore the greater part of it will have a great punishment.** Al-Hasan, al-Zuhri, Abu Raja', Hamid al-A'raj, Ya'qub, Ibn Abi Ulayyah, Mujahid and Umrah bint Abd al-Rahman read it with a damma on the kaf. Al-Farra' said: This is a good interpretation, because the Arabs say: **So-and-so took on the greatness of such-and-such**, meaning he took on the greatest of it. The rest read it with a kasra. It was said that they are two dialects, and it was said that with a damma it means most of the slander, and with a kasra it means starting with it, and it was said that with a kasra it means the sin. So the meaning is: The one who took on most of the slander from the group will have a great punishment in this world or in the hereafter or in both.

There was a difference of opinion as to who among the group that perpetrated the slander was from. Some said it was Abdullah ibn Ubayy, others said it was Hassan; the former is more correct. Muhammad ibn Ishaq and others narrated that the Prophet (peace and blessings be upon him) flogged two men and a woman for slander, namely Mistah ibn Athatah, Hassan ibn Thabit, and Hamna bint Jahsh. Some said that Abdullah ibn Ubayy flogged, Hassan ibn Thabit, and Hamna bint Jahsh, but he did not flog Mistah because he did not explicitly state the slander, but he heard about it and spread it without explicitly. Some said that

he did not flog any of them. Al-Qurtubi said: The well-known report and what is well-known among scholars is that those who were flogged were Hassan, Mistah, and Hamna. He did not hear of any punishment being given to Abdullah ibn Ubayy. This is supported by what is in Sunan Abi Dawud on the authority of Aisha, who said: When my excuse was revealed, the Prophet (peace and blessings be upon him) stood up, mentioned it, and recited the Qur'an. When he came down from the pulpit, he ordered the two men and the woman to be flogged, and he named them: Hassan, Mistah ibn Athatah, and Hamna bint Jahsh.

They differed as to why the Prophet (peace and blessings of God be upon him) did not flog Abdullah ibn Ubayy. Some said it was to spare him the great punishment in the Hereafter, and to punish those who came after him so that it would be an expiation for their sin, as it was proven from him (peace and blessings of God be upon him) regarding the prescribed punishments that he said: **It is an expiation for whoever is subjected to it.** Others said he did not flog his people out of respect for his son, as he was one of the righteous believers, and to extinguish the flames of sedition, the beginnings of which had appeared with Sa'd ibn 'Ubadah and those with him, as in Sahih Muslim. Then God, the Almighty, diverted the address from the Messenger of God (peace and blessings of God be upon him) and those with him to the believers by way of a shift.

Tafsir al-Baghawi

God Almighty said: 11- **Indeed, those who came with the slander are a group among you** the verses, the reason for the revelation of this verse is what Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdul Aziz bin Abdullah told us, Ibrahim bin Saad told us, on the authority of Salih, on the authority of Ibn Shihab, he said: Urwah bin Al-Zubayr told me, and Saeed bin Al-Musayyab, and Alqama bin Waqqas, and Ubaid God bin Abdullah bin Utbah bin Masoud, on the authority of Aisha, may God be pleased with her, the wife of the Prophet, may God bless him and grant him peace, when the people of the slander said to her what they said, and all of them told me a group of her hadith, and some of them were more knowledgeable of her hadith than others and more reliable in telling it, and I have learned from each man of them the hadith that he told me on the authority of Aisha, and some of their hadith confirms some.

They said: Aisha said: Whenever the Messenger of God (peace and blessings of God be upon him) wanted to travel, he would cast lots among his wives, and whichever of them won the lot, the Prophet (peace and blessings of God be upon him) would go with him. Aisha said: So he cast lots among us during a military campaign he participated in, and my lot won. So I went out with the Messenger of God (peace and blessings of God be upon him) after the veil was revealed. I was carried in a litter and I was lowered into it. We traveled until, when the Messenger of God (peace and

Indeed, those who brought forth the slander are a group among you. Do not think it is evil for you; rather, it is good for you. For every person among them is what he has earned of sin, and he among them who took upon himself the greater part of it will have a great punishment.

blessings of God be upon him) had finished that military campaign and returned, and we were approaching Madinah, he gave the call to depart one night. So I got up when the call to depart was given, and I walked until I passed the army. When I had finished my business, I went back to my saddlebag and touched my chest. I saw that a necklace of Dhofar agate had broken, so I went back and looked for my necklace, but the pursuit of it held me back. She said: The group who were traveling with me came and carried my litter and loaded it onto the camel I was riding on, thinking that I was in it. At that time, women were light, not weak, nor were they covered with meat, but only ate a little food. So the people did not find the lightness of the litter strange when they lifted it and carried it. I was a young girl, so they sent the camel and set out. I found my necklace after the army had continued, so I came to their homes and there was no one among them calling or answering, so I headed towards the house I was in and I thought that they would miss me and return to me. While I was sitting in my house, my eyes overcame me and I fell asleep. Safwan ibn al-Mu'attal al-Sulami, then al-Dhakwani, was behind the army. He came to my house in the morning and saw the blackness of a sleeping person, so he recognized me when he saw me. He had seen me before the veil, so I woke up with his retaliation when he recognized me. I covered my face with my cloak, and by God, we did not speak a word nor did I hear a word from him except his retaliation. He went down until he made his camel kneel and stepped on her hand, so I got up. So I got on it, and he set off leading me on the camel until we reached the army, which was about to leave at noon.

She said: So whoever perished perished, and the one who carried out the slander was Abdullah bin Ubayy bin Salul. Urwa said: I was told that it was spread and talked about in his presence, and he approved of it, listened to it, and was impressed by it.

Urwa also said: He did not name among the people of the slander except Hassan bin Thabit, Mastah bin Athatah, and Hamna bint Jahsh, among other people whom I have no knowledge of, other than that they are a group, as God Almighty said: **And he who bore its burden.** He said: Abdullah bin Abi Salul. Urwa said: Aisha hated for Hassan to be cursed in her presence, and she would say: He is the one who said:

My father, my mother, and my honor are a protection for the honor of Muhammad from you.

Aisha said: "So we went to Madinah, and when I arrived I was ill for a month, and the people were spreading slander, but I did not feel any of that. What made me suspicious in my illness was that I did not experience from the Messenger of God, may God bless him and grant him peace, the kindness that I used to see from him when I was ill. Rather, the Messenger of God, may God bless him and grant him peace, would come to me, greet me, and say, 'How are you?' Then he would leave. That made me suspicious, and I did not feel any evil until I went out

when I had recovered. I went out with Umm Mastih before the watering places, which was our place of defecation. We would not go out except at night until nightfall, and that was before we took the toilets near our homes, and we were commanded by the first Arabs to defecate before defecating, and we were bothered by the toilets/to take them near our homes."

She said: So I set out, with Umm Masrah - the daughter of Abu Ruhm ibn al-Muttalib ibn Abd Manaf, and her mother was the daughter of Sakhr ibn Amir, the aunt of Abu Bakr al-Siddiq, and her son was Masrah ibn Athatah ibn Ibad ibn al-Muttalib. Umm Masrah and I turned towards my house when we had finished our business. Umm Masrah stumbled in her cloak and said: May Masrah be cursed! I said to her: What a bad thing you have said! Are you cursing a man who witnessed Badr? She said: Oh, you whore! Didn't you hear what he said? I said: What did he say? Then she told me what the slanderers had said. She said: My illness increased upon my illness, and when I returned to my house, the Messenger of God (peace and blessings of God be upon him) came in to me and said: How are you? I said to him: Do you give me permission to go to my parents? She said: I wanted to ascertain the report from them. She said: So the Messenger of God (peace and blessings of God be upon him) gave me permission, so I said to my mother: O my mother, what are the people saying? She said: O my daughter, take it easy, for by God, there has rarely been a woman who was content with a man who loved her and had co-wives, except that they increased her anger against her. I said: Glory be to God, do people really talk about this? She said: So I cried that night until morning, and my tears could not stop and I could not sleep, and then I woke up crying again.

She said: The Messenger of God, may God bless him and grant him peace, summoned Ali ibn Abi Talib and Usama ibn Zaid when the revelation was delayed, asking them and consulting them about separating from his wife. Usama advised the Messenger of God, may God bless him and grant him peace, on what he knew of his wife's innocence and on what he knew about his own well-being. Usama said: Your wife, and we know nothing but good about her. Ali said: O Messenger of God, God has not made things difficult for you, and there are many women besides her. Ask the slave girl and she will tell you the truth. She said: The Messenger of God, may God bless him and grant him peace, summoned Barira and said: O Barira, have you seen anything that made you suspicious? Barira said: By Him who sent you with the truth, I have never seen anything about her that I overlooked more than that she was a young girl, who would sleep while her family's dough was being made, and then the goats would come and eat it.

She said: The Messenger of God, may God bless him and grant him peace, stood up that day and apologized to Abdullah bin Ubayy while he was on the pulpit, and he said: O group of Muslims, who will excuse me from a man who has harmed my family,

and by God I have only known good about my family, and they have mentioned a man about whom I have only known good, and he does not enter my family except with me. She said: Saad bin Muadh, the brother of Banu Abd al-Ashhal, stood up and said: I, O Messenger of God, excuse you, for if he is from the Aws, I will strike his neck, and if he is from our brothers from the Khazraj, order us and we will do what you order. She said: A man from the Khazraj stood up, and Umm Hassan was his cousin from his thigh, and he was Saad bin Ubadah, and he was the chief of the Khazraj. She said: Before that, he was a righteous man, but his zeal carried him, so he said to Saad: You have lied, by God, you will not kill him and you will not be able to kill him, and if he was from your people, you would not have liked him to be killed. So Asid bin Hudayr, who was Saad's cousin, stood up and said to Saad bin Ubadah: You have lied, by God, so we will kill him, for you are a hypocrite who argues on behalf of The hypocrites. She said: The two tribes, Aws and Khazraj, rose up until they were about to fight while the Messenger of God, may God bless him and grant him peace, was standing on the pulpit. She said: The Messenger of God, may God bless him and grant him peace, kept calming them down until they were silent and he was silent.

She said: **So I cried all that day, my tears not stopping, nor could I sleep.** She said: "And my parents came to me in the morning, and I cried for two nights and a day, not sleeping, nor could I stop crying, until I thought that crying would split my liver. While my parents were sitting with me, and I was crying, a woman from the Ansar asked permission to enter, so I gave her permission, and she sat and cried with me."

She said: While we were in that state, the Messenger of God, may God bless him and grant him peace, entered upon us, greeted us, and then sat down. She said: He has not sat down with me since what was said before that was said, and he remained for a month without receiving any revelation concerning me. She said: The Messenger of God, may God bless him and grant him peace, bore witness when he sat down, then said: As for what follows, O Aisha, such and such has reached me about you. If you are innocent, God will acquit you, and if you have committed a sin, then seek forgiveness from God and repent to Him, for if a servant confesses and then repents, God will accept his repentance.

She said: When the Messenger of God (peace and blessings of God be upon him) finished speaking, my tears flowed until I did not feel a single drop of them. I said to my father: Answer the Messenger of God (peace and blessings of God be upon him) regarding what he said. My father said: By God, I do not know what to say to the Messenger of God (peace and blessings of God be upon him). I said to my mother: Answer the Messenger of God (peace and blessings of God be upon him) regarding what he said. My mother said: By God, I do not know what to say to the Messenger of God (peace and blessings of God be upon him). I said, as I was a young girl who did not read much of the Qur'an: By God, I know that you have heard this hadith until it settled in your souls and you believed in it. If I tell you that I am innocent, you will not believe me, and if I confess to you something of which

God knows that I am innocent, you will believe me. By God, I do not find an example for me and you except the words of my father Yusuf when he said: **So be patient, and God is the sought for help against that which you describe** (Yusuf 12:18). Then I turned and lay down on my bed, knowing, and God knows, that I was innocent at that time, and that God would acquit me because of my innocence. But by God, I did not think that God would send down a revelation concerning me that would be recited. My status in my own eyes was too insignificant for God to speak about me, but I hoped that the Messenger of God, may God bless him and grant him peace, would see in a dream a vision by which God would acquit me. By God, the Messenger of God, may God bless him and grant him peace, did not seek his seat nor did any of the people of the house leave until the revelation was sent down to him, and he was seized by what he used to be seized by the open space, until sweat dripped from him like pearls, even on a cold day, from the weight of the words that were sent down to him. She said: Then the Messenger of God, may God bless him and grant him peace, was relieved while he was laughing, and the first word he spoke was: O Aisha, by God, God has acquitted you. She said: Then my mother said to me: Go to him, but I said: By God, I will not go to him, for I praise none but God. She said: Then God Almighty revealed: **Indeed, those who came with the slander are a group among you 10 verses.** When God revealed my innocence, Abu Bakr al-Siddiq, who used to spend on Mistah ibn Athatha because of his kinship to him and his poverty, said: By God, I will never spend anything on Mistah after what he said to Aisha. Then God revealed: **And let not those of virtue among you swear And the capacity** until his saying **Forgiving, Most Merciful.** Abu Bakr Al-Siddiq said: Yes, by God, I would love for God to forgive me. So he returned to Mistah the money he had been spending on him and said: By God, I will never take it away from him.

Aisha said: The Messenger of God (peace and blessings be upon him) asked Zainab bint Jahsh about my situation. He said to Zainab: What did you know or see? She said: O Messenger of God, I protect my hearing and my sight. By God, I only know good. Aisha, who was the wife of the Prophet (peace and blessings be upon him) who was my equal, God protected her with piety. She said: Her sister Hamna began to fight for her, and she was killed among those who were killed.

Ibn Shihab said: This is what I heard from the hadith of these people. Aisha said: By God, the man who was told what was said to him said: Glory be to God, by the One in Whose Hand is my soul, I have never uncovered the bosom of a woman. She said: Then he was killed after that in the cause of God.

It was narrated by Muhammad bin Ismail on the authority of Yahya bin Bakir. Al-Layth told us on the authority of Yunus on the authority of Ibn Shihab with a similar chain of transmission. He said: If you have committed a sin, then seek forgiveness from God and repent to Him, for if a servant confesses his sin and God accepts his repentance, until His saying: Then you perished among those who perished from the companions of slander.

Indeed, those who brought forth the slander are a group among you. Do not think it is evil for you; rather, it is good for you. For every person among them is what he has earned of sin, and he among them who took upon himself the greater part of it will have a great punishment.

Abu Usamah narrated on the authority of Hisham bin Urwah on the authority of his father on the authority of Aisha who said: The Messenger of God (peace and blessings of God be upon him) came to my house and asked about my maid. She said: No, by God, I did not know of any fault in her except that she would lie down until a sheep would come in and eat its yeast or dough. Some of his companions rebuked her and said: Tell the truth to the Messenger of God until they made it up to her. She said: Glory be to God, by God, I did not know of anything about her except what a jeweler knows about a piece of red gold. In it she said: And revelation was sent down to the Messenger of God (peace and blessings of God be upon him) and it was lifted from him and I could see the joy on his face as he wiped his forehead and said: Be of good cheer, Aisha, for God has revealed your innocence. My parents said to me: Get up and go to him. I said: No, by God, I will not get up and go to him, nor will I praise Him or anyone, but I praise God who has cleared me. You heard it and did not deny it or change it.

As for the interpretation of his saying: **Indeed, those who brought forth the slander** with lies, and slander is the worst lie, it was called slander because it was diverted from the truth, from their saying: to slander something if to turn it off its face, and that is because Aisha deserved praise for her immunity and honor, so whoever accused her of evil turned the matter off its face, **a group among you** meaning: a group of them Abdullah bin Ubayy bin Salul, Mastah bin Athatah, Hassan bin Thabit, Hamna bint Jahsh, the wife of Talha bin Ubayd God, and others, **do not think it is bad for you**, O Aisha and O Safwan, and it was said: it is addressed to Aisha, her parents, the Prophet, may God bless him and grant him peace, and Safwan, meaning: do not think the slander is bad for you, **rather it is good for you** because God will reward you for that and reveal your innocence.

For every man among them, meaning from the false clan, **is what he has earned of sin**, meaning: the recompense for the sin he committed, according to how much he indulged in it, **and he who took upon himself its greater burden**, meaning: he bore most of it and initiated it. Ya'qub read it with a damma on the kaf, while the common folk read it with a kasra. Al-Kisa'i said: They are two dialects. Ad-Dahhak said: He took it upon himself to spread the hadith, and he is Abdullah ibn Ubayy ibn Salul.

Al-Zuhri narrated on the authority of Urwah bin Aisha, **And the one who bore the brunt of it among them**, she said: Abdullah bin Ubayy bin Salul, and the painful torment is the Fire in the Hereafter.

Ibn Abi Malekah narrated on the authority of Urwah on the authority of Aisha in the hadith of the slander, she said: Then I mounted and Safwan took the reins. We passed by a group of hypocrites, and it was their custom to dismount, separating themselves from the people. Abdullah bin Ubayy, their leader, said: Who is this? They said: Aisha. He said: By God, she did not escape from him and he did not escape from her. He

said: The wife of your Prophet spent the night with a man until morning, then he came leading her. Hassan, Mastah, and Hamna also began to do that, and they were the ones who bore the brunt of it.

Some people said: He is Hassan bin Thabit.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Bishr bin Khalid told us, Muhammad bin Jaafar told us, on the authority of Shu'bah bin Sulayman, on the authority of Abu Al-Dahhak, on the authority of Masruq, who said: I entered upon Aisha, and Hassan bin Thabit was with her, reciting poetry in which he praised some of his verses, and he said:

Razan's horse is not worth a doubt and becomes hungry from the meat of the ignorant

Aisha said to him: But you are not like that. Masruq said: I said to her: Why did you allow him to enter upon you when God Almighty said: **And he among them who took upon himself the greater part thereof will have a great punishment?** She said: What punishment is more severe than blindness? She said: He was defending or satirizing on behalf of the Messenger of God, may God bless him and grant him peace.

It is narrated that the Prophet, may God bless him and grant him peace, ordered that those who had accused Aisha be flogged eighty times.

Tafsir al-Baidawi

11 - **Indeed, those who brought slander** are the most eloquent of lies from slander, which is a slander because it is a statement that is falsely attributed to its owner, and what is meant is what was slandered against Aisha, may God be pleased with her. That is because the Prophet, may God's prayers and peace be upon him, accompanied her on some of the military campaigns, and the night of the return was called for departure, so she walked to fulfill an errand, then returned to the saddlebag and felt her chest, and behold, a necklace of Dhofar agate had broken, so she went back to look for it, and the one who was transporting her thought that she had entered the litter, so he mounted her mount and left, but when she returned to her home, she did not find anyone there, so she sat down so that a singer might return to her. Safwan ibn al-Mu'attal as-Sulami, may God be pleased with him, had camped behind the army, and set out early in the morning, and in the morning he was at her home, and he recognized her, so he dismounted his mount, and she mounted it, and he led her until they reached the army, and she was accused of him. **A group among you** means a group of you, ranging from ten to forty. The same applies to a group, meaning Abdullah ibn Ubayy, Zayd ibn Rifa'ah, Hassan ibn Thabit, Mastah ibn Athatah, Hamna bint Jahsh, and those who helped them. It is the predicate of *inna that*.

His statement, **Do not think it to be bad for you** is a new chapter, and the address is to the Messenger of God (peace and blessings of God be upon him), Abu Bakr, Aisha, and Sufyan **may God be pleased with them**. The *ha* is for falsehood. **Rather, it is better for you** means that you will gain a great reward through it, and your honor will be made clear to God through the revelation of eighteen verses that declare your innocence, glorify your status, intimidate those who rely on you, and praise those who think well of you. **For every person among them is what he has earned of sin** means that each person will have a recompense for what he has earned, according to the amount he has engaged in, specifically for him. **And he who took upon himself the greater part of it** means most of it. Ya'qub read it with the dammah, which is a dialectal meaning. **Among them** are those who slander, namely Ibn Abi, for he started it and spread it out of enmity towards the Messenger of God, may God bless him and grant him peace, or he, Hassan, and Mistah, for they supported him by stating it openly. **And who** means those. **For him is a great punishment** in the Hereafter or in this world, as they were flogged and Ibn Abi became expelled and famous for hypocrisy, and Hassan was blind with paralyzed hands, and Mistah was blinded.

Surat al-Nur 24:12

Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood?"

Surat al-Nur 24:12

Why, when you heard it, did not the believing men and believing women think good of one another and say, **This is an obvious falsehood?**

Tafsir al-Jalalayn

12 - *Why* why *when* you heard it, the believing men and believing women thought well of one another and said, **This is an obvious lie** a clear lie in which there is a shift from the address, meaning you, O group, thought and said

Tafsir al-Suyuti

The Almighty said: Indeed, those who brought falsehood - the two Sheikhs and others narrated on the authority of Aisha, who said: Whenever the Messenger of God, may God bless him and grant him peace, wanted to travel, he would cast lots among his wives. Whichever of them won the lot, he would go with her. So he cast lots among us during a campaign he went on, and my lot won, so I went out. That was after the veil was revealed, so I would be carried in my litter and dismount in it. We set out until, when the Messenger of God, may God bless him and grant him peace, had finished a campaign and returned and we were close to Medina, he gave the call to depart one night. So I got up and walked until I passed the army. When I had finished my business, I went to the saddlebags and touched my chest. I saw a necklace of Dhofar agate that had broken. So I went back and looked for my necklace, but I was held back by searching for it. The group who were transporting me came and loaded my litter onto my camel that I was riding, thinking that I was on it. She said: At that time, women were light, not fat, and the flesh did not cover them. They only ate a small amount of food, so the people did not find the weight of the litter strange. They removed him and raised him up, so they sent the camel and set out. I found my necklace when the army set out, so I came to their homes and there was no one calling or answering, so I headed towards the house I was in, and I thought that the people would miss me and return to me. While I was sitting in my house, my eyes overcame me and I fell asleep. Safwan ibn al-Mu'attal had camped behind the army, so he set out early in the morning and came to my house. He saw the blackness of a sleeping person and recognized me when he saw me, and he used to see me before the veil was drawn over me. I woke up with his appeal when he recognized me, so I covered my face with my cloak. By God, he did not say a word to me nor did I hear a word from him except his appeal when he dismounted his mount and stepped on its hand, so I mounted it. He set out leading me in the mount until we reached the army after they had dismounted, raging at noon. Those who perished were killed because of my affair, and the one who took responsibility for it was Abdullah ibn Ubayy ibn Salul. I went to Medina and I was ill when we arrived for a month, and the people were spreading the

words of the slanderers, and I did not feel anything of that until I went out after I had recovered and went out with Umm Mastih before al-Manasi' while we were defecating. Umm Mastah stumbled in her cloak and said, **May Mastah be cursed!** I said to her, **What a bad thing you have said! You curse a man who witnessed Badr!** She said, **What did he say?** Didn't you hear what he said? I said, **And what did he say?** She told me what the slanderers had said, and my illness increased. When the Messenger of God (peace and blessings of God be upon him) entered upon me, I said, **Do you permit me to go to my parents? I want to ascertain the report from them.** So he gave me permission. I went to my parents and said to my mother, **O mother, what are the people talking about?** She said, "O my daughter, take it easy. By God, there has rarely been a beautiful woman with a man who loves her and she has co-wives, except that they talk about her a lot." I said, **Glory be to God! Are the people talking about this?** I wept that night until morning, and my tears could not stop and I could not sleep. Then I woke up weeping again. The Messenger of God (peace and blessings of God be upon him) called Ali ibn Abi Talib and Usama ibn Zayd when the revelation was delayed, to consult them about separating from his family. As for Usama, he advised him of what he knew about the innocence of his family.

He said, **O Messenger of God, they are your family, and we know nothing but good about them.** As for Ali, he said, "God will not make things difficult for you, and there are many other women besides her. If you ask a slave girl, she will tell you the truth." So he called Barrah and said, **O Barrah, have you seen anything suspicious from Aisha?** She said, "By Him Who sent you with the truth, I have never seen anything about her that I would conceal from her more than that she was a young slave girl who would sleep while her family's dough was being made, and the goats would come and eat it." So the Messenger of God, may God bless him and grant him peace, stood on the pulpit and apologized to Abdullah bin Ubayy, saying, **O group of Muslims, who will excuse me from a man who has harmed my family? By God, I know nothing but good about my family.** She said, "And I wept that day, my tears not stopping. Then I wept that night, my tears not stopping, and I could not sleep. My parents thought that weeping would split my liver. While they were sitting with me and I was weeping, a woman from the Ansar asked permission to enter, and I gave her permission. She sat and wept with me. Then the Messenger of God, may God bless him and grant him peace, entered and greeted him, then sat down. He remained for a month without receiving any revelation concerning me, so he bore witness and said, "As for what follows?" O Aisha, I have heard such and such about you. If you are innocent, God will acquit you, and if you have committed a sin, then ask God for forgiveness and then repent to Him, for if a servant confesses a sin and then repents, God accepts his repentance. When he had finished his statement, I said to my father, "Answer the Messenger of God (peace and blessings of God be upon him) on my behalf." He said, **By God, I do not know what to say.** I

said to my mother, "Answer the Messenger of God (peace and blessings of God be upon him)." She said, **By God, I do not know what to say.** I said, while I was a young girl, "By God, I know that you have heard this until it has settled in your hearts and you have believed it. If I tell you that I am innocent, and God knows that I am innocent, you will not believe me." In another narration, "And if I confess to you something, and God knows that I am innocent of it, you will believe me. By God, I do not find an example for me and you except as Abu Yusuf said. So patience is beautiful, and God is the sought for help against what you describe." Then I turned and lay down on my bed. By God, the Messenger of God (peace and blessings of God be upon him) did not seek his place nor did anyone from the people of the house leave until God revealed to His Prophet, and he was seized by what seized him from the affliction. When he recovered, the first word he spoke was, "Be of good cheer, O Aisha: God has acquitted you. My mother said to me: Go to him. I said: By God, I will not go to him and I will not praise anyone but God. He is the One who revealed my innocence. God revealed: Those who brought forth the slander are a group among you, ten verses. Abu Bakr said: He used to spend on Mistah because of his kinship to him and his poverty. By God, I will not spend anything on him after what he said to Aisha. Then God revealed: And let not those among you who are endowed with virtue and wealth swear not to love that you should not love that God should forgive you. Abu Bakr said: By God, I love that God should forgive me. So he returned to Mistah what he used to spend on him. There is a hadith on this topic from Ibn Abbas and Ibn Umar according to al-Tabarani, Abu Hurayrah according to al-Bazzar, and Abu al-Yusr according to Ibn Mardawayh.

Tafsir al-Tabari

This is a rebuke from God the Most High, mentioned by the people of faith in Him, regarding the slander that occurred in their souls from the one who spread slander about Aisha, with what he spread. God the Most High says to them: O people, when you heard what the slanderers said about Aisha, why did not the believing men and women among you think well of themselves? He says: Did you think well of the one among you who was disgusted by that, and did not think that he had committed an immoral act? And He said of themselves, because the people of Islam are all like one soul, because they are people of one religion.

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

Who said that?

Ibn Humayd narrated: Salamah narrated to us, on the authority of Muhammad ibn Ishaq, on the authority of his father, on the authority of some men of Banu An-Najjar, that Abu Ayyub Khalid ibn Zayd, his wife Umm Ayyub said to him: "Don't you hear what people are saying about Aisha?" He said: "Yes, and that is a lie. Would you have done that, O Umm Abi Abu?" She said: **No, by God, I would not have done it.** He said: **By God, Aisha is better than you.** He said: When the Qur'an was revealed, God mentioned those who said what the slanderers said about the indecency: **Indeed,**

those who brought forth the slander are a group among you, and that was Hassan and his companions who said what they said. Then He said: **Why, when you heard it, did not the believers not think:** that is, what Ayoub and his companion said.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Why, when you heard it, did not the believing men and believing women think good of themselves?** What is this good? The believing man thought that the believer would not commit adultery with his mother, and that the mother would not commit adultery with her son, that if he wanted to commit adultery, he would commit adultery with someone other than his mother. He said: Aisha was only a mother, and the believers were her sons, forbidden to her. And he recited, **Why did they not bring against him four witnesses?**

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, **The believing men and believing women should think well of one another,** he said to them, "Good. Do you not see that he says, 'Do not kill yourselves,' some of you say to others, and greet yourselves," he said, 'Some of you greet one another.'

Ibn Bashar told us, he said: Hudha told us, he said: Aouf told us on the authority of Al-Hasan, regarding his statement, **Why, when you heard it, did not the believing men and believing women think good of themselves?** He meant by that the believing men and believing women.

His statement, **And they said, 'This is a clear lie,'** means: The believing men and women said: This which we heard of the statement that was accused of Aisha's immorality is a lie and a sin. It is clear to anyone who understands and thinks about it that it is a lie, a sin, and a slander.

Ibn Bashar told us, he said: Hudha told us, he said: Aouf told us on the authority of Al-Hasan, **And they said, 'This is a clear lie.'** They said: This should not be spoken about except by someone who has established four witnesses against him, and the punishment for adultery has been carried out against him.

Tafsir al-Qurtubi

Seventh: The Almighty said: **Why, when you heard it, did not the believing men and believing women think good of themselves?** This is a rebuke from God the Almighty to the believers for their opinion when the people of slander said what they said. Ibn Zayd said: The believers thought that a believer would not commit adultery with his mother, as Al-Mahdawi said. And *Why* means **why not**. It was said: The meaning is that the virtuous believing men and women should have compared the matter to themselves. If that was far-fetched in their case, then it was even more so in the case of Aisha and Safwan. It was narrated that this sound opinion occurred from Abu Ayyub Al-Ansari and his wife, when he entered upon her and she said to him: O Abu Ayyub, did you hear what was said? He said: Yes! And that is a lie! Would you, O Umm Ayyub,

Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood?"

have done that? She said: No, by God! He said: By God, Aisha is better than you. Umm Ayyub said: Yes. This action and others like it are what God the Almighty rebuked the believers for, since not all of them did it.

Eighth: The Almighty's statement: **By themselves.** An-Nahhas said: The meaning of **by themselves** is **by their brothers**. So God made it obligatory for Muslims, if they hear a man slandering someone or mentioning him in a bad way that they do not know him to do, to denounce him and call him a liar. And He imposed a penalty on whoever neglects that and whoever transmits it.

I said: For this reason, scholars said: The verse is a basis for the fact that the degree of faith that a person has attained, the status of righteousness that the believer has attained, and the garment of chastity that the Muslim covers himself with cannot be removed from him by a possible report, even if it is widespread, if its origin is corrupt or unknown.

Tafsir Ibn Kathir

This is a discipline from God Almighty to the believers in the story of Aisha **may God be pleased with her** when some of them indulged in that bad talk, and what was mentioned about the matter of the slander, so God Almighty said: *Why* meaning why **when you heard it** meaning that talk that was accused of the Mother of the Believers **may God be pleased with her, did the believing men and believing women think well of themselves** meaning they judged that talk by themselves, so if it is not appropriate for them, then the Mother of the Believers is more deserving of being innocent of it by way of all else and a fortiori. It has been said that it was revealed about Abu Ayyub Khalid ibn Zayd al-Ansari and his wife **may God be pleased with them**, as Imam Muhammad ibn Ishaq ibn Yasar said on the authority of his father on the authority of some men of Banu al-Najjar: Abu Ayyub Khalid ibn Zayd al-Ansari, his wife Umm Ayyub said to him: O Abu Ayyub, do you not hear what the people are saying about Aisha **may God be pleased with her**? He said: Yes, and that is a lie. Would you have done that, O Umm Ayyub? She said: No, by God, I would not do it. He said: By God, Aisha is better than you. He said: When the Qur'an was revealed, God Almighty mentioned those who said what the slanderers said about the indecency: **Indeed, those who brought forth the slander are a group among you**, and that was Hassan and his companions who said what they said. Then God Almighty said: **Why, when you heard it, did the believers not think the verse**, meaning as Abu Ayyub and his companion said.

Muhammad bin Omar Al-Waqidi said: Ibn Abi Habib told me, on the authority of Dawud bin Al-Hussain, on the authority of Abu Sufyan, on the authority of Al-Aflah, the freed slave of Abu Ayyub, that Umm Ayyub said to Abu Ayyub: Do you not hear what the people are saying about Aisha? He said: Yes, and that

is a lie. Would you have done that, O Umm Ayyub? She said: No, by God. He said: By God, Aisha is better than you. Then when the Quran was revealed and the people of slander were mentioned, God the Almighty said: {Why, when you heard it, did not the believing men and believing women think well of one another and say, **This is an obvious falsehood?**} meaning Abu Ayyub when he said to Umm Ayyub what he said. It is said that Ubayy bin Ka'b said it. God the Almighty said: {The believers thought} etc. meaning why did they not think well, for the Mother of the Believers is worthy of it and more deserving of it. This is what relates to the hidden meaning, and His saying, **And they said**, meaning with their tongues, **This is a clear slander**, meaning an obvious lie against the Mother of the Believers, may God be pleased with her. What happened was not suspicious, because the Mother of the Believers came riding openly on the mount of Safwan ibn al-Mu'attal at noon, and the entire army was watching that, and the Messenger of God, may God bless him and grant him peace, was among them. If there was anything suspicious about this matter, it would not have been so openly said, nor would they have done such a thing in front of all witnesses. Rather, if it had been possible, it would have been hidden and concealed. So it is clear that what the people of slander came with, of what they accused the Mother of the Believers of, was a pure lie, a false statement, reckless, immoral behavior, and a losing deal. God Almighty said: *Why*, meaning why did they **bring for it**, meaning for what they said, **four witnesses**, who would testify to the truth of what they came with? **So since they do not bring witnesses, then it is those in the sight of God who are the liars**, meaning in God's judgment they are liars and immoral.

Fath al-Qadir

12- **Why, when you heard it, did not the believing men and believing women think good of one another?**

"Why" is this an exhortation to emphasize the rebuke and reprimand and to exaggerate their rebuke: that is, when the believers heard the statement of the slanderers, they should have compared it to themselves. If that was far-fetched for them, then it is even more so for the Mother of the Believers. Al-Hasan said: What is meant by "themselves" is the people of their religion, because the believers are as one soul. Do you not see His statement: "And do not kill yourselves?" Al-Zajaj said: That is why it is said of the people who kill one another that they are killing themselves. Al-Mubarrad said: And similar to it is His statement, the Most High: "Then kill yourselves." An-Nahhas said: "Then themselves" is the same as their brothers. So God, the Most High, made it obligatory for the Muslims, if they hear a man slandering someone or mentioning him in a bad way that they do not know him for, to denounce him and accuse him of lying. Scholars said: The verse is evidence that the degree of faith and chastity is not removed by a possible report, even if it is widespread. **And they said, 'This is a clear lie.'** That is, the believers said, upon hearing the slander, **This is a clear, obvious**

lie.

Tafsir al-Baghawi

God Almighty said: 12- **Why, why, when you heard it, did the believing men and believing women think well of themselves**, their brothers, ? Al-Hasan said: of their fellow believers because the believers are as one soul. Similar to the words of God Almighty: **And do not kill yourselves** (al-Nur 24:29), **So be safe upon yourselves** (al-Nur 24:61). **And they said, 'This is an obvious falsehood,'** meaning a clear lie.

Tafsir al-Baidawi

12 - "If only Why not? When you heard it, the believing men and believing women would think well of one another" of those among them, the believing men and believing women, as God Almighty said: "And do not criticize one another." The reason for changing the address from the third person to an exaggeration of the rebuke and to indicate that faith requires thinking well of the believers, refraining from slandering them, and defending those who slander them as they defend themselves. It is permissible to separate "if only" and its verb with the adverbial phrase because it is given its status in that it is inseparable from it, and that allows for more room for it than for anything else. This is because mentioning the adverbial phrase is more important, as the exhortation is not to neglect its beginning. "And they said, 'This is an obvious lie,'" as someone who is certain and aware of the situation says.

Surat al-Nur 24:13

Why did they not produce against him four witnesses? But since they do not produce witnesses, then it is they who are liars in the sight of God.

Surat al-Nur 24:13

Why did they not produce against him four witnesses? But since they do not produce witnesses, then it is they who are liars in the sight of God.

Tafsir al-Jalalayn

13 - *Why* did they not *bring* that is, the group **against him four witnesses** who witnessed him **but since they do not bring witnesses, then it is they who are liars in the sight of God** in His judgment **about him**.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Why did not these people who came with the slander and accused Aisha of falsehood, bring four witnesses to testify to their statement about her and what they accused her of? Since they did not bring four witnesses to the truth of what they accused her of, **then those are the liars in the sight of God**. He says: So the people who accused her of that are the liars in the sight of God, in what they came with of falsehood.

Tafsir al-Qurtubi

Ninth: The Almighty says: **Why did they not produce four witnesses?** This is a rebuke to the people of slander. **Why did they not** means *why*, meaning why did they not produce four witnesses to the slander they claimed? This is a refutation of the first ruling and a reference to the previous verse on slander.

Tenth: The Almighty's statement: **But since they do not produce witnesses, then it is they who are the liars in the sight of God**. That is, they are liars in the judgment of God. A man may be unable to produce evidence while he is truthful in his slander, but according to the judgment of the Sharia and the outward appearance of the matter, he is a liar, but not in the knowledge of God. God, the Exalted, only established the prescribed punishments based on the judgment that He legislated in this world, not on the dictates of His knowledge that pertain to man as he is. Rather, the judgment of the Hereafter is based on that.

I said: What strengthens and supports this meaning is what Al-Bukhari narrated on the authority of Umar ibn Al-Khattab **may God be pleased with him** that he said: O people, revelation has ceased, and we only hold you accountable now for your apparent deeds. Whoever shows us goodness, we trust him and bring him close, but we have no say in his secrets; God will hold him accountable for his secrets. Whoever shows us evil, we will not trust him and we will not believe him, even if he says that his secrets are good. The scholars are

unanimously agreed that worldly judgments are based on outward appearances, and that secrets are up to God, the Almighty.

Tafsir Ibn Kathir

This is a discipline from God Almighty to the believers in the story of Aisha **may God be pleased with her** when some of them indulged in that bad talk, and what was mentioned about the matter of the slander, so God Almighty said: *Why* meaning why **when you heard it** meaning that talk that was accused of the Mother of the Believers **may God be pleased with her, did the believing men and believing women think well of themselves** meaning they judged that talk by themselves, so if it is not appropriate for them, then the Mother of the Believers is more deserving of being innocent of it by way of all else and a fortiori. It has been said that it was revealed about Abu Ayyub Khalid ibn Zayd al-Ansari and his wife **may God be pleased with them**, as Imam Muhammad ibn Ishaq ibn Yasar said on the authority of his father on the authority of some men of Banu al-Najjar: Abu Ayyub Khalid ibn Zayd al-Ansari, his wife Umm Ayyub said to him: O Abu Ayyub, do you not hear what the people are saying about Aisha **may God be pleased with her**? He said: Yes, and that is a lie. Would you have done that, O Umm Ayyub? She said: No, by God, I would not do it. He said: By God, Aisha is better than you. He said: When the Qur'an was revealed, God Almighty mentioned those who said what the slanderers said about the indecency: **Indeed, those who brought forth the slander are a group among you**, and that was Hassan and his companions who said what they said. Then God Almighty said: **Why, when you heard it, did the believers not think the verse**, meaning as Abu Ayyub and his companion said.

Muhammad bin Omar Al-Waqidi said: Ibn Abi Habib told me, on the authority of Dawud bin Al-Hussain, on the authority of Abu Sufyan, on the authority of Al-Aflah, the freed slave of Abu Ayyub, that Umm Ayyub said to Abu Ayyub: Do you not hear what the people are saying about Aisha? He said: Yes, and that is a lie. Would you have done that, O Umm Ayyub? She said: No, by God. He said: By God, Aisha is better than you. Then when the Quran was revealed and the people of slander were mentioned, God the Almighty said: {Why, when you heard it, did not the believing men and believing women think well of one another and say, **This is an obvious falsehood?**} meaning Abu Ayyub when he said to Umm Ayyub what he said. It is said that Ubayy bin Ka'b said it. God the Almighty said: {The believers thought} etc. meaning why did they not think well, for the Mother of the Believers is worthy of it and more deserving of it. This is what relates to the hidden meaning, and His saying, **And they said**, meaning with their tongues, **This is a clear slander**, meaning an obvious lie against the Mother of the Believers, may God be pleased with her. What happened was not suspicious, because the Mother of the Believers came riding openly on the mount of

Safwan ibn al-Mu'attal at noon, and the entire army was watching that, and the Messenger of God, may God bless him and grant him peace, was among them. If there was anything suspicious about this matter, it would not have been so openly said, nor would they have done such a thing in front of all witnesses. Rather, if it had been possible, it would have been hidden and concealed. So it is clear that what the people of slander came with, of what they accused the Mother of the Believers of, was a pure lie, a false statement, reckless, immoral behavior, and a losing deal. God Almighty said: *Why*, meaning why did they **bring for it**, meaning for what they said, **four witnesses**, who would testify to the truth of what they came with? **So since they do not bring witnesses, then it is those in the sight of God who are the liars**, meaning in God's judgment they are liars and immoral.

Fath al-Qadir

13- The phrase **Why did they not bring four witnesses for it?** is part of what the believers say: that is, they said, **Why did the slanderers not bring four witnesses to testify to what they said?** "So since they do not bring the witnesses, then it is those" that is, the slanderers **who are liars in the sight of God**. That is, in the judgment of God Almighty, they are the complete liars in lying.

Tafsir al-Baghawi

13- **Why did they not bring four witnesses for him?** That is, as they claimed, **then since they do not bring four witnesses, then it is they who are liars in the sight of God**.

If it is said: How can they be liars before God if they did not bring witnesses? And whoever lies is a liar before God whether he brings witnesses or not?

It was said: With God, in God's judgment. It was also said: Its meaning is that they denied them by God's command. It was also said: This is regarding Aisha, and its meaning is: Those are the liars in My unseen and My knowledge.

Tafsir al-Baidawi

13 - **Why did they not bring four witnesses for it? But since they do not bring witnesses, then it is they who are the liars in the sight of God**. This is part of what is said to confirm that it is a lie, for that which has no proof is a lie in the sight of God, that is, in His judgment, and for this reason He imposed the punishment on it.

Surat al-Nur 24:14

And had it not been for the grace of God upon you and His mercy in this world and the Hereafter, a great punishment would have touched you for what you had committed.

Surat al-Nur 24:14

And had it not been for the grace of God upon you and His mercy in this world and the Hereafter, a great punishment would have touched you for what you had committed.

Tafsir al-Jalalayn

14 - **And had it not been for the grace of God upon you and His mercy in this world and the Hereafter, you would have been afflicted with a great punishment in the Hereafter for what you have committed** O group, that is, what you have indulged in *therein*.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And had it not been for the grace of God upon you**, O you who delved into the affair of Aisha, spreading lies and sin about her, by His not hastening your punishment, **and His mercy** upon you, He would have pardoned you, **in this world and the next**, by accepting your repentance for what you did in that, **a great punishment would have touched you for what you delved into of her affair**, immediately in this world, **a great punishment**.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding his statement, **And had it not been for the grace of God upon you and His mercy**, this is for those who spoke and spread that speech, **a great punishment would have touched you for what you had expounded upon it**.

Tafsir al-Qurtubi

Eleventh: The Almighty's saying: **And had it not been for the grace of God upon you and His mercy**, "grace" is raised as a subject according to Sibawayh, and the predicate is omitted as Arabs do not pronounce it clearly. The answer to **haddid not** was omitted because something similar had been mentioned later. God the Almighty said: **And had it not been for the grace of God upon you and His mercy**, a great punishment would have befallen you in this world and the hereafter, meaning because of what you said about Aisha. This is a severe rebuke from God the Almighty, but in His mercy He covered you up in this world and will have mercy in the hereafter on whoever comes to Him repentant. And *ifada* means taking up the hadith, and it is the one who was rebuked. It is said: **The people affada in the hadith**, meaning they took up

it.

Tafsir Ibn Kathir

God Almighty says: **And had it not been for the grace of God upon you and His mercy in this world and the Hereafter** O you who delve into the affair of Aisha, by accepting your repentance and turning to Him in this world and pardoning you for your faith with regard to the Hereafter, **a great punishment would have afflicted you for what you expounded** of the slander case. This applies to those who have faith and God has granted them repentance because of it, such as Mistah, Hassan, and Hamnah bint Jahsh, the sister of Zaynab bint Jahsh. As for those hypocrites who delved into it, such as Abdullah bin Ubayy bin Salul and his ilk, they are not what is meant in this verse, because they do not have faith and righteous deeds that equal or oppose this. This is the case with any threat that comes for a specific action that is absolute and conditional upon the lack of repentance or the presence of a corresponding righteous deed that balances it or outweighs it.

Then God the Almighty said: {When you receive it with your tongues} Mujahid and Saeed bin Jubair said: meaning, some of you narrate it from one another, saying, **I heard this from so-and-so**, and so-and-so said such-and-such," and some of them mentioned such-and-such. Others read: {When you receive it with your tongues}. In Sahih Al-Bukhari, on the authority of Aisha, that she used to recite it like this, and she would say: It is from **walaq al-lisan**, meaning the lie that its owner persists in. The Arabs say: **walaq so-and-so in the biography** if he persists in it. The first reading is more famous and is the view of the majority, but the second reading was narrated from the Mother of the Believers Aisha. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Usamah narrated to us from Nafi' from Ibn Umar from Ibn Abi Malekah from Aisha that she used to recite: {When you receive it} and she would say: It is only walaq al-qawl **the lying** - and walaq is a lie. Ibn Abi Malekah said: She knew it better than anyone else.

God the Almighty said: {And you say with your mouths that of which you have no knowledge} meaning, you say what you do not know. Then God the Almighty said: {And you think it is insignificant while it is, in the sight of God, tremendous} meaning, you say what you say about the Mother of the Believers and you think it is easy and simple. If she were not the wife of the Prophet (peace and blessings of God be upon him), it would not be insignificant, so how is it when she is the wife of the unlettered Prophet, the Seal of the Prophets and Master of the Messengers? So it is tremendous in the sight of God that what was said about the wife of His Messenger would be! God the Almighty is jealous for this, and He the Almighty would not have the power to do that to the wife of any of the prophets, God forbid. And since that was not the case, how could this be about the Lady of the Prophets' wives and the wife of

the Master of the sons of Adam in general in this world and the hereafter? For this reason God the Almighty said: {And you think it is insignificant while it is, in the sight of God, tremendous}. In the two Sahihs: **Indeed, a man may utter a word in anger to God, not knowing its magnitude, and because of it he falls into the Fire farther than the distance between the heavens and the earth.** In another narration: **He does not pay any attention to it.**

Tafsir al-Baghawi

14- **And had it not been for the grace of God upon you and His mercy in this world and the Hereafter**, this is addressed to the listeners, and it contains a strong rebuke. **And had it not been for** this is for the impossibility of something due to the existence of something else, **had it not touched you for what you have indulged in**, meaning because of the slanderous talk you indulged in. It is said that he indulged in the talk, he rushed forward, and he indulged. The meaning is: Had I not decreed grace upon you in this world with blessings that include respite and mercy in the Hereafter with forgiveness, I would have hastened the punishment upon you for the slanderous talk you indulged in. It has also been said that the meaning is: Had it not been for the grace of God upon you, the punishment would have touched you in this world and the Hereafter together, but by His mercy He covered you up in this world and will have mercy in the Hereafter on whoever comes to Him repentant.

Tafsir al-Baghawi

14- **And had it not been for the grace of God upon you and His mercy in this world and the Hereafter, a great punishment would have afflicted you for what you have indulged in**, you indulged in, in it, of slander, **a great punishment**. Ibn Abbas said: **A punishment that will not end**, meaning in the Hereafter, because he mentioned the punishment of this world before, and God the Almighty said: **And he among them who took upon himself the greater part thereof will have a great punishment**, and it afflicted him, for he was flogged and punished. Umrah narrated on the authority of Aisha that when this verse was revealed, the Prophet, may God bless him and grant him peace, punished four al-Nas 114: Abdullah ibn Ubayy, Hassan ibn Thabit, Mistah ibn Athatah, and Hamna bint Jahsh.

Tafsir al-Baidawi

14 - **And had it not been for the grace of God upon you and His mercy in this world and the Hereafter** Were it not for this, a thing would have been impossible due to the existence of something else, and the meaning is had it not been for the grace of God upon you in this world with various blessings, including respite for repentance, **and His mercy** in the Hereafter with the pardon and forgiveness decreed for you. **It would have touched you quickly. In what you have indulged** you engaged in. **Therein is a great punishment** compared to which blame and flogging are insignificant.

Surat al-Nur 24:15

When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it insignificant while it was, in the sight of God, tremendous.

Surat al-Nur 24:15

When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it insignificant while it was, in the sight of God, tremendous.

Tafsir al-Jalalayn

15 - **When you receive it with your tongues** meaning, some of you narrate it from others. One of the two ta's was deleted from the verb, and *when* is the accusative of **you touch** or **you afdat** and **you say with your mouths that of which you have no knowledge and you think it is insignificant** with no sin in it **while it is great in the sight of God** in sin.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: A great torment has touched you in what you have said about Aisha, when you receive it with your tongues. And when it is connected to His saying, **touched you**, and what He means by His saying, *receive* is that you receive the slander that the group of slanderers brought, so you accept it, and some of you narrate it from one another. It is said: I received this speech from so-and-so, meaning I took it from him. And it was said that because, as mentioned, one of them meets another and says: Did you not hear such-and-such from Aisha? To spread the shameful thing about her. And it was mentioned that in the reading of Abu, it is **when you receive it** with two *ta's*, and the reading of the regions is based on it, except that they read it *talqoohu* with one *ta'* because it is like that in their copies of the Qur'an.

It was narrated on the authority of Aisha in this regard:

Muhammad ibn Abdullah ibn Abdul-Hakam narrated to me: Khalid ibn Nizar narrated to us, on the authority of Nafi', on the authority of Abu Malikah, on the authority of Aishah, the wife of the Prophet (peace and blessings of God be upon him), that she used to recite this verse: "When you meet it with your tongues, you would say: 'It is only the instillation of lies,' and she would say: 'They were only instilling lies.'" Ibn Malikah said: She was most knowledgeable about what was in it when she was revealed. Nafi' said: "I heard some Arabs say: 'Al-layq' means a lie."

Ibn Hamid told us: Yahya bin Wadh told us: Nafi' bin Umar bin Abdullah bin Abd al-Rahman bin Muammar al-Jumahi told us, on the authority of Ibn Abi Malekah, on the authority of Aishah, that she used to recite **When you receive it with your tongues** and she was more knowledgeable about that and it was revealed about it. Ibn Abi Malekah said: It is from **the invention of falsehood**.

Abu Ja'far said: It is as if Aisha directed the meaning of that by reading it with a kasra on the lam and a soft qaf, to the point that you continue to lie about her and slander her with your tongues, as it is said: So-and-so encountered the path, so he encounters it, if he continues in it, and as the rajaz poet said:

The ice is slippery and smooth. It was brought by a spinster from the Levant.

Hungry stomach, my dogs are created

It was narrated from the Arabs about walaq: lying: casting, and casting: with the opening of the alif and its breaking, and it is said in the verb from it: I cast, so I cast, and some of them said:

Who will bring me the shiny button, the owner of the most beautiful oils and the most brilliant shine?

The reading that I do not permit other than it is **when you meet him** according to what I mentioned about the reading of the regions, due to the consensus of the proof from the reciters on it.

And in a similar manner to what we have said about the interpretation of this, 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 Hajjaj, on the authority of Ibn Jurayj, on the authority of Mujahid: **When you receive it with your tongues**, he said: You see it from one another.

His statement: **And you say with your mouths that of which you have no knowledge**. God the Exalted says: And you say with your mouths that of which you have no knowledge about the matter that you see, so you say: We heard that Aisha did such and such, and you do not know the truth of that, nor its authenticity. **And you think it is insignificant**. And you think that your saying that and narrating it with your tongues, and receiving it from one another, is insignificant and easy, and that there is no sin or blame upon you in it. **And it is grave in the sight of God**. He says: And your receiving it like that, and your saying it with your mouths, is grave in the sight of God, because you were harming the Messenger of God, may God bless him and grant him peace, and his wife with it.

Tafsir al-Qurtubi

The twelfth: The Almighty said: **When you receive it with your tongues** The reading of Muhammad ibn al-Suma'iqah is with a damma on the ta', a sukoon on the lam, and a damma on the qaf, from ilqa, and this is a clear reading. Ubayy and Ibn Mas'ud read it as idhta tatalqunu from al-talqi, with two ta's. The majority of the seven read it with a single ta' and pronounced dhal without idgham, and this is also from al-talqi. Abu Amr, Hamzah, and al-Kisa'i read it with idgham of dhal into ta'. Ibn Kathir read it with pronounced dhal and idgham

of ta' into ta', and this is an unstable reading, because it requires two sukoon letters to come together, and it is not like the idgham in the reading of those who read *fa la tanawa'* and *wa la tabanazu* because the sukoon alif is below it, and being a soft letter makes it better there than it is with the sukoon of dhal. Ibn Ya'mar and Aisha **may God be pleased with them** - and they are the most knowledgeable people about this matter - read **idh talqunohu** with a fatha on the ta', a kasra on the lam, and a damma on the qaf. The meaning of this reading is from the saying of the Arabs: **walaq a man yalaq walaqan** if he lies and persists in it, so they brought the transitive verb as evidence for the intransitive. Ibn Atiyyah said: I think that he meant **idh talqunohu** in it, so he deleted the preposition and the pronoun was attached. Al-Khalil and Abu Amr said: The root of walaq is to hasten. It is said: the camels came talq, meaning they hastened. He said:

When they saw an army approaching them, they came with groups from the Levant and met

The horse is slippery and slender, brought by Ans from the Levant.

It is said: A slippery and slippery man, like Hadbad, Zamalek and Zamalek **with emphasis on the m**, which is the one who ejaculates before having intercourse. The rajaz poet said:

The horse is slippery and slippery

Al-Walaq is also the mildest stab. He struck him, he strikes him, he strikes. It is said: he struck him with the sword, he struck him, meaning he struck him, and it is common.

Thirteenth: The Almighty's statement: **And you say with your mouths** is an exaggeration, obligation, and emphasis. The pronoun in **you think it** refers to the conversation, engaging in it, and broadcasting it. *Light* means something insignificant for which you will not be sinful. **While in the sight of God** in terms of sin, **it is great**. This is like his statement, peace be upon him, in the hadith of the two graves:

They are being punished, but they are not being punished for anything serious." That is, in relation to you.

Tafsir Ibn Kathir

God Almighty says: **And had it not been for the grace of God upon you and His mercy in this world and the Hereafter** O you who delve into the affair of Aisha, by accepting your repentance and turning to Him in this world and pardoning you for your faith with regard to the Hereafter, **a great punishment would have afflicted you for what you expounded** of the slander case. This applies to those who have faith and God has granted them repentance because of it, such as Mistah, Hassan, and Hamnah bint Jahsh, the sister of Zaynab bint Jahsh. As for those hypocrites who delved into it, such as Abdullah bin Ubayy bin Salul and his ilk, they are not what is meant in this verse, because they do not have faith and righteous deeds that equal or oppose this. This is the case with any threat that

comes for a specific action that is absolute and conditional upon the lack of repentance or the presence of a corresponding righteous deed that balances it or outweighs it.

Then God the Almighty said: {When you receive it with your tongues} Mujahid and Saeed bin Jubair said: meaning, some of you narrate it from one another, saying, **I heard this from so-and-so**, and so-and-so said such-and-such," and some of them mentioned such-and-such. Others read: {When you receive it with your tongues}. In Sahih Al-Bukhari, on the authority of Aisha, that she used to recite it like this, and she would say: It is from **walaq al-lisan**, meaning the lie that its owner persists in. The Arabs say: **walaq so-and-so in the biography** if he persists in it. The first reading is more famous and is the view of the majority, but the second reading was narrated from the Mother of the Believers Aisha. Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Usamah narrated to us from Nafi' from Ibn Umar from Ibn Abi Malekah from Aisha that she used to recite: {When you receive it} and she would say: It is only walaq al-qawl **the lying** - and walaq is a lie. Ibn Abi Malekah said: She knew it better than anyone else.

God the Almighty said: {And you say with your mouths that of which you have no knowledge} meaning, you say what you do not know. Then God the Almighty said: {And you think it is insignificant while it is, in the sight of God, tremendous} meaning, you say what you say about the Mother of the Believers and you think it is easy and simple. If she were not the wife of the Prophet (peace and blessings of God be upon him), it would not be insignificant, so how is it when she is the wife of the unlettered Prophet, the Seal of the Prophets and Master of the Messengers? So it is tremendous in the sight of God that what was said about the wife of His Messenger would be! God the Almighty is jealous for this, and He the Almighty would not have the power to do that to the wife of any of the prophets, God forbid. And since that was not the case, how could this be about the Lady of the Prophets' wives and the wife of the Master of the sons of Adam in general in this world and the hereafter? For this reason God the Almighty said: {And you think it is insignificant while it is, in the sight of God, tremendous}. In the two Sahih: **Indeed, a man may utter a word in anger to God, not knowing its magnitude, and because of it he falls into the Fire farther than the distance between the heavens and the earth**. In another narration: **He does not pay any attention to it**.

Fath al-Qadir

15- **When you receive it with your tongues** The adverbial phrase is in the accusative case with *maskum* or *afadum*. The majority of scholars read **when you receive it** from the root word *talaqqun* *receiving*. The original form is *tatalqunhu* *receiving*, but one of the two ta's was deleted. Muqatil and Mujahid said: The meaning is that some of you narrate it from others. Al-Kalbi said: That is because one of them meets another and says, **I have been informed of such and such**, and they receive it directly. Al-Zajjaj said: Its meaning is that some of you throw it to others. Muhammad ibn al-Samifa' read it with a damma on the

Surat al-Nur 24:15

When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it insignificant while it was, in the sight of God, tremendous.

ta', a sukoon on the lam, and a damma on the qaf, from *ilqa casting*. The meaning of this reading is clear. Ubayy and Ibn Mas'ud read it with a fatha on the ta', a kasra on the lam, and a damma on the qaf, which is like the reading of the majority of scholars. Ibn Abbas, Aisha, 'Isa ibn 'Umar, Yahya ibn Ya'mar, and Zayd ibn 'Ali read it with a fatha on the ta', a kasra on the lam, and a damma on the qaf. This reading is taken from the Arabs' saying **wal-qa yal-qa wa-laqaan when he lied**. Ibn Sidah said: They brought the transitive verb as evidence for the intransitive verb. Ibn Atiyah said: I think that he meant that they throw themselves into it, so he deleted the preposition and the pronoun was attached. Al-Khalil and Abu Amr said: The root of *walaq* is to hasten. It is said that the camels came *talq* meaning they hurried. From this comes the saying of the poet:

When they saw an army approaching them, they came with squadrons from the Levant and

Another said:

Jesus brought it from the Levant

Abu al-Baqā' said: That is, they hasten in it. Ibn Jarir said: This word, that is, you throw it, according to the last reading, is taken from al-walaq, which is to hasten one thing after another, like number after number, or speech after speech. Zayd ibn Aslam and Abu Ja'far read ta'alqunohu with a fat-ha on the ta', a silent hamza, a kasra on the lam, and a damma on the qaf from al-alaaq, which is lying. Ya'qub read tilqunohu with a kasra on the ta' from above, followed by a silent ya' below, a fat-ha on the lam, and a damma on the qaf. It is the present tense of wa-l-qa with a kasra on the lam. The meaning of **and you say with your mouths that of which you have no knowledge** is that their saying is specific to the mouths, without it being actually happening outside and believed in the hearts. It was said that the mouths are mentioned for emphasis, as in His statement: **flies with its wings** and the like. The pronoun in ta-hasbihi refers to the hadith that was discussed and broadcast. **And you think it is insignificant**, that is, something easy for which no sin will befall you. The phrase **and it is great in the sight of God** in The subject of the accusative case is in the state of: meaning, his sin and punishment are great.

Tafsir al-Baidawi

15 - *When* is an adverb for **to touch you** or **you have poured out**. **You receive it with your tongues** means some of you take it from others by asking about it. It is said **to receive** like **to catch** and **to teach** it. The reading **you receive** is **to teach** according to the original. **You receive** is from **to catch** if you catch it. **You receive** is with a kasra on the letter of the present tense. **You receive** is from **some of them throwing it to others**. **You receive** and **you shine** are from **to shine** and **to shine** which means lying. **You seek** is from **you seek** if you seek it and find it. **You follow** means you follow it. **And you say with your mouths** means you say words that are specific to the mouths without the help of the hearts. **That of which you have no knowledge** because it is not an expression of knowledge of it in your hearts like the Almighty's saying: **They say with their mouths that which is not in their hearts**. "And you think it is easy" is easy and of no consequence. **And it is grave in the sight of God** in terms of sin and the punishment it brings. These are three sins that are connected to the grave punishment: uttering falsehood with their tongues, speaking about it without verifying it, and belittling it, while it is grave in the sight of God.

Tafsir al-Baghawi

God Almighty says: 15- **When you receive it**, you say it, **with your tongues**. Mujahid and Muqatil said: Some of you narrate it from one another. Al-Kalbi said: That is because one of them meets another and says, **I have been informed of such and such**, and they receive it by receiving it. Al-Zajjaj said: Some of you throw it to one another. Aisha read it with a kasra on the lam and a soft qaf from the word *walaq*, which means lying. **And you say with your mouths that of which you have no knowledge and you think it is insignificant**, you think it is easy and there is no sin in it, **while in the sight of God it is great**, in sin.

Surat al-Nur 24:16

And why, when you heard it, did you not say, "It is not for us to speak of this. Glory be to You! This is a great slander."

Tafsir al-Jalalayn

16 - **And had it not been** when you heard it, you would have said, "It is not appropriate for us to speak of this. Glory be to You!" Here it is for amazement. **This is a great slander.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Why, O you who indulge in the slander that a group of you have brought, when you heard it** from those who brought it, "did you not say, 'It is not permissible for us to speak of this, and it is not appropriate for us to utter it. Glory be to You, this is a great slander.'" Praising You, O Lord, and declaring innocence before You of what these people have brought. **This is a great slander.** He says: This statement is a great slander.

Tafsir al-Qurtubi

Fourteenth: The Almighty said: "And why, when you heard it, did you not say, 'It is not for us to speak of this. Glory be to You! This is a tremendous slander.'" God admonishes you not to return to the like of it ever, if you are believers. And God makes clear to you the verses, and God is Knowing and Wise." This is a rebuke to all believers, meaning that you should have denied it and not engaged in it with one another by way of narration and transmission, and that you should have declared God, the Almighty, above the possibility that this would have come from the wife of His Prophet, peace and blessings be upon him, and that you should have judged this statement to be slander. The true meaning of slander is to say about a person what is not in him, and backbiting is to say about a person what is in him. This meaning has been mentioned in the authentic hadith of the Prophet, peace and blessings be upon him. Then God, the Almighty, admonished them against returning to such a situation. *That* is an object for the sake of which, with the understanding: disliking that, and the like.

Fifteenth: The Almighty's saying: **If you are believers** is a condition and an emphasis, just as you say: You should do such and such if you are a man.

Tafsir Ibn Kathir

This is another discipline after the first, which is the command to think well of them. That is, if something inappropriate is said about something good, then it is

more appropriate to think well of them and not feel anything but that. Then, if something like that sticks to his mind, whether as a whisper or a fantasy, then he should not speak about it, because the Messenger of God (blessings and peace of God be upon him) said: **God the Most High has forgiven my nation for what occurs to their souls as long as they do not say it or act on it.** [Bukhari and Muslim] And God the Most High said: **And why, when you heard it, did you not say, 'It is not for us to speak of this?'** That is, it is not appropriate for us to utter these words or mention them to anyone. **Glory be to You! This is a tremendous slander.** That is, glory be to God that such words should be said about the wife of His Messenger and the wife of His Friend.

Then the Almighty said: **God admonishes you never to return to the like of it**, meaning God forbids you and threatens that something similar to this will ever happen to you, meaning in the future. That is why He said, **if you are believers**, meaning if you believe in God and His law, and honor His Messenger, may God bless him and grant him peace. As for the one who is described as a disbeliever, that is a different ruling. Then the Almighty said: **And God makes clear to you the signs**, meaning He clarifies to you the legal rulings and the decreed rulings. **And God is Knowing and Wise**, meaning He knows what is best for His servants, and He is Wise in His law and decree.

Fath al-Qadir

16- **And why, when you heard it, did you not say, 'It is not for us to speak of this?'** This is a rebuke to all believers: that is, why, when you heard the slanderous hadith, did you not say, in refutation of those who delved into it and fabricated lies? It is not appropriate for us, and we cannot speak of this hadith, nor should it come from us in any way. The meaning of His statement, **Glory be to You, this is a great slander** is astonishment at those who came up with the slander. Its origin is to glorify God, the Exalted, then it became more common until it was used for everything that is astonished. Slander is to say about a person what is not in him: that is, this is a great lie because it was said about the Mother of the Believers, may God be pleased with her, and it is impossible according to the Shari'ah for it to come from someone like her. Then God, the Exalted, admonished those who delved into the slander.

Tafsir al-Baghawi

16- "And why, when you heard it, did you not say, 'It is not for us to speak of this. Glory be to You!'" This wording here means astonishment, **This is a great slander**, meaning: a great lie that astonishes and bewilders at its enormity. In some reports, Umm Ayoub said to Abu Ayoub Al-Ansari: Have you not heard what people are saying about Aisha? Abu Ayoub said: Glory be to You, this is a great slander, so the verse was revealed in accordance with his statement.

Surat al-Nur 24:16

And why, when you heard it, did you not say, "It is not for us to speak of this. Glory be to You! This is a great slander."

Tafsir al-Baidawi

16 - **And why, when you heard it, did you not say, 'It is not for us'** It is not appropriate and not right for us. **To speak of this** It is permissible for the reference to be to the specific statement or to its type, for slandering individual people is forbidden by the Shari'ah, let alone the exposure of the truthful daughter of the truthful one to the sanctity of the Messenger of God, may God bless him and grant him peace. **Glory be to You** is an expression of amazement at that slander or at the one who says that. Its origin is to be mentioned by every person who is amazed, to glorify God the Most High from the difficulty of something like it, then it became widespread and was used for every person who is amazed, or to glorify God the Most High from the sanctity of His Prophet being immoral, for her immorality repels Him and undermines the purpose of marriage, unlike her disbelief, so it is a confirmation of what came before it and a preparation for his saying, **This is a great slander** because of the greatness of the one slandered, for the insignificance and greatness of sins are considered in relation to their connections.

Surat al-Nur 24:17

God admonishes you never to return to the like of it, if you are believers.

Tafsir al-Jalalayn

17 - **God admonishes you** He forbids you **from ever returning to the like of it, if you are believers** you will learn from that

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God reminds you and forbids you with verses from His Book, lest you return to the same action you did in the matter of Aisha, by receiving the slander that was narrated about her with your tongues, and saying with your mouths what you have no knowledge of about her, ever, **if you are believers**. He says: If you are admonished by God's admonitions, and obey His command, and refrain from what He forbade you from.

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

Who said that?

Tafsir al-Qurtubi

Sixteenth: The Almighty's saying: **God admonishes you never to return to the like of it**, meaning about Aisha, because the like of it can only be like the saying about the person about whom it was said, or about someone of the same rank among the wives of the Prophet, may God bless him and grant him peace, because that involves harming the honour of the Messenger of God, may God bless him and grant him peace, and his family, and that is disbelief on the part of the one who does it.

Seventeenth: Hisham bin Ammar said: I heard Malik say: Whoever insults Abu Bakr and Umar will be disciplined, and whoever insults Aisha will be killed, because God Almighty says: **God admonishes you not to return to the like of it ever, if you are believers**, so whoever insults Aisha has contradicted the Qur'an, and whoever contradicts the Qur'an will be killed. Ibn al-Arabi said: "The companions of al-Shafi'i said: Whoever insults Aisha, may God be pleased with her, will be disciplined, as is the case with all other believers. His saying, 'if you are believers,' is not about Aisha, because that is disbelief. Rather, it is as the Prophet, peace be upon him, said:

"He who does not feel safe from his neighbor's evil is not a believer." If the loss of faith in insulting someone who insulted Aisha was real, then it would have been in his saying:

The adulterer does not commit adultery while he is a

believer. This is true. We said: It is not as you claim. The slanderers accused the pure Aisha of immorality, but God exonerated her. So whoever curses her for something God exonerated her from is lying to God, and whoever lies to God is a disbeliever. This is the path of Malik, and it is a clear path for those with insight. If a man curses Aisha for something other than what God exonerated her from, his punishment would be discipline.

Tafsir Ibn Kathir

This is another discipline after the first, which is the command to think well of them. That is, if something inappropriate is said about something good, then it is more appropriate to think well of them and not feel anything but that. Then, if something like that sticks to his mind, whether as a whisper or a fantasy, then he should not speak about it, because the Messenger of God (blessings and peace of God be upon him) said: **God the Most High has forgiven my nation for what occurs to their souls as long as they do not say it or act on it.** [Bukhari and Muslim] And God the Most High said: **And why, when you heard it, did you not say, 'It is not for us to speak of this'?** That is, it is not appropriate for us to utter these words or mention them to anyone. **Glory be to You! This is a tremendous slander.** That is, glory be to God that such words should be said about the wife of His Messenger and the wife of His Friend.

Then the Almighty said: **God admonishes you never to return to the like of it**, meaning God forbids you and threatens that something similar to this will ever happen to you, meaning in the future. That is why He said, **if you are believers**, meaning if you believe in God and His law, and honor His Messenger, may God bless him and grant him peace. As for the one who is described as a disbeliever, that is a different ruling. Then the Almighty said: **And God makes clear to you the signs**, meaning He clarifies to you the legal rulings and the decreed rulings. **And God is Knowing and Wise**, meaning He knows what is best for His servants, and He is Wise in His law and decree.

Fath al-Qadir

17- **God admonishes you never to return to the like of it** meaning God advises you, or forbids you, or prohibits you from returning, or from returning to, or from returning to such slander for the duration of your life **if you are believers** meaning that it requires not falling into the like of it as long as you are, and it contains great agitation and severe rebuke.

Tafsir al-Baghawi

17- **God admonishes you**. Ibn Abbas, may God be pleased with him, said: **God forbids you**. Mujahid said: **God forbids you from ever returning to the likes of it, if you are believers**.

Surat al-Nur 24:17

God admonishes you never to return to the like of it, if you are believers.

Tafsir al-Baidawi

17 - **God admonishes you not to return to the like of it** disliking that you return or in that you return. *Never* as long as you are alive and accountable. **If you are believers** for belief prevents it and it contains incitement and rebuke.

Surat al-Nur 24:18

And God makes clear to you the signs, and God is Knowing and Wise.

Tafsir al-Jalalayn

18 - **And God makes clear to you the signs** in the commands and prohibitions **and God is Knowing** of what He commands and prohibits **and Wise** in it.

Tafsir al-Suyuti

Tafsir al-Tabari

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: Regarding His statement, {And God makes clear to you the signs, and God is Knowing and Wise}, he said: What is better for us than this is that God informed us of this so that we would not fall into it. Had God not informed us of it, we would have perished as the people perished, for a man to say: I heard it and did not misinterpret it and I did not make it up. So it was better for us to inform God of it, so that we would never fall into the like of it, and it is grave in the sight of God. And His statement, {And God makes clear to you the signs}: God explains His proofs to you in detail, by His commands and prohibitions, so that the obedient among you may be distinguished from the disobedient. God is Knowing of you and your actions; nothing is hidden from Him. He will reward the good-doer among you for his good deeds and the evil-doer for his evil. He is Wise in His management of His creation, and in His assignment of tasks to them and His imposition of actions upon them.

Tafsir al-Qurtubi

God Almighty says: **And God makes clear to you the signs, and God is Knowing and Wise.**

Tafsir Ibn Kathir

This is another discipline after the first, which is the command to think well of them. That is, if something inappropriate is said about something good, then it is more appropriate to think well of them and not feel anything but that. Then, if something like that sticks to his mind, whether as a whisper or a fantasy, then he should not speak about it, because the Messenger of God (blessings and peace of God be upon him) said: **God the Most High has forgiven my nation for what occurs to their souls as long as they do not say it or act on it.** [Bukhari and Muslim] And God the Most High said: **And why, when you heard it, did you not say, 'It is not for us to speak of this'?** That is, it is not appropriate for us to utter these words or mention them to anyone. **Glory be to You! This is a tremendous slander.** That is,

glory be to God that such words should be said about the wife of His Messenger and the wife of His Friend.

Then the Almighty said: **God admonishes you never to return to the like of it**, meaning God forbids you and threatens that something similar to this will ever happen to you, meaning in the future. That is why He said, **if you are believers**, meaning if you believe in God and His law, and honor His Messenger, may God bless him and grant him peace. As for the one who is described as a disbeliever, that is a different ruling. Then the Almighty said: **And God makes clear to you the signs**, meaning He clarifies to you the legal rulings and the decreed rulings. **And God is Knowing and Wise**, meaning He knows what is best for His servants, and He is Wise in His law and decree.

Fath al-Qadir

18- **And God makes clear to you the signs** in the commands and prohibitions so that you may act accordingly and be disciplined by God's etiquette and refrain from falling into His prohibitions. **And God is Knowing** of what you reveal and conceal. *Wise* in His management of His creation. Then the Almighty threatened the slanderers and whoever wants people to hear about the faults and sins of the believers.

Tafsir al-Baghawi

18- **And God makes clear to you the signs**, in the commands and prohibitions, **and God is Knowing** of the matter of Aisha and Safwan, *Wise*, He ruled their innocence.

Tafsir al-Baidawi

18 - **God makes clear to you the signs** indicating the laws and the good manners so that you may learn a lesson and be disciplined. **And God is Knowing** of all conditions. *Wise* in His plans, and it is not permissible to be rude to His Prophet, nor does He approve of it.

Surat al-Nur 24:19

Indeed, those who like that immorality should be spread among those who have believed will have a painful punishment in this world and the Hereafter. And God knows, while you do not know.

Surat al-Nur 24:19

Indeed, those who like that immorality should be spread among those who have believed will have a painful punishment in this world and the Hereafter. And God knows, while you do not know.

Tafsir al-Jalalayn

19 - **Indeed, those who like that immorality should be spread** by the tongue **among those who have believed** by attributing it to them, and they are the group **for them is a painful punishment in this world** by the punishment for slander **and the Hereafter** by the Fire, according to the right of God **and God knows** that it does not apply to them **and you** O group, with what you said of the slander **do not know** that it exists among them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, those who like fornication to be spread among those who have believed in God and His Messenger, and for it to appear among them, will have a painful punishment. He says: They will have a painful punishment in this world, according to the punishment that God has set for those who accuse chaste men and women of this, and in the Hereafter, the punishment of Hell if they die persisting in this and not repenting.

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: **They love for immorality to spread**, he said: It appears in the case of Aisha.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Indeed, those who like that immorality should be spread among those who have believed will have a painful punishment**, he said: The wicked Abdullah bin Ubayy bin Salul, the hypocrite who spread about Aisha what he spread about her of slander, will have a painful punishment.

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 his statement: **that immorality should spread**, he said: it should become apparent, speaking about the affair of Aisha.

And His statement: **And God knows, and you do not know**, God Almighty says: And God knows the lie of those who brought forth the slander from their truthfulness, and you, O people, do not know that, because you do not know the unseen, and only the Knower of the Unseen knows that.

He says: Do not narrate slander against the people of faith in God, especially against the wives of the Messenger of God, may God bless him and grant him peace, lest you perish.

Tafsir al-Qurtubi

Eighteenth: The Almighty said: **Indeed, those who like that immorality should be spread** meaning that it should become widespread. It is said: something became widespread, shahada, shi'aan, shi'u'ah, meaning it became apparent and dispersed. **Among those who have believed** meaning among the chaste men and women. What is meant by this general expression are Aisha and Safwan, may God be pleased with them. Immorality is an extremely ugly act. It was said that immorality in this verse means bad speech. **For them is a painful punishment in this world** meaning the prescribed punishment. And in the Hereafter is the punishment of the Fire, meaning for the hypocrites, so it is specific. We have already explained that the prescribed punishment is expiation for the believers. Al-Tabari said: Its meaning is if he dies persisting and not repenting.

Nineteenth: The Almighty says: **And God knows**. That is, He knows the magnitude of this sin and the punishment for it, and He knows everything. **And you do not know**. It was narrated from the hadith of Abu al-Darda' that the Messenger of God, may God bless him and grant him peace, said:

"Any man who supports another man in a dispute of which he has no knowledge, is in the wrath of God until he desists. Any man who claims to be an intercessor without any of God's limits being enforced, has truly defied God and incurred His wrath, and upon him is the curse of God that will continue until the Day of Resurrection. Any man who spreads a word about a Muslim of which he is innocent, thinking that it will defame him in this world, it is incumbent upon God to throw him into the Fire because of it." Then he recited the proof from the Book of God: **Indeed, those who like that immorality should be spread among those who have believed** *verse*.

Tafsir Ibn Kathir

This is a third discipline for someone who hears some bad talk and something comes to his mind and he says it. He should not say it a lot, spread it, or broadcast it, as God the Almighty said: **Indeed, those who like that immorality should be spread among those who have believed will have a painful punishment in this world** meaning they prefer ugly talk about them to be made public. **For them is a painful punishment in this world** meaning by the prescribed punishment, and in the Hereafter by a painful punishment. **And God knows, while you do not know** meaning, refer matters to Him and you will be guided. Imam Ahmad said: Muhammad ibn Bakir told us, Maymun ibn Musa

al-Marri told us, Muhammad ibn Ibad al-Makhzumi told us, on the authority of Thawban, on the authority of the Prophet (peace and blessings of God be upon him), who said: "Do not harm the servants of God, do not insult them, and do not seek out their faults, for whoever seeks out the faults of his Muslim brother, God will seek out his faults, to the point of disgracing him in his own home."

Fath al-Qadir

19- He said: **Indeed, those who like that immorality should be spread among those who have believed** meaning they like that immorality should become widespread and prevalent, from their saying that something became widespread and became apparent. What is meant by those who have believed are the chaste and the chaste, or everyone who has the characteristic of faith. Immorality is the immorality of adultery and bad speech. **For them is a painful punishment in this world** by carrying out the prescribed punishment upon them **and in the Hereafter** by the punishment of the Fire. **And God knows** all the information **and you do not know** except what He has taught you and revealed to you. Among what God knows is the enormity of the sin of slander and the punishment of its perpetrator.

Tafsir al-Baghawi

God Almighty says: 19- **Indeed, those who like that immorality should be spread** meaning: that adultery should appear and be made public, **among those who have believed will have a painful punishment in this world and the Hereafter** meaning Abdullah bin Ubayy and his hypocritical companions, and the punishment in this world is the prescribed punishment, and in the Hereafter it is Hellfire, **and God knows** their lie and Aisha's innocence and what they indulged in of God's wrath, **while you do not know**.

Tafsir al-Baidawi

19 - **Those who love** want **that immorality among those who believe will spread** for them a painful punishment in this world and the Hereafter" by the prescribed punishment and the Blaze and other things. **And God knows** what is in the minds. **And you do not know** so they were punished in this world based on what is indicated by the apparent meaning, and God Almighty punishes for what is in the hearts of the love of spreading.

Surat al-Nur 24:20

And had it not been for the grace of God upon you and His mercy and that God is Kind and Merciful,

Surat al-Nur 24:20

And had it not been for the grace of God upon you and His mercy and that God is Kind and Merciful,

Tafsir al-Jalalayn

20 - **And had it not been for the grace of God upon you O group and His mercy and that God is Kind and Merciful** to you, He would have hastened the punishment upon you.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And had it not been that God has favored you, O mankind, and has had mercy upon you, and that God is full of compassion and mercy to His creation, you would have perished in what you have done, and the punishment from God would have been hastened upon you. He left out the answer so that the listener would know what is meant.

From the speech after it, which is His saying: **O you who have believed, do not follow the footsteps of Satan.**

The statement in the interpretation of the Almighty's saying: "O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing."

God Almighty says to the believers in Him: O you who have believed in God and His Messenger, do not follow the path of Satan and his ways, and do not follow in his footsteps, by spreading immorality among those who believe, and broadcasting it among them, and narrating it from those who brought it, for Satan commands immorality, which is adultery, and evil speech.

We have explained the meaning of the steps and the obscenity previously with evidence of that, so there is no need to repeat it in this place.

Tafsir al-Qurtubi

God Almighty says: "And had it not been for the grace of God upon you and His mercy, not one of you would have been pure ever. But God purifies whom He wills. And God is Hearing and Knowing."

Tafsir Ibn Kathir

God the Almighty says: **And had it not been for the grace of God upon you and His mercy and that God is Most Kind and Most Merciful** meaning, had it not been

for this, it would have been a different matter, but God the Almighty is Kind and Merciful to His servants, so He accepted the repentance of those who repented to Him regarding this matter, and purified those of them whom He purified with the prescribed punishment that was carried out on them. Then God the Almighty said: **O you who have believed, do not follow the footsteps of Satan** meaning his ways and paths and what he commands. **And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing** This is a warning and deterrent against that in the most eloquent, expressive, concise and beautiful expression. Ali bin Abi Talha said on the authority of Ibn Abbas, **The footsteps of Satan** means his actions. Ikrimah said: his temptations. Qatada said: Every sin is from the footsteps of Satan. Abu Majlaz said: Vows to commit sins are from the footsteps of Satan. Masruq said: A man asked Ibn Masoud and said: I have forbidden myself from eating food and he named it. He said: This is from the temptations of Satan. Atone for your oath and eat. Al-Sha'bi said about a man who vowed to slaughter his son: This is from the temptations of Satan, and he gave him a fatwa to slaughter a ram.

Ibn Abi Hatim said: My father told us, Hassan bin Abdullah Al-Masry told us, Al-Sarri bin Yahya told us, on the authority of Sulayman Al-Taymi, on the authority of Abu Rafi', who said: My wife became angry with me and said, **One day she is Jewish and one day she is Christian, and every slave of hers is free unless you divorce your wife.** So I went to Abdullah bin Omar, and he said, **This is only from the whisperings of Satan.** Zaynab bint Umm Salamah, who was at that time the most knowledgeable woman in Madinah, said the same thing. I went to Asim bin Omar, and he said the same thing. Then God, the Most High, said, {And had it not been for the grace of God upon you and His mercy, not one of you would ever have been pure.} That is, were it not for the fact that He provides repentance and return to Him for whomever He wills, and that He purifies souls from their polytheism, immorality, filth, and bad morals, each according to his ability, no one would attain purity or good for himself. {But God purifies whom He wills.} That is, of His creation, and He misguides whom He wills and throws them into the pitfalls of misguidance and error. And His saying, **And God is All-Hearing**, meaning He hears the words of His servants, *All-Knowing*, of who among them deserves guidance and who is misguided.

Fath al-Qadir

14- **And had it not been for the grace of God upon you and His mercy** is a repetition of what came before as a reminder of His grace upon His servants by leaving treatment for them, **and that God is Kind and Merciful.** And from His compassion for His servants is that He does not hasten to punish them for their sins, and from His mercy to them is that He precedes them with such an excuse and warning. The phrase: And that God is Kind and Merciful is connected to the grace of God, and the answer to **had it not been** is omitted because what preceded it indicates it: that is, He would have hastened the punishment upon you.

Tafsir al-Baghawi

20- **And had it not been for the grace of God upon you and His mercy and that God is Kind and Merciful**, the answer to **had it not been for** is omitted, meaning: He would have hastened the punishment upon you. Ibn Abbas said: He means Mastah, Hassan, and Hamna.

Tafsir al-Baidawi

20 - **And had it not been for the grace of God upon you and His mercy** is a repetition of the favor of not hastening the punishment to indicate the enormity of the crime. Therefore, His statement, **And that God is Kind and Merciful** was connected to the occurrence of His grace and mercy upon them, and the answer was omitted, and it is dispensed with by mentioning it once.

Surat al-Nur 24:21

O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he commands immorality and wrongdoing. And were it not for the grace of God upon you and His mercy, not one of you would have been pure, ever. But God purifies whom He wills, and God is Hearing and Knowing.

Surat al-Nur 24:21

O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he commands immorality and wrongdoing. And were it not for the grace of God upon you and His mercy, not one of you would have been pure, ever. But God purifies whom He wills, and God is Hearing and Knowing.

Tafsir al-Jalalayn

21 - **O you who have believed, do not follow the footsteps of Satan** his ways of beautifying it and **whoever follows the footsteps of Satan - then indeed, he** that is, the one being followed **enjoins immorality** that is, the ugly and **wrongdoing** according to the Sharia by following it **and had it not been for the grace of God upon you and His mercy, not one of you would have been pure ever** O group, because of what you said of the slander **but God purifies** He cleanses **whom He wills** from the sin by accepting his repentance from it **and God is Hearing** of what you said *Knowing* of what you intended.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And had it not been for the grace of God upon you, O people, and His mercy upon you, not one of you would ever have been purified from the filth of his sins and polytheism. But God purifies whomever He wills among His creation.

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, regarding his statement: **And had it not been for the grace of God upon you and His mercy, not one of you would ever have been pure**, meaning: None of you would have been guided to any good thing that would benefit himself, nor would he have avoided any evil that would repel it from himself.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And had it not been for the grace of God upon you and His mercy, not one of you would ever have been pure**, he said: **Not pure** means not converted to Islam. And he said: Everything in the Qur'an that says *purified* or *purified* is Islam.

And His statement: **And God is All-Hearing, All-Knowing** means: God is All-Hearing of what you

say with your mouths, what you say with your tongues, and other than that of your speech. He is All-Knowing of all of that, and of other matters of yours, encompassing it, counting it against you, so that He may reward you for all of that.

Tafsir al-Qurtubi

Al-Muwaffiyah twentieth: The Almighty said: **O you who have believed, do not follow the footsteps of Satan** meaning his paths and ways. The meaning is: Do not take the path that Satan calls you to. The singular of *khatwat* is *khatwa*, and it is the space between the feet. *Khatwa* with the **fat-ha** is a verbal noun, it is said: I took a step, and its plural is *khatwat*. **So-and-so stepped over to us**, and from this is the hadith: He saw a man stepping over people's necks on Friday. The majority read *khatwat* with a damma on the ta'. Asim and Al-A'mash made it sukun. The majority read **ma zaka** with a light kaf, meaning he was not guided, nor did he submit, nor did he know right guidance. It was said: **ma zaka** means he was not righteous, it is said: he was zaka yazku zakaan, meaning he was righteous. Al-Hasan and Abu Haywah stressed it, meaning that His purification, cleansing, and guidance of you are only by His grace, not by your deeds. Al-Kisa'i said: **O you who have believed, do not follow the footsteps of Satan** is an objection, and his statement: **None of you has ever been pure** is an answer to his statement first and second: **And had it not been for the grace of God upon you**.

Tafsir Ibn Kathir

God the Almighty says: **And had it not been for the grace of God upon you and His mercy and that God is Most Kind and Most Merciful** meaning, had it not been for this, it would have been a different matter, but God the Almighty is Kind and Merciful to His servants, so He accepted the repentance of those who repented to Him regarding this matter, and purified those of them whom He purified with the prescribed punishment that was carried out on them. Then God the Almighty said: **O you who have believed, do not follow the footsteps of Satan** meaning his ways and paths and what he commands. **And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing** This is a warning and deterrent against that in the most eloquent, expressive, concise and beautiful expression. Ali bin Abi Talha said on the authority of Ibn Abbas, **The footsteps of Satan** means his actions. Ikrimah said: his temptations. Qatada said: Every sin is from the footsteps of Satan. Abu Majlaz said: Vows to commit sins are from the footsteps of Satan. Masruq said: A man asked Ibn Masoud and said: I have forbidden myself from eating food and he named it. He said: This is from the temptations of Satan. Atone for your oath

and eat. Al-Sha'bi said about a man who vowed to slaughter his son: This is from the temptations of Satan, and he gave him a fatwa to slaughter a ram.

Ibn Abi Hatim said: My father told us, Hassan bin Abdullah Al-Masry told us, Al-Sarri bin Yahya told us, on the authority of Sulayman Al-Taymi, on the authority of Abu Rafi', who said: My wife became angry with me and said, **One day she is Jewish and one day she is Christian, and every slave of hers is free unless you divorce your wife.** So I went to Abdullah bin Omar, and he said, **This is only from the whisperings of Satan.** Zaynab bint Umm Salamah, who was at that time the most knowledgeable woman in Madinah, said the same thing. I went to Asim bin Omar, and he said the same thing. Then God, the Most High, said, {And had it not been for the grace of God upon you and His mercy, not one of you would ever have been pure.} That is, were it not for the fact that He provides repentance and return to Him for whomever He wills, and that He purifies souls from their polytheism, immorality, filth, and bad morals, each according to his ability, no one would attain purity or good for himself. {But God purifies whom He wills.} That is, of His creation, and He misguides whom He wills and throws them into the pitfalls of misguidance and error. And His saying, **And God is All-Hearing**, meaning He hears the words of His servants, *All-Knowing*, of who among them deserves guidance and who is misguided.

Fath al-Qadir

21- O you who have believed, do not follow the footsteps of Satan. The word *khutafa* is the plural of *khutwa*, which is what is between the feet. The word *khutwa* with the fat-ha is the verbal noun: meaning, do not follow the paths and ways of Satan, and do not take the paths to which he calls you. The majority read *khatawat* with a damma on the kha and the ta', while Asim and Al-Akhfash read it with a damma on the kha and a sukoon on the ta'. **And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing.** It was said that the consequence of the condition was omitted and its cause was replaced by what is its cause, as if it was said: He committed immorality and wrongdoing because it was his habit to continue ordering others to do them, and immorality is that which is excessively ugly, and wrongdoing is that which is condemned by the Shari'ah, and the pronoun *innahu* refers to Satan, and it was said to refer to the matter, and it is more appropriate that it refers to the one who follows the footsteps of Satan, because whoever follows Satan becomes an example of him in ordering immorality and wrongdoing. **And had it not been for the grace of God upon you and His mercy**, its explanation has been presented, and the answer to **had it not been for** is His statement: **Not one of you would ever have been pure**, meaning were it not for the grace and mercy of God, not one of you would have purified himself from its filth as long as he lived. The majority read *zaka* with a light *zaka*, while Al-A'mash, Ibn Muhaysin, and Abu Ja'far read it with a shaddah, meaning that God did not purify him. Muqatil said: meaning that he did not become righteous. The first interpretation is to interpret *zaka* as purification and cleansing, which is what Ibn Qutaybah mentioned. Al-Kisa'i said: His statement, **O you who have believed,**

do not follow the footsteps of Satan, is an interjection, and His statement, **Not one of you has ever been pure**, is an answer to His statement, *firstly*, and **and were it not for the grace of God**. The lighter reading is more likely because of His statement, **But God purifies whom He wills**, meaning of His servants through His favor and mercy upon them. **And God is Hearing** of what they say, *Knowing* of all information. In it is a strong urging to sincerity, a great encouragement to His repentant servants, and a severe threat to those who follow Satan and want immorality to spread among God's believing servants, and do not restrain themselves with the warnings of God, the Most High.

Al-Bukhari, Muslim, the Sunni scholars, and others have narrated the long hadith of Aisha about the reason for the revelation of these verses with different wordings and chains of transmission. The gist of it is that the reason for the revelation was what the slanderers mentioned earlier did regarding Aisha **may God be pleased with her**. She got out of her litter looking for a necklace that had broken due to a piece of agate. They set out thinking she was still in her litter. She returned when the army had left and the litter had been with them. She stayed there until Safwan ibn al-Mu'attal passed by her, who was behind the army. He dismounted his camel and put her on it. When the slanderers saw that, they said what they said, but God exonerated her of what they said. This is the gist of the story despite its length and complexity, so we will not prolong it by mentioning it. Abd al-Razzaq, Ahmad, Abd ibn Humayd, the four Sunni scholars, Ibn al-Mundhir, Ibn Mardawayh, and al-Bayhaqi in al-Dala'il narrated that Aisha said: When my excuse was revealed, the Messenger of God (blessings and peace of God be upon him) stood on the pulpit and mentioned it and recited the Quran. When the revelation was revealed, he ordered two men and a woman to be flogged. Al-Tirmidhi said: This is a good hadith. Abu Dawud mentioned their names as: Hassan ibn Thabit, Mastah ibn Athatah, and Hamna bint Jahsh. Ibn Jarir and Ibn al-Mundhir narrated from Ibn Abbas who said: Those who slandered Aisha were Abdullah ibn Ubayy ibn Salul, Mastah, Hassan, and Hamna bint Jahsh. Al-Bukhari, Ibn al-Mundhir, al-Tabarani, Ibn Mardawayh, and al-Bayhaqi in al-Dala'il narrated from al-Zuhri who said: I was with al-Walid ibn Abd al-Malik when the one who bore the brunt of it said: Ali. I said: No. Saeed ibn al-Musayyab, Urwah ibn al-Zubayr, Alqama ibn Waqqas, and Abdullah ibn Abdullah ibn Utbah ibn Mas'ud all narrated to me that they heard Aisha say: The one who bore the brunt of it was Abdullah ibn Ubayy. He said to me: What was his crime? I said: Two elders from your people, Abu Salamah ibn Abd al-Rahman ibn Awf and Abu Bakr ibn Abd al-Rahman ibn al-Harith ibn Hisham, narrated to me that they heard Aisha say: He was bad in my affair. Yaqub ibn Shaibah said in his Musnad: Al-Hasan ibn Ali Al-Halwani told us, Al-Shafi'i told us, my uncle told us: Sulayman ibn Yasar entered upon Hisham ibn Abd Al-Malik and he said to him: O Sulayman, who bore its burden? He said: Abdullah ibn Ubayy. He said: You lied, it is Ali. He said: Would I lie? May you have no father. By God, if a voice from the

Surat al-Nur 24:21

O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he commands immorality and wrongdoing. And were it not for the grace of God upon you and His mercy, not one of you would have been pure, ever. But God purifies whom He wills, and God is Hearing and Knowing.

sky called out that God has permitted lying, I would not lie. Urwah, Sa'id, Abdullah and Alqamah told me on the authority of Aisha that the one who bore its burden was Abdullah ibn Ubayy. Al-Bukhari and Muslim and others narrated on the authority of Masruq who said: Hassan ibn Thabit entered upon Aisha and he became angry and said:

Razan's horse is not suspiciously heavy and becomes hungry from the meat of the ignorant

She said: But you are not like that. I said: You allow such a thing to enter upon you, while God has revealed: **And he among them who took upon himself the greater part thereof will have a great punishment.** She said: What punishment is more severe than blindness? Ibn Ishaq, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and Ibn Asakir narrated on the authority of some of the Ansar that the wife of Abu Ayyub said to him when the people of slander said what they said: **Do you not hear what the people are saying about Aisha?** He said: "Yes, and that is a lie. Would you have done that, O Umm Ayyub?" She said: **No, by God.** He said: "By God, Aisha is better and purer than you. This is only a lie and a false slander." When the Qur'an was revealed, God mentioned those among the people of slander who had said what they said. Then He said: **Why, when you heard it, did not the believing men and believing women think well of one another and say, 'This is an obvious falsehood?'** i.e., as Abu Ayyub and his wife had said. Al-Waqidi, al-Hakim, and Ibn Asakir narrated on the authority of Aflah, the freed slave of Abu Ayyub, that Umm Ayyub mentioned something similar. Ibn Abi Shaybah, Abd ibn Hamid, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas, **God admonishes you never to return to the like of it, meaning, God will make it difficult for you.** Al-Bukhari narrated in al-Adab and al-Bayhaqi in Shu'ab al-Iman on the authority of Ali ibn Abi Talib, who said, **The one who says an obscene thing and the one who spreads it are equal in sin.** Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement, **None of you will ever be pure,** he said, **No one among creation will ever be guided to any good thing.**

none of you would have been righteous. Some people said: This address is to those who engaged in slander, and its meaning is: he would not have been purified from this sin, nor would his affair have been righteous after what he did. This is the statement of Ibn Abbas in the narration of Ata', who said: He does not accept the repentance of any of you, **ever, but God purifies,** cleanses, **whom He wills,** from sin with mercy and forgiveness, **and God is Hearing and Knowing.**

Tafsir al-Baidawi

21 - O you who have believed, do not follow the footsteps of Satan by spreading immorality. It was also read with a fatha on the ta', and Nafi', Al-Buzzi, Abu Amr, Abu Bakr, and Hamzah read it with a sukoon. **And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing** is a statement of the reason for the prohibition of following him. *Immorality* is that which is extremely ugly, and *wrong* is that which is condemned by the Shari'ah. **And had it not been for the grace of God upon you and His mercy** by enabling repentance that erases sins and legislating the prescribed punishments that expiate them, **not one of you would have been pure** would not have been cleansed from its filth. **None of you would ever be pure** until the end of time. **But God purifies whom He wills** by urging him to repent and accepting it. **And God is Hearing** of their words. *Knowing* of their intentions.

Tafsir al-Baghawi

God Almighty says: 21- "O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he commands immorality," meaning: ugly actions, **and wrongdoing,** what God Almighty hates. **And were it not for the grace of God upon you and His mercy, he would not have been pure,** Muqatil said: would not have been righteous. Ibn Qutaybah said: **None of you would have been purified,** and some commentators have taken the verse to be general. They said: God informed us that were it not for His grace and mercy in protecting us,

Surat al-Nur 24:22

Let not those among you who are endowed with bounty and wealth swear not to give to relatives and the needy and the emigrants in the cause of God. But let them pardon and overlook. Would you not like that God should forgive you? And God is Oft-Forgiving, Most Merciful.

Tafsir al-Jalalayn

22 - **And let not those of virtue among you** the wealthy **and the abundance** swear **not to** give to their relatives and the needy and the emigrants in the cause of God) It was revealed about Abu Bakr who swore not to spend on Mistah, who was his maternal cousin, a poor emigrant from Badr, when he engaged in slander after he had been spending on him, and some of the Companions swore not to give charity to anyone who spoke of slander **and let them pardon and overlook** them in that **do you not love that God should forgive you? And God is Forgiving and Merciful** to the believers. Abu Bakr said, Yes, I love that God should forgive me, and he returned to Mistah what he had been spending on him.

Tafsir al-Suyuti

Refer to the reasons for the revelation of verses 11 and 12 of this surah

Abu Bakr said: He used to spend on Mistah because of his kinship to him and his poverty. By God, I will not spend anything on him after what he said to Aisha. Then God revealed: **And let not those among you who are endowed with virtue and wealth swear not to love that God should forgive you.** Abu Bakr said: By God, I love that God should forgive me. So he returned to Mistah what he used to spend on him. There is a hadith on this topic from Ibn Abbas and Ibn Umar according to al-Tabarani, Abu Hurayrah according to al-Bazzar, and Abu al-Yusr according to Ibn Mardawayh.

Tafsir al-Tabari

God Almighty says: **And let not those among you who are virtuous swear by God**, meaning those who are virtuous and wealthy: He says: **And those who are wealthy.**

The reciters differed in their reading of His statement: **nor does he swear an oath.** The majority of the reciters of the regions read it as **nor does he swear an oath** meaning: he does not do something from the word *aliyah*, which is an oath to God, except for Abu Ja'far and Zayd ibn Aslam, as it was mentioned from them that they read it as **nor does he swear an oath** meaning: he does something from the word *aliyah*.

The correct reading in this regard, in my opinion, is the reading of those who read: **Wala ya'tal** meaning: *Yafta'ala* from *aliyah*. This is because this is how it is written in the script of the Qur'an, and the other reading is contrary to the script of the Qur'an. Therefore, following the Qur'an with the reading of the

group of reciters, and the correctness of what is read, is better than going against all of that. Rather, Abu Bakr Al-Siddiq **may God be pleased with him** meant by that in his oath by God that he would not spend on Mistah. God, the Most High, said: **And let not those of you who have excess wealth and means of provision swear by God that they will not give to their relatives, so that they may maintain ties of kinship with it**, like Mistah, who was Abu Bakr's maternal cousin. **And the needy** means: and those with a close kinship and need, and Mistah was among them because he was poor and needy. **And the emigrants in the cause of God**, meaning those who emigrated from their homes and wealth in jihad against the enemies of God, and Mistah was among them because he was among those who emigrated from Mecca to Medina and witnessed Badr with the Messenger of God (blessings and peace of God be upon him). **And let them pardon** means: and let them pardon whatever crime they committed against them, like Mistah's crime against Abu Bakr, in spreading the slander against his daughter Aisha. **And let them overlook** means: and let them not punish them for that, by depriving them of what they used to give them before that, but let them return to what they were doing to them, of favors toward them. **Do not...** Do you love that God should forgive you? He says: Do you not love that God should cover your sins by bestowing His favors upon them, and leave you alone to punish them for them? And God is Forgiving of the sins of those who obey Him and follow His command, and Merciful to them, lest He punish them while they follow His command and obey Him for whatever slip and mistake they made, for which they asked His forgiveness and repented to Him for doing it.

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, on the authority of Al-Zuhri, on the authority of Alqamah bin Waqqas Al-Laithi, on the authority of Saeed bin Al-Musayyab, on the authority of Urwah bin Al-Zubayr, and on the authority of Ubaid God bin Abdullah bin Utbah, on the authority of Aisha.

He said: And Ishaq told me, he said: Yahya ibn Ibad ibn Abdullah ibn al-Zubayr told us, on the authority of his father, on the authority of Aisha, he said: And Ibn Ishaq told me, he said: Abdullah ibn Abi Bakr ibn Muhammad ibn Amr ibn Hazm al-Ansari told me, on the authority of Umrah bint Abd al-Rahman, on the authority of Aisha, she said: When this was revealed, meaning His saying: **Indeed, those who came with the slander are a group among you** about Aisha and those who said to her what he said, Abu Bakr, who used to spend on Mistah because of his kinship and his need, said: By God, I will never spend anything on Mistah, nor will I ever benefit him with anything, after what he said to Aisha what he said, and what he did to her. She said: So God revealed regarding that: **And let not those among you who are endowed with bounty and wealth swear not to give them an oath.** She said: So Abu Bakr said: By God, I would love for God to forgive me, so he returned to Mistah the spending that he used to spend on him, and he said: By God, I will never take it away from him.

Let not those among you who are endowed with bounty and wealth swear not to give to relatives and the needy and the emigrants in the cause of God. But let them pardon and overlook. Would you not like that God should forgive you? And God is Oft-Forgiving, Most Merciful.

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 not those among you who are endowed with virtue and wealth swear an oath**, meaning: Do not swear that you will not benefit anyone.

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding his statement: **And let not those among you who are endowed with virtue and wealth swear to uphold the ties of kinship** to the end of the verse. He said: Some of the companions of the Messenger of God (blessings and peace of God be upon him) had accused 'Aishah of something ugly, and they spread that around and spoke about it. Some of the companions of the Messenger of God (blessings and peace of God be upon him) swore, among them Abu Bakr, that they would not give charity to a man who had spoken about this and would not connect with him. He said: Let not those among you who are endowed with virtue and wealth swear to uphold the ties of kinship and give them from their wealth as they used to do before that. So God commanded that they be forgiven and pardoned.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd told us, who said: I heard Ad-Dahhak say about the verse: **And let not those among you who are endowed with virtue and wealth swear not to testify**, when God, the Exalted, revealed the excuse of Aisha from the heaven, Abu Bakr and others among the Muslims said: By God, we will not connect with any of them who spoke about Aisha, nor will we benefit him. So God, the Exalted, revealed: **And let not those among you who are endowed with virtue and wealth swear not to testify**, meaning: and do not swear.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And let not those among you who are endowed with virtue and wealth swear not to give to their relatives**, he said: Mastih was a relative, and the needy, he said: he was poor, and the emigrants in the cause of God, he was a Badri.

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 His statement: **And let not those among you who are endowed with bounty and wealth swear an oath** he said: Abu Bakr swore that he would not benefit an orphan in his care, he had spread that, and when this verse was revealed he said: Yes, I would like God to forgive me, so I will be to my orphan the best I have ever been to him.

Tafsir al-Qurtubi

Twenty-one: The Almighty said: **And let not those**

among you who are endowed with virtue and wealth swear not to give [good] [the Qur'an], the verse. The well-known narration is that this verse was revealed regarding the story of Abu Bakr ibn Abi Quhafah **may God be pleased with him** and Mistah ibn Athatah. He was the son of his maternal cousin and one of the poor emigrants from Badr. He was Mistah ibn Athatah ibn Ibad ibn al-Muttalib ibn Abd Manaf. It was also said that his name was Awf, and Mistah was a nickname. Abu Bakr **may God be pleased with him** used to spend on him because of his poverty and kinship. When the slander occurred and Mistah said what he said about him, Abu Bakr swore that he would never spend on him or benefit him in any way. Mistah came and apologized, saying: I used to frequent the gatherings of Hassan and listen but not speak. Abu Bakr said to him: You laughed and participated in what was said, and he passed by to his right, and the verse was revealed. Ad-Dahhak and Ibn Abbas said: A group of believers cut off their benefits to everyone who spoke about the slander, and they said, **By God, we will not benefit anyone who speaks about Aisha**. So the verse was revealed about all of them. The first is more correct, except that the verse includes the entire nation until the Day of Resurrection, so that no one with wealth and abundance should get angry and swear that he will not benefit someone of this nature for the rest of time. It was narrated in Sahih that when God, the Blessed and Exalted, revealed, **Indeed, those who came forth with the slander are a group among you 10:11**, Abu Bakr, who used to spend on Mistah because of his kinship and his poverty, said, **By God, I will never spend anything on him after what he said to Aisha**. So God, the Exalted, revealed, **And let not those among you who are endowed with virtue and wealth swear...** until His saying, **Do you not love that God should forgive you?** Abdullah ibn Mubarak said, **This is the most hopeful verse in the Book of God**. Abu Bakr said, **By God, I love that God should forgive me**. So he returned to the money he used to spend on Mistah and said, **I will never take it away from him**.

Twenty-second: This verse is evidence that even if slander is a major sin, it does not invalidate good deeds, because God Almighty described Mastah after saying that he emigrated and believed, and likewise all major sins. Nothing invalidates good deeds except associating partners with God. God Almighty said: **If you associate partners with God, your work will surely become worthless** (al-Zumar 39:65).

Twenty-third: If someone swears to do something that he will not do, but then finds it more appropriate to do it, he should do it and atone for his oath, or atone for his oath and do it, as mentioned in Al-Ma'idah. The jurists are of the view that if someone swears not to do a Sunnah or recommended act and does so repeatedly, then this constitutes a flaw in his testimony. This was mentioned by Al-Baji in Al-Muntaqa.

Twenty-fourth: The Almighty's statement: **And let not those of virtue swear an oath**. "And let not those of virtue swear an oath." Its weight is *yaf'a'ala*, from

aliyah, which means an oath. From this is the statement of the Almighty: **For those who swear off their wives** (al-Baqarah 2:226). This has been mentioned previously in *al-Baqarah*. A group said: Its meaning is to fall short, from your saying **alawt fi such-and-such** if you fall short in it. From this is the statement of the Almighty: **They will spare no effort in ruining you** (al-Imran 3:118).

Twenty-fifth: The Almighty's saying: **Do you not love that God should forgive you?** is an example and an argument, meaning that just as you love God's forgiveness of your sins, so forgive those below you. This meaning is seen in his saying, peace be upon him:

He who does not show mercy will not be shown mercy.

Twenty-sixth: Some scholars said: This is the most hopeful verse in the Book of God, in terms of God's kindness to the sinful slanderer with this wording. It was also said: The most hopeful verse in the Book of God is His saying: **And give good tidings to the believers that they will have from God great bounty** (al-Ahzab 33:47). And God, the Almighty, said in another verse: "And those who believe and do righteous deeds will be in gardens of Paradise, having whatever they wish with their Lord. That is the great bounty" (al-Shura 42:22). So He explained the great bounty in this verse and gave good tidings to the believers in that one. Among the verses of hope are His saying: **Say, 'O My servants who have transgressed against themselves'** (al-Zumar 39:53) and His saying: **God is Kind to His servants** (al-Shura 42:19). Some of them said: The most hopeful verse in the Book of God is: **And your Lord is going to give you, and you will be satisfied** (al-Duha 93:5). This is because the Messenger of God, may God's prayers and peace be upon him, would not be pleased with any of his nation remaining in the Fire.

Twenty-seventh: The Almighty's saying: **that they should not be given** means that they should not be given, so *not* was omitted, like the saying of the one who says:

So I said, by God, I will stop sitting. Al-Zajaj mentioned it. According to Abu Ubaidah, there is no need to imply *no*. "And let them pardon" comes from the verb **to erase**, meaning to erase. So it is the erasure of the sin until it is pardoned, just as the trace of a quarter is erased.

Tafsir Ibn Kathir

God the Almighty says: **And let not those among you who are endowed with bounty and abundance swear not to give to their kinsfolk and the needy and the emigrants in the cause of God** meaning do not swear not to give to their relatives, the needy and the emigrants. This is the utmost kindness and compassion for maintaining kinship ties, and for this reason God the Almighty said: **And let them pardon and overlook** meaning what came before from them of wrongdoing and harm. This is from His forbearance, generosity, and kindness to His creation despite their injustice to themselves. This verse was revealed about

Abu Bakr **may God be pleased with him** when he swore that he would not benefit Mistah ibn Athatah after he said what he said about Aisha, as mentioned in the hadith. When God revealed the innocence of the Mother of the Believers, Aisha, and the souls of the believers were at peace and settled, and God accepted the repentance of whoever among the believers had spoken about that, and the punishment was carried out on whoever it was carried out against, God, the Blessed and Exalted, legislated, with His favor and grace, to show Abu Bakr kindness to his relative and kinsman, who was Mistah ibn Athatah. He was the cousin of Abu Bakr, and he was poor and had no money except what Abu Bakr **may God be pleased with him** spent on him. He was one of the emigrants in the way of God, and he had a misfortune for which God accepted his repentance and imposed the punishment. Abu Bakr **may God be pleased with him** was known for his kindness, and he had favor and favors towards relatives and strangers. When this verse was revealed until His saying, **Do you not love that God should forgive you?** the verse, then the reward is of the same kind as the deed, so just as you forgive the one who has wronged you, We forgive. For you, and as you forgive, we will forgive you. Then the friend said: Yes, by God, we love - O our Lord - that you forgive us. Then he returned to Mistah what he used to receive from the expenses, and said: By God, I will never take it away from him, in return for what he had. He said: By God, I will never benefit him with anything beneficial. For this reason, the friend was the friend, may God be pleased with him and his daughter.

Fath al-Qadir

22- His saying: **He does not swear** means he does not take an oath. Its weight is *yaftha'ala* from *aliyah*, which is an oath. From this comes the saying of the poet:

Ibn Aws took an oath to return me to women who were like Mufayyad

And the other said:

He who does little is faithful to his oath, and if he does something bad, he will be saved.

It is said that he swore an oath. And from this is the saying of the Almighty: **For those who swear not to have intercourse with their wives**. And a group said: It is from **alwat fi kada** meaning to fall short. And from this is the word **lama ala juhudan** meaning I did not fall short. And likewise from this is His saying: **They will spare you no harm**. And from this is the saying of the poet:

As long as the heart of a person is in control of the dangers, he will not be able to face them.

The first is more deserving of the evidence of the reason for revelation, which will come later. What is meant by grace is wealth and plenty of money. **That they give to their relatives, the needy, and the emigrants in the cause of God**, that is, on the condition that they do not give. Al-Zajaj said: **that they do not give**, so he omitted *la*, and from this is the saying of the poet:

I said, by God, I will stay seated even if they cut off my

Surat al-Nur 24:22

Let not those among you who are endowed with bounty and wealth swear not to give to relatives and the needy and the emigrants in the cause of God. But let them pardon and overlook. Would you not like that God should forgive you? And God is Oft-Forgiving, Most Merciful.

head and my limbs in front of you.

Abu Ubaidah said: There is no need to imply *la*, and the meaning is: They should not swear that they will not be good to those who deserve to be treated well and who have these characteristics. In the other version, the meaning is: They should not fall short in being good to them even if there is animosity between them due to a sin they have committed. Abu Haywah read **an yu'tu** with the second-person pronoun *taa* indicating shifting of attention. Then the Almighty taught them another etiquette, saying: **And let them pardon** their sin which they committed against themselves and their crime which they have committed, from '**afaa al-rub**' meaning it is erased. What is meant is the erasure of the sin so that it is pardoned just as the trace of a quarter is pardoned. **And let them forgive** by overlooking the offender and ignoring his crime. Both verbs are read with the superlative form. Then the Almighty mentioned a great encouragement for those who forgive and pardon, saying: **Would you not love that God should forgive you?** because of your forgiveness and pardon of those who wronged you. **And God is Forgiving and Merciful.** That is, He is very forgiving and merciful to His servants despite their many sins. So how can the servants not follow the example of their Lord in forgiving and pardoning those who wronged them?

22 - **And do not swear an oath** and do not swear an oath is a causative verb from the root word *aliyah*, or do not shorten the word *alo*, and the first is supported by the fact that it was read **and do not swear**, and that it was revealed about Abu Bakr Al-Siddiq, may God be pleased with him, when he swore that he would not spend on Mistah anymore, and his cousin was one of the poor emigrants. **Those of virtue among you** in religion. **And plenty** in wealth. This indicates the virtue and honor of Abu Bakr, may God be pleased with him. **That they should give** on the basis that they should not *give*, or in **that they should give**. It was read with the letter *ta* to indicate shifting of opinion. **The relatives, the needy, and the emigrants in the way of God** are descriptions of one described, i.e. people who combine them because the speech is about someone who was like that, or descriptions that were used in their place, so it is more eloquent in explaining the intended meaning. **And let them pardon** what they have neglected. **And let them overlook** by ignoring it. **Would you not love that God should forgive you?** For your pardon, forgiveness, and kindness to those who wronged you? **And God is Forgiving and Merciful.** From the perfection of His power, so adopt His morals. It was narrated that the Prophet (peace and blessings be upon him) recited it to Abu Bakr **may God be pleased with him** and he said: **Yes, I would**, and he returned to Mistah's expenses.

Tafsir al-Baghawi

God Almighty said: 22- **And let him not swear**, meaning: let him not take an oath. It is derived from the word '*aliyah*,' which means an oath. Abu Ja'far read: *Yata'al*, by presenting the *ta*' and delaying the hamza. It is derived from the word '*aliyah*'. **Those among you who are endowed with bounty and wealth**, meaning Abu Bakr As-Siddiq, **to give to their relatives and the needy and the emigrants in the cause of God**, meaning Mistah, who was a poor emigrant from Badr and the cousin of Abu Bakr. Abu Bakr swore that he would not spend on him. **And let them pardon and overlook**, regarding their involvement in the matter of Aishah. **Do you not love**, he was addressing Abu Bakr, **that God should forgive you? And God is Forgiving and Merciful.** When the Prophet, may God bless him and grant him peace, read it to Abu Bakr, he said: **Yes, I love that God should forgive me**, and he returned to Mistah's spending that he used to spend on him, and he said: **By God, I will never take it away from him.**

Ibn Abbas and Al-Dahhak said: Some of the Companions, including Abu Bakr, swore that they would not give charity to a man who had spoken falsely, nor would they benefit from it. Then God revealed this verse.

Tafsir al-Baidawi

Surat al-Nur 24:23

Indeed, those who accuse chaste, unaware, believing women are cursed in this world and the Hereafter, and they will have a great punishment.

Tafsir al-Jalalayn

23 - **Indeed, those who accuse of adultery chaste women** who are unaware of immoralities *believers* in God and His Messenger **are cursed in this world and the Hereafter, and they will have a great punishment**

Tafsir al-Suyuti

And Al-Tabarani narrated on the authority of Khasif that I said to Saeed bin Jubair, **Which is more serious, adultery or slander?** He said, *Adultery*. I said, **God says, "Those who accuse chaste, unaware, believing women,"** He said, "This was only revealed in relation to Aisha specifically. In its chain of transmission Yahya Al-Hammani is weak."

K and he also narrated on the authority of Al-Dahhak bin Muzahim who said: This verse was revealed about the wives of the Prophet, may God bless him and grant him peace: **Those who accuse chaste women who are unaware...**

K and Ibn Abi Hatim narrated on the authority of Saeed Ibn Jubayr on the authority of Ibn Abbas, who said: This verse was revealed specifically about Aisha.

K and Ibn Jarir narrated on the authority of Aisha, who said: I was accused of what I was accused of while I was unaware, and it reached me after that. While the Messenger of God, may God bless him and grant him peace, was with me, revelation came to him. Then he sat up straight and wiped his face and said: O Aisha, be of good tidings. I said: Praise be to God, not to you. Then he recited: **Indeed, those who accuse chaste, unaware, believing women, until he reached: Those are innocent of what they say.**

Tafsir al-Tabari

God Almighty says, "Indeed, those who accuse chaste women of immorality, those who believe in God and His Messenger and what he brought from God, are cursed in this world and the Hereafter, and for them is a great punishment in the Hereafter." That is, they are removed from God's mercy in this world and the Hereafter.

The interpreters differed regarding the chaste women for whom this ruling applies. Some of them said: This applies specifically to Aisha and is a ruling from God regarding her and the one who accused her, not the rest of the women of the nation of our Prophet Muhammad, may God bless him and grant him peace.

Who said that?

Ibn Abi Al-Shawareb told us: Abdul Wahid bin Ziyad told us: Khasif told us: I said to Saeed bin Jubair: Is adultery more serious or accusing a chaste woman of

adultery? He said: Adultery. I said: Doesn't God say, **Those who accuse chaste women...** Saeed said: This only applied to Aisha.

Ahmad ibn Abd al-Dhabi narrated to us, saying: Abu Awana narrated to us, on the authority of Umar ibn Abi Salamah, on the authority of his father, who said: Aisha said: I threw what I threw while I was unaware, and that reached me. She said: While the Messenger of God, may God bless him and grant him peace, was sitting with me, a revelation came to him that took him in the form of a sleep, and that revelation came to him while he was sitting with me. Then he sat up straight, wiping his face, and said: O Aisha, be happy. She said: So I said: Praise be to God, not praise be to you. Then he recited:

Those who accuse chaste, unaware, believing women until he reached those are innocent of what they say.

Others said: Rather, this is for the wives of the Messenger of God, may God bless him and grant him peace, specifically, and not for all other women.

Who said that?

Ali bin Sahl told us: Zaid told us, on the authority of Ja'far bin Burqan, who said: I asked Maimun, I said: What God mentioned in the verse: **And those who accuse chaste women and then do not produce four witnesses** to His saying: **Except those who repent after that and amend, then indeed, God is Forgiving and Merciful.** So He made repentance in this, and said in the other: **Indeed, those who accuse chaste women who are unaware** to His saying: **For them is a great punishment.** Maimun said: As for the first, perhaps she had committed a crime, but as for this, she is the one who did not commit any of that.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hisham narrated to us, saying: Al-Awam bin Hawshab informed us, on the authority of a sheikh from Banu Asad, on the authority of Ibn Abbas, who said: He interpreted Surat An-Nur, and when he came to this verse: **Indeed, those who accuse chaste, unaware, believing women,** he said: This is in reference to Aisha and the wives of the Prophet, may God bless him and grant him peace, and it is ambiguous, and there is no repentance for them. Then he recited: **And those who accuse chaste women but do not produce four witnesses,** to His saying: **Except those who repent after that and amend,** he said: So he made repentance for these, and did not make repentance for those who slandered those. He said: Some of the people thought that he should stand up and kiss his head because of the beauty of his interpretation of Surat An-Nur.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **Indeed, those who accuse chaste, unaware, believing women are cursed in this world and the Hereafter, and they will have a great punishment.** He said: This is about Aisha, and whoever does this today with Muslim women, will have what God said, but Aisha was the leader of that.

Others said: This verse was revealed about the wives of the Prophet, may God bless him and grant him peace, and that was the case until the verse at the beginning of the surah was revealed, which required

Surat al-Nur 24:23

Indeed, those who accuse chaste, unaware, believing women are cursed in this world and the Hereafter, and they will have a great punishment.

flogging and accepted repentance.

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 us, on the authority of his father, on the authority of Ibn Abbas, regarding His statement, **Indeed, those who accuse chaste, unaware, believing women to a great punishment**, meaning the wives of the Prophet, may God bless him and grant him peace, who were accused by the hypocrites, so God made the curse and wrath obligatory for them, and they incurred the wrath of God. This was regarding the wives of the Prophet, may God bless him and grant him peace. Then after that, the verse was revealed, **And those who accuse chaste women but do not produce four witnesses** to His statement, **then indeed, God is Forgiving and Merciful**, so God revealed flogging, repentance is accepted, and testimony is rejected.

The first of these sayings in this regard, in my opinion, is the most correct: the saying of the one who said: This verse was revealed concerning Aisha, and the ruling therein is general for everyone who has the description that it describes him with.

We said that this is the most correct interpretation, because God, in His statement, **Indeed, those who accuse chaste, unaware, believing women**, includes every chaste, unaware, believing woman whom an accuser has accused of immorality, without specifying some over others. So every accuser of a chaste woman with the description that God, the Most High, mentioned in this verse, is cursed in this world and the Hereafter, and will have a great punishment, unless he repents from that sin before his death. God indicated by His exception in His statement, **Except those who repent after that and reform**, that this is the ruling for the accuser of every chaste woman, regardless of the description of the chaste, believing woman who is being accused. And His statement, **They are cursed in this world and the Hereafter, and they will have a great punishment**, means that they will have that if they perish and do not repent.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's statement: **Chaste women** was mentioned previously in An-Nisa'. The scholars unanimously agreed that the ruling on chaste men in slander is the same as the ruling on chaste women, based on analogy and evidence. We have explained this at the beginning of the Surah, and praise be to God. There is disagreement as to who is meant by this verse. Sa'id ibn Jubayr said: It specifically refers to those who slandered Aisha, may God be pleased with her. Some people said: It refers to Aisha and all the other wives of the Prophet, may God bless him and grant him peace. This was stated by Ibn Abbas, Ad-Dahhak, and others. Repentance is of no use.

Whoever slanders other than chaste women, God has made repentance possible for him, because He said: **And those who accuse chaste women and do not produce four witnesses** - until His statement - **except those who repent**, so God made repentance possible for these people, but He did not make repentance possible for those people, as Ad-Dahhak said. It was said: This threat is for those who persist in slandering and do not repent. It was also said: It was revealed regarding Aisha, but it is meant for everyone who has this characteristic. It was said that it is general for all people who are slandered, male and female, and the meaning would be: Those who accuse chaste women, so this includes both males and females, and this was chosen by An-Nahhas. It was also said that it was revealed about the polytheists of Mecca, because they say to a woman when she emigrates that she only went out to commit adultery.

Second: **They are cursed in this world and the Hereafter**. The scholars said: If what is meant by this verse are the believers who are slandered, then what is meant by the curse is banishment, the prescribed punishment, the believers feeling alienated from them and being abandoned by them, their falling from the rank of justice, and being removed from good praise on the tongues of the believers. According to the opinion of those who say: It is specific to Aisha, then these hardships are inflicted on Abdullah ibn Ubayy and his likes. According to the opinion of those who say: It was revealed about the polytheists of Mecca, then there is no discussion, for they are banished, and for them in the Hereafter is a great punishment, and whoever converts to Islam, Islam cancels what came before it. Abu Ja'far al-Nahhas said: Among the best that has been said in the interpretation of this verse is that it is general for all people, male and female, and the interpretation would be: Indeed, those who accuse chaste women, so this includes both males and females, and likewise for those who accuse, except that the male prevails over the female.

Tafsir Ibn Kathir

This is a warning from God the Most High to those who accuse chaste, unaware women - he mentioned the most common - believing women. So the Mothers of the Believers are more deserving of being included in this than any chaste woman, especially the one who was the reason for the revelation, which is Aisha bint Siddiq, may God be pleased with them both. The scholars, may God have mercy on them, have unanimously agreed that whoever curses her after this and accuses her of what he accused her of after what was mentioned in this verse, then he is a disbeliever because he is defying the Qur'an. There are two opinions regarding the rest of the Mothers of the Believers: the more correct of them is that they are like her, and God knows best.

And the Almighty's saying: **They are cursed in this world and the Hereafter** verse, is like His saying:

Indeed, those who abuse God and His Messenger *verse*. Some of them said that it was specific to Aisha, may God be pleased with her. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abdullah bin Kharash told us, on the authority of Al-Awam, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding the verse, **Indeed, those who accuse chaste, unaware, believing women**, he said: It was revealed specifically about Aisha. Saeed bin Jubair and Muqatil bin Hayyan said the same. Ibn Jarir mentioned it on the authority of Aisha, and he said: Ahmad bin Abda Al-Dhabi told us, on the authority of Abu Awana, on the authority of Omar bin Abi Salamah, on the authority of his father, who said: Aisha said: I threw what I threw while I was unaware, and it reached me after that. She said: "While the Messenger of God, may God bless him and grant him peace, was sitting with me, revelation came to him. She said: And when revelation came to him, it would overtake him as if he were asleep, and revelation came to him while he was sitting with me. Then he sat up and wiped his face and said, O Aisha, be of good cheer." She said: I said, **Praise be to God, not your praise**. Then he recited, **Indeed, those who accuse chaste, unaware, believing women**, until he recited, *Those...* "They are innocent of what they say. For them is forgiveness and noble provision." This is how it was stated. It does not state that the ruling is specific to her, but rather that she is the reason for revelation and not to others, even though the ruling includes her like others. Perhaps this is what Ibn Abbas and those who said the same thing meant, and God knows best. Ad-Dahhak, Abu al-Juza' and Salamah ibn Nabit said: What is meant by it is the wives of the Prophet specifically and not any other women.

Al-Awfi said on the authority of Ibn Abbas regarding the verse, **Indeed, those who accuse chaste, unaware, believing women**, meaning the wives of the Prophet, may God bless him and grant him peace, were accused by the hypocrites, so God made it obligatory for them to curse and wrath, and they incurred God's wrath. This was regarding the wives of the Prophet, may God bless him and grant him peace. Then after that, "And those who accuse chaste women but do not produce four witnesses - lash them with eighty lashes and do not accept their testimony ever after. Those are the wicked, except for those who repent after that and amend; indeed, God is Forgiving and Merciful," was revealed. So God revealed lashing and repentance, so repentance is accepted and testimony is rejected. Ibn Jarir said: Al-Qasim told us, Al-Hussein told us, Hisham told us, Al-Awam bin Hawshab told us, on the authority of a sheikh from Banu Asad, on the authority of Ibn Abbas, who said: He interpreted Surat An-Nur, and when he came to this verse: **Indeed, those who accuse chaste, unaware, believing women 2:17**, he said: It is about Aisha and the wives of the Prophet (peace and blessings of God be upon him), and it is vague and there is no repentance for them. Then he recited: "And those who accuse chaste women but do not produce four witnesses - lash them with eighty lashes and do not accept their testimony ever after. And those are the defiantly disobedient, except for those who repent after that and amend" 2:17. He said: So he made repentance for these people and did not make repentance for those who slandered those

people. He said: Some of the people thought that he should stand up and kiss his head because of the good way he interpreted Surat An-Nur. His saying, **It is ambiguous**, meaning it is general in prohibiting the slander of any chaste woman and cursing her in this world and the hereafter. This is what Abd al-Rahman ibn Zayd ibn Aslam said: This is about Aisha, and whoever does the same today with Muslim women will have what God Almighty said, but Aisha was a mother in that.

Ibn Jarir chose the general version, which is the correct one. The general version is supported by what Ibn Abi Hatim narrated: Ahmad ibn Abd al-Rahman ibn Akhi Wahb narrated to us, my uncle narrated to me, Sulayman ibn Bilal narrated to us, on the authority of Thawr ibn Zayd, on the authority of Abu al-Ghaith, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **Avoid the seven great destructive sins. It was said: What are they, O Messenger of God?** He said: "Associating partners with God, magic, killing a soul which God has forbidden except by right, consuming usury, consuming the wealth of an orphan, fleeing on the day of battle, and slandering chaste, unaware, believing women." They both included it in their Sahihis on the authority of Sulayman ibn Bilal.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muhammad ibn Umar ibn Abi Khalid al-Hadha' al-Tani al-Mahrami narrated to us, my father narrated to us, and Abu Shu'ayb al-Harrani narrated to us, my grandfather Ahmad ibn Abi Shu'ayb narrated to us, Musa ibn A'yan narrated to me, on the authority of Layth, on the authority of Abu Ishaq, on the authority of Silah ibn Zafar, on the authority of Hudhayfah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Accusing a chaste woman of adultery nullifies the deeds of one hundred years**. And the words of God, the Most High: **On the Day when their tongues, their hands, and their feet will bear witness against them as to what they used to do**. Ibn Abi Hatim said: Abu Sa'id al-Ashj narrated to us, Abu Yahya al-Razi narrated to us, on the authority of Amr ibn Abi Qays, on the authority of Mutraf, on the authority of al-Minhal, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: "They, meaning the polytheists, when they see that none will enter Paradise except the people of prayer, will say: 'Come, so that we may deny.' So they will deny, and their mouths will be sealed, and their hands and feet will bear witness, and they will not conceal a word from God."

Ibn Abi Hatim and Ibn Jarir also said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Amr bin Al-Harith told me, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "When the Day of Resurrection comes, the unbeliever will be known by his deeds, so he will deny them and dispute. It will be said, 'These are your neighbors who testify against you.' He will say, 'They lied.' It will be said, 'Your family and your tribe.' He will say, 'They lied.' It will be said, 'Swear,' and they will swear. Then God will silence them, and their hands and tongues will testify against them. Then He will cast them into the Fire."

Surat al-Nur 24:23

Indeed, those who accuse chaste, unaware, believing women are cursed in this world and the Hereafter, and they will have a great punishment.

Ibn Abi Hatim also said: Abu Shaybah Ibrahim bin Abdullah bin Abi Shaybah Al-Kufi told us, Munjab bin Al-Harith Al-Tamimi told us, Abu Amir Al-Asadi told us, Sufyan bin Ubayd Al-Maktab told us, on the authority of Fadil bin Amr Al-Fuqaimi, on the authority of Al-Sha'bi, on the authority of Anas bin Malik, who said: We were with the Prophet, may God bless him and grant him peace, and he laughed until his molars were visible, then he said: **Do you know why I laugh?** We said: **God and His Messenger know best.** He said: "Because of the servant's argument with his Lord, saying: 'O Lord, did you not save me from injustice?'" He says: 'Yes.' He says: 'I will not accept against me anyone except a witness from myself.' He says: 'Your own self is sufficient as a witness against you today, and the noble ones are witnesses against you.' His mouth is sealed and his limbs are told: 'Speak,' and they speak of his deeds. Then he is left alone to speak, and he says: 'Away with you and shame on you, for it was for you that I struggled.'" Muslim and Al-Nasa'i both narrated it on the authority of Abu Bakr bin Abi Al-Nadr, on the authority of his father, on the authority of Abdullah Al-Ashja'i, on the authority of Sufyan Al-Thawri, with it. Then Al-Nasa'i said: I do not know of anyone who narrated this hadith from Sufyan Al-Thawri other than Al-Ashja'i, and it is a strange hadith, and God knows best. This is what he said. Qatada said: Son of Adam, by God, there are witnesses against you in your body that are not suspected, so watch them and fear God in your secret and your public actions, for nothing is hidden from Him. Darkness is light to Him, and what is secret is public to Him. So whoever is able to die while having good thoughts about God, let him do so, and there is no power except with God.

And the Almighty's saying: **On that Day God will pay them in full their due right.** Ibn Abbas said: **Their due** means their account, and everything in the Qur'an is their due, meaning their account. And more than one said the same. Then the reading of the majority is with the accusative of **the truth** as an attribute of their religion, and Mujahid read it with the nominative as an attribute of majesty, and some of the early Muslims read it in the copy of Ubayy ibn Ka'b: **On that Day God will pay them in full their due right.** And His saying: **And they will know that God is the evident truth** means His promise, His threat, and His account is justice in which there is no injustice.

Fath al-Qadir

23- Those who accuse chaste women The interpretation of chaste women has already been mentioned, and we have mentioned the consensus that the ruling on chaste men is the same as the ruling on chaste women in the case of slander.

There is a difference of opinion regarding this verse: is it specific or general? Saeed ibn Jubayr said: It is specific to those who slander Aisha **may God be pleased with her.** Muqatil said: It is specific to Abdullah ibn Ubayy, the leader of the hypocrites. Ad-Dahhak and Al-Kalbi said: This verse is about Aisha and all the

other wives of the Prophet (peace and blessings of God be upon him), not the other believing men and women. So, whoever slanders one of the wives of the Prophet (peace and blessings of God be upon him) is among those who are subject to this verse. Ad-Dahhak said: Among the rulings of this verse is that there is no repentance for those who slander one of the Prophet's (peace and blessings of God be upon him) wives. Whoever slanders anyone other than them, God has made repentance possible for them, as mentioned previously in His statement: **Except for those who repent.** It was also said that this verse is specific to those who persist in slander and do not repent. It was also said that it includes every slanderer, whether chaste or married. An-Nahhas chose this view, and it is in agreement with what the scholars of legal theory have decided, that the consideration is based on the generality of the wording, not the specific reason. It was also said that it is specific to the polytheists of Mecca, because they used to say to a woman who emigrated that she only went out to commit adultery. Scholars said: If what is meant by this verse are the believers who were slandered, then what is meant by the curse is expulsion, flogging, the other believers abandoning them, their removal from the rank of justice, and their being removed from good praise on the tongues of the believers. If what is meant by it is the slander of Aisha specifically, then these matters were with Abdullah ibn Ubayy, the leader of the hypocrites. If it is with the polytheists of Mecca, then they are cursed **in this world and the Hereafter, and for them is a great punishment.** What is meant by the heedless are those who were heedless of the immorality to the point that it did not cross their minds or occur to them. This indicates the perfection of purity and cleanliness of the pocket, which is not the case with chaste women. It was said that they are those with sound hearts and pure breasts.

Tafsir al-Baghawi

God Almighty said: **23- Indeed, those who accuse chaste women,** chaste, *unaware*, of immoralities, **believing women,** and **unaware of immorality** means: no immoral act occurs to her heart, and Aisha was like that. God Almighty said: **They are cursed in this world and the Hereafter,** they are punished with the prescribed punishments and in the Hereafter with the Fire, **and for them is a great punishment,** Muqatil said: This is about Abdullah bin Abi Al-Munafiq. It was narrated on the authority of Khasif that he said: I said to Saeed bin Jubair: Whoever accuses a believing woman, God will curse him in this world and the Hereafter? So he said that specifically for Aisha.

Some people said: It is specifically for Aisha and the wives of the Prophet (peace and blessings of God be upon him) and not for the rest of the believing women. It was narrated on the authority of Al-Awam bin Hawshab, on the authority of Sheikh bin Bani Kahil, on the authority of Ibn Abbas **may God be pleased with them both,** who said: This is specifically about Aisha

and the wives of the Prophet (peace and blessings of God be upon him), there is no repentance in it. Whoever accuses a believing woman, God has made repentance for him. Then he recited: **And those who accuse chaste women but do not produce four witnesses** until His saying: **Except those who repent**, so He made repentance for these, and did not make repentance for those.

Others said: This verse was revealed about the wives of the Prophet, may God bless him and grant him peace, and that was when the verse at the beginning of the surah was revealed: **And those who accuse chaste women and do not produce four witnesses** until His saying: **Then God is Forgiving and Merciful**, so God revealed flogging and repentance.

Tafsir al-Baidawi

23 - **Those who accuse chaste women** - those who are unaware of what they are accused of - **believing women** - in God and His Messenger - violating their honor and slandering the Messenger, peace and blessings be upon him, and the believers like Ibn Abi. **They are cursed in this world and the Hereafter** because they slandered them. **And they will have a great punishment** because of the enormity of their sins. It was said that this is the ruling for every slanderer as long as he does not repent. It was said that it is specifically for those who slander the wives of the Prophet, peace and blessings be upon him. Therefore, Ibn Abbas, may God be pleased with them both, said: There is no repentance for him. If you searched the warnings of the Qur'an, you would not find anything more severe than what was revealed about the slander of Aisha, may God be pleased with her.

Surat al-Nur 24:24

On the Day their tongues, their hands, and their feet will bear witness against them as to what they used to do.

Surat al-Nur 24:24

On the Day their tongues, their hands, and their feet will bear witness against them as to what they used to do.

Tafsir al-Jalalayn

24 - **On the Day** when the stability that they have been attached to will be established for them **their tongues, their hands, and their feet will bear witness against them as to what they used to do** of words and deeds, and that is the Day of Resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: **And for them is a great punishment** "The Day their tongues will bear witness against them." The day mentioned in His statement, **The Day they will bear witness against them** is connected to His statement, **And for them is a great punishment**. What is meant by His statement, **The Day their tongues will bear witness against them** is the Day of Resurrection, when one of them denies the sins he committed in this world, when God confirms them to him, so God will seal their mouths, and their hands and feet will bear witness against them as to what they used to do.

If someone were to say: How will their tongues testify against them when God has sealed their mouths? It would be said: What is meant by that is that the tongues of some of them will testify against others, not that their tongues will speak when their mouths have been sealed.

Yunus told me, he said: Ibn Wahb told us, he said: Amr told us, on the authority of Darraj, on the authority of Abu al-Haytham, on the authority of Abu Sa'id, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "When the Day of Resurrection comes, the unbeliever will be known by his deeds, and he will deny and dispute. It will be said to him, 'These are your neighbors bearing witness against you.' He will say, 'They lied.' Your family and your tribe will say, 'They lied.' He will say, 'Do you swear?' They will swear. Then God will silence them, and their tongues will bear witness, and then He will cast them into the Fire."

Tafsir al-Qurtubi

The general reading is with a ta', and this was the preferred choice of Abu Hatim. Al-A'mash, Yahya, Hamza, Al-Kisa'i, and Khalaf read *yashad* with a ya', and this was the preferred choice of Abu Ubaid because the preposition and its object came between

the noun and the verb. The meaning is: On the Day when the tongues of some of them will bear witness against others regarding what they used to do of slander and falsehood. It was also said: Their tongues will bear witness against them on that Day regarding what they spoke. **And their hands and their feet** meaning their limbs will speak about what they did in the world.

Tafsir Ibn Kathir

This is a warning from God the Most High to those who accuse chaste, unaware women - he mentioned the most common - believing women. So the Mothers of the Believers are more deserving of being included in this than any chaste woman, especially the one who was the reason for the revelation, which is Aisha bint Siddiq, may God be pleased with them both. The scholars, may God have mercy on them, have unanimously agreed that whoever curses her after this and accuses her of what he accused her of after what was mentioned in this verse, then he is a disbeliever because he is defying the Qur'an. There are two opinions regarding the rest of the Mothers of the Believers: the more correct of them is that they are like her, and God knows best.

And the Almighty's saying: **They are cursed in this world and the Hereafter** *verse*, is like His saying: **Indeed, those who abuse God and His Messenger** *verse*. Some of them said that it was specific to Aisha, may God be pleased with her. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abdullah bin Kharash told us, on the authority of Al-A'war, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding the verse, **Indeed, those who accuse chaste, unaware, believing women**, he said: It was revealed specifically about Aisha. Saeed bin Jubair and Muqatil bin Hayyan said the same. Ibn Jarir mentioned it on the authority of Aisha, and he said: Ahmad bin Abda Al-Dhabi told us, on the authority of Abu Awana, on the authority of Omar bin Abi Salamah, on the authority of his father, who said: Aisha said: I threw what I threw while I was unaware, and it reached me after that. She said: "While the Messenger of God, may God bless him and grant him peace, was sitting with me, revelation came to him. She said: And when revelation came to him, it would overtake him as if he were asleep, and revelation came to him while he was sitting with me. Then he sat up and wiped his face and said, O Aisha, be of good cheer." She said: I said, **Praise be to God, not your praise**. Then he recited, **Indeed, those who accuse chaste, unaware, believing women**, until he recited, *Those...* "They are innocent of what they say. For them is forgiveness and noble provision." This is how it was stated. It does not state that the ruling is specific to her, but rather that she is the reason for revelation and not to others, even though the ruling includes her like others. Perhaps this is what Ibn Abbas and those who said the same thing meant, and God knows best. Ad-Dahhak, Abu al-Jaza' and Salamah ibn Nabit said: What is meant by it is the

wives of the Prophet specifically and not any other women.

Al-Awfi said on the authority of Ibn Abbas regarding the verse, **Indeed, those who accuse chaste, unaware, believing women**, meaning the wives of the Prophet, may God bless him and grant him peace, were accused by the hypocrites, so God made it obligatory for them to curse and wrath, and they incurred God's wrath. This was regarding the wives of the Prophet, may God bless him and grant him peace. Then after that, "And those who accuse chaste women but do not produce four witnesses - lash them with eighty lashes and do not accept their testimony ever after. Those are the wicked, except for those who repent after that and amend; indeed, God is Forgiving and Merciful," was revealed. So God revealed lashing and repentance, so repentance is accepted and testimony is rejected. Ibn Jarir said: Al-Qasim told us, Al-Hussein told us, Hisham told us, Al-Awam bin Hawshab told us, on the authority of a sheikh from Banu Asad, on the authority of Ibn Abbas, who said: He interpreted Surat An-Nur, and when he came to this verse: **Indeed, those who accuse chaste, unaware, believing women 2:17**, he said: It is about Aisha and the wives of the Prophet (peace and blessings of God be upon him), and it is vague and there is no repentance for them. Then he recited: "And those who accuse chaste women but do not produce four witnesses - lash them with eighty lashes and do not accept their testimony ever after. And those are the defiantly disobedient, except for those who repent after that and amend" 2:17. He said: So he made repentance for these people and did not make repentance for those who slandered those people. He said: Some of the people thought that he should stand up and kiss his head because of the good way he interpreted Surat An-Nur. His saying, **It is ambiguous**, meaning it is general in prohibiting the slander of any chaste woman and cursing her in this world and the hereafter. This is what Abd al-Rahman ibn Zayd ibn Aslam said: This is about Aisha, and whoever does the same today with Muslim women will have what God Almighty said, but Aisha was a mother in that.

Ibn Jarir chose the general version, which is the correct one. The general version is supported by what Ibn Abi Hatim narrated: Ahmad ibn Abd al-Rahman ibn Akhi Wahb narrated to us, my uncle narrated to me, Sulayman ibn Bilal narrated to us, on the authority of Thawr ibn Zayd, on the authority of Abu al-Ghaith, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **Avoid the seven great destructive sins. It was said: What are they, O Messenger of God?** He said: "Associating partners with God, magic, killing a soul which God has forbidden except by right, consuming usury, consuming the wealth of an orphan, fleeing on the day of battle, and slandering chaste, unaware, believing women." They both included it in their Sahihis on the authority of Sulayman ibn Bilal.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muhammad ibn Umar ibn Abi Khalid al-Hadha' al-Tani al-Mahrami narrated to us, my father narrated to us, and Abu Shu'ayb al-Harrani narrated to us, my grandfather Ahmad ibn Abi Shu'ayb narrated to us, Musa ibn A'yan narrated to me, on the authority of Layth, on the

authority of Abu Ishaq, on the authority of Silah ibn Zafar, on the authority of Hudhayfah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Accusing a chaste woman of adultery nullifies the deeds of one hundred years.** And the words of God, the Most High: **On the Day when their tongues, their hands, and their feet will bear witness against them as to what they used to do.** Ibn Abi Hatim said: Abu Sa'id al-Ashj narrated to us, Abu Yahya al-Razi narrated to us, on the authority of Amr ibn Abi Qays, on the authority of Mutraf, on the authority of al-Minhal, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: "They, meaning the polytheists, when they see that none will enter Paradise except the people of prayer, will say: 'Come, so that we may deny.' So they will deny, and their mouths will be sealed, and their hands and feet will bear witness, and they will not conceal a word from God."

Ibn Abi Hatim and Ibn Jarir also said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Amr bin Al-Harith told me, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "When the Day of Resurrection comes, the unbeliever will be known by his deeds, so he will deny them and dispute. It will be said, 'These are your neighbors who testify against you.' He will say, 'They lied.' It will be said, 'Your family and your tribe.' He will say, 'They lied.' It will be said, 'Swear,' and they will swear. Then God will silence them, and their hands and tongues will testify against them. Then He will cast them into the Fire."

Ibn Abi Hatim also said: Abu Shaybah Ibrahim bin Abdullah bin Abi Shaybah Al-Kufi told us, Munjab bin Al-Harith Al-Tamimi told us, Abu Amir Al-Asadi told us, Sufyan bin Ubayd Al-Maktab told us, on the authority of Fadil bin Amr Al-Fuqaimi, on the authority of Al-Sha'bi, on the authority of Anas bin Malik, who said: We were with the Prophet, may God bless him and grant him peace, and he laughed until his molars were visible, then he said: **Do you know why I laugh? We said: God and His Messenger know best.** He said: "Because of the servant's argument with his Lord, saying: 'O Lord, did you not save me from injustice?' He says: 'Yes.' He says: 'I will not accept against me anyone except a witness from myself.' He says: 'Your own self is sufficient as a witness against you today, and the noble ones are witnesses against you.' His mouth is sealed and his limbs are told: 'Speak,' and they speak of his deeds. Then he is left alone to speak, and he says: 'Away with you and shame on you, for it was for you that I struggled.'" Muslim and Al-Nasa'i both narrated it on the authority of Abu Bakr bin Abi Al-Nadr, on the authority of his father, on the authority of Abdullah Al-Ashja'i, on the authority of Sufyan Al-Thawri, with it. Then Al-Nasa'i said: I do not know of anyone who narrated this hadith from Sufyan Al-Thawri other than Al-Ashja'i, and it is a strange hadith, and God knows best. This is what he said. Qatada said: Son of Adam, by God, there are witnesses against you in your body that are not suspected, so watch them and fear God in your secret and your public actions, for nothing is hidden from Him. Darkness is light to Him, and what is secret is public to Him. So whoever is able to die while having good

Surat al-Nur 24:24

On the Day their tongues, their hands, and their feet will bear witness against them as to what they used to do.

thoughts about God, let him do so, and there is no power except with God.

And the Almighty's saying: **On that Day God will pay them in full their due right.** Ibn Abbas said: **Their due** means their account, and everything in the Qur'an is their due, meaning their account. And more than one said the same. Then the reading of the majority is with the accusative of **the truth** as an attribute of their religion, and Mujahid read it with the nominative as an attribute of majesty, and some of the early Muslims read it in the copy of Ubayy ibn Ka'b: **On that Day God will pay them in full their due right.** And His saying: **And they will know that God is the evident truth** means His promise, His threat, and His account is justice in which there is no injustice.

to the torment, because it is described. Hamzah and Al-Kisa'i read it with the letter *ya* for the sake of precedence and separation. **Their tongues, their hands, and their feet will bear witness to what they used to do** They will acknowledge it by God Almighty causing them to speak without their choosing it, or by His effects appearing on them, and in that there is more intimidation of the torment.

Fath al-Qadir

24- **The Day their tongues will bear witness against them.** This sentence confirms what preceded it, explaining the time of the infliction of that torment upon them. The specification of that day is to increase the terror of the torment that is indescribable. The majority of scholars read **The Day it will bear witness** with a fathah, and this reading was preferred by Abu Hatim. Al-A'mash, Yahya ibn Waththab, Al-Kisa'i, and Khalaf read it with a ta', and this reading was preferred by Abu Ubaid because the preposition and the noun came between the noun and the verb. The meaning is: Their tongues will bear witness against one another on that Day. It was also said that their tongues will bear witness against them on that Day regarding what they said. **And their hands and their feet** regarding what they did with them in this world. God, the Exalted, will make them speak as testimony against them. The witnessed-for word is omitted, which is their sins that they committed. That is, these will bear witness against them regarding the sins that they committed and the transgressions that they committed.

Tafsir al-Baghawi

24- **The Day when their tongues will bear witness,** Hamzah and Al-Kisa'i read it with a ya' because the verb came first, while the others read it with a ta'. **Upon them will be their tongues,** and this was before their mouths were sealed, **and their hands and their feet,** it is narrated that the mouths will be sealed and the hands and feet will speak about what they did in this world. It was also said that its meaning is that the tongues of some of them will bear witness against others, and their hands and feet, **about what they used to do.**

Tafsir al-Baidawi

24 - **The Day when their tongues, their hands, and their feet will bear witness against them** is an adverbial phrase referring to the meaning of stability in them, not

Surat al-Nur 24:25

On that Day, God will pay them in full their due reward, and they will know that God is the evident truth.

Tafsir al-Jalalayn

25 - **On that Day, God will pay them in full their due recompense** He will reward them with the recompense that is due to them **and they will know that God is the evident truth** as He fulfilled for them the recompense that they had doubted, and among them is Abdullah bin Ubayy. The chaste women here are the wives of the Prophet, may God bless him and grant him peace. Repentance is mentioned in their slander, and those mentioned in their slander at the beginning of Surat At-Tawbah are not them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **On the Day when their tongues, their hands, and their feet will bear witness against them as to what they used to do.** God will give them their due account and their true reward for their deeds.

Religion in this context: accountability and reward, as follows:

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, **On that Day God will pay them in full their due reward**, he said: their account.

The reciters differed in their reading of His statement, **the truth**. The majority of reciters in the regions read it as **their true religion**, in the accusative case as an attribute of religion, as if he said, **God will truly reward them for their deeds**. Then he inserted the definite article into **the truth**, making it the accusative case as he made religion the accusative case. It was reported from Mujahid that he read it as **God will truly reward them for their deeds**, in the nominative case as it is an attribute of God.

Ahmad bin Yusuf narrated to us, saying: Al-Qasim narrated to us, saying: Yazid narrated to us, on the authority of Jarir bin Hazim, on the authority of Hamid, on the authority of Mujahid, that he read it as *al-Haqq* with the nominative case. Jarir said: And I read it in the copy of Ubayy bin Ka'b: **God will pay them in full their due debt**.

The correct reading in this regard, according to us, is what the readers of the regions have done, which is to place the right in the accusative case based on following the grammar of the religion, due to the consensus of the evidence on it.

And His statement, **And they will know that God is the evident truth**, means: And on that day they will know that God is the truth who will show them the truth of what He promised them in this world of torment, and

then the doubts of the hypocrites and those who had doubts about what He promised them in this world will be dispelled.

Tafsir al-Qurtubi

i.e. their reckoning and reward. Mujahid read **On that Day God will pay them in full their due right** by raising **the right** as an attribute of God the Almighty. Abu Ubaid said: If it were not for the dislike of disagreeing with people, the correct way would have been to raise it, so that it would be an attribute of God the Almighty, and it would be in agreement with Abu's reading, because Jarir ibn Hazim said: I saw in Abu's copy of the Qur'an **God will pay them in full their due right**. An-Nahhas said: These words of Abu Ubaid are not acceptable, because he used as evidence what contradicts the vast majority. There is also no proof in them because if it were true that it is in Abu's copy of the Qur'an, then the reading could have been: On that Day God will pay them in full their due right, with **their due** replacing **the right**. According to the general reading of **their religion is the truth**, "the truth" is an adjective for their religion, and the meaning is good, because God, the Almighty, mentioned the wrongdoers and informed that He will reward them with the truth, as God, the Almighty, said: **And do We reward anyone but the ungrateful?** (Saba': 17), because God, the Almighty, rewards the disbeliever and the wrongdoer with the truth and justice, and rewards the doer of good with goodness and grace. **And they know that God is the evident truth** are two of His names, glory be to Him. We have mentioned them in more than one place, especially in the Most Noble Book.

Tafsir Ibn Kathir

This is a warning from God the Most High to those who accuse chaste, unaware women - he mentioned the most common - believing women. So the Mothers of the Believers are more deserving of being included in this than any chaste woman, especially the one who was the reason for the revelation, which is Aisha bint Siddiq, may God be pleased with them both. The scholars, may God have mercy on them, have unanimously agreed that whoever curses her after this and accuses her of what he accused her of after what was mentioned in this verse, then he is a disbeliever because he is defying the Qur'an. There are two opinions regarding the rest of the Mothers of the Believers: the more correct of them is that they are like her, and God knows best.

And the Almighty's saying: **They are cursed in this world and the Hereafter** *verse*, is like His saying: **Indeed, those who abuse God and His Messenger** *verse*. Some of them said that it was specific to Aisha, may God be pleased with her. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Abdullah bin Kharash told us, on the authority of Al-Awam, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding the verse, **Indeed, those who accuse chaste, unaware, believing women**, he said: It was revealed specifically

On that Day, God will pay them in full their due reward, and they will know that God is the evident truth.

about Aisha. Saeed bin Jubair and Muqatil bin Hayyan said the same. Ibn Jarir mentioned it on the authority of Aisha, and he said: Ahmad bin Abda Al-Dhabi told us, on the authority of Abu Awana, on the authority of Omar bin Abi Salamah, on the authority of his father, who said: Aisha said: I threw what I threw while I was unaware, and it reached me after that. She said: "While the Messenger of God, may God bless him and grant him peace, was sitting with me, revelation came to him. She said: And when revelation came to him, it would overtake him as if he were asleep, and revelation came to him while he was sitting with me. Then he sat up and wiped his face and said, O Aisha, be of good cheer." She said: I said, **Praise be to God, not your praise.** Then he recited, **Indeed, those who accuse chaste, unaware, believing women,** until he recited, *Those...* "They are innocent of what they say. For them is forgiveness and noble provision." This is how it was stated. It does not state that the ruling is specific to her, but rather that she is the reason for revelation and not to others, even though the ruling includes her like others. Perhaps this is what Ibn Abbas and those who said the same thing meant, and God knows best. Ad-Dahhak, Abu al-Juz'a and Salamah ibn Nabit said: What is meant by it is the wives of the Prophet specifically and not any other women.

Al-Awfi said on the authority of Ibn Abbas regarding the verse, **Indeed, those who accuse chaste, unaware, believing women,** meaning the wives of the Prophet, may God bless him and grant him peace, were accused by the hypocrites, so God made it obligatory for them to curse and wrath, and they incurred God's wrath. This was regarding the wives of the Prophet, may God bless him and grant him peace. Then after that, "And those who accuse chaste women but do not produce four witnesses - lash them with eighty lashes and do not accept their testimony ever after. Those are the wicked, except for those who repent after that and amend; indeed, God is Forgiving and Merciful," was revealed. So God revealed lashing and repentance, so repentance is accepted and testimony is rejected. Ibn Jarir said: Al-Qasim told us, Al-Hussein told us, Hisham told us, Al-Awam bin Hawshab told us, on the authority of a sheikh from Banu Asad, on the authority of Ibn Abbas, who said: He interpreted Surat An-Nur, and when he came to this verse: **Indeed, those who accuse chaste, unaware, believing women** 2:17, he said: It is about Aisha and the wives of the Prophet (peace and blessings of God be upon him), and it is vague and there is no repentance for them. Then he recited: "And those who accuse chaste women but do not produce four witnesses - lash them with eighty lashes and do not accept their testimony ever after. And those are the defiantly disobedient, except for those who repent after that and amend" 2:17. He said: So he made repentance for these people and did not make repentance for those who slandered those people. He said: Some of the people thought that he should stand up and kiss his head because of the good way he interpreted Surat An-Nur. His saying, **It is ambiguous,** meaning it is general in prohibiting the slander of any chaste woman and cursing her in this

world and the hereafter. This is what Abd al-Rahman ibn Zayd ibn Aslam said: This is about Aisha, and whoever does the same today with Muslim women will have what God Almighty said, but Aisha was a mother in that.

Ibn Jarir chose the general version, which is the correct one. The general version is supported by what Ibn Abi Hatim narrated: Ahmad ibn Abd al-Rahman ibn Akhi Wahb narrated to us, my uncle narrated to me, Sulayman ibn Bilal narrated to us, on the authority of Thawr ibn Zayd, on the authority of Abu al-Ghaith, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **Avoid the seven great destructive sins.** It was said: **What are they, O Messenger of God?** He said: "Associating partners with God, magic, killing a soul which God has forbidden except by right, consuming usury, consuming the wealth of an orphan, fleeing on the day of battle, and slandering chaste, unaware, believing women." They both included it in their Sahihis on the authority of Sulayman ibn Bilal.

Al-Hafiz Abu al-Qasim al-Tabarani said: Muhammad ibn Umar ibn Abi Khalid al-Hadha' al-Tani al-Mahrami narrated to us, my father narrated to us, and Abu Shu'ayb al-Harrani narrated to us, my grandfather Ahmad ibn Abi Shu'ayb narrated to us, Musa ibn A'yan narrated to me, on the authority of Layth, on the authority of Abu Ishaq, on the authority of Silah ibn Zafar, on the authority of Hudhayfah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Accusing a chaste woman of adultery nullifies the deeds of one hundred years.** And the words of God, the Most High: **On the Day when their tongues, their hands, and their feet will bear witness against them as to what they used to do.** Ibn Abi Hatim said: Abu Sa'id al-Ashj narrated to us, Abu Yahya al-Razi narrated to us, on the authority of Amr ibn Abi Qays, on the authority of Mura'f, on the authority of al-Minhal, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: "They, meaning the polytheists, when they see that none will enter Paradise except the people of prayer, will say: 'Come, so that we may deny.' So they will deny, and their mouths will be sealed, and their hands and feet will bear witness, and they will not conceal a word from God."

Ibn Abi Hatim and Ibn Jarir also said: Yunus bin Abd al-A'la told us, Ibn Wahb told us, Amr bin Al-Harith told me, on the authority of Darraj, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "When the Day of Resurrection comes, the unbeliever will be known by his deeds, so he will deny them and dispute. It will be said, 'These are your neighbors who testify against you.' He will say, 'They lied.' It will be said, 'Your family and your tribe.' He will say, 'They lied.' It will be said, 'Swear,' and they will swear. Then God will silence them, and their hands and tongues will testify against them. Then He will cast them into the Fire."

Ibn Abi Hatim also said: Abu Shaybah Ibrahim bin

Abdullah bin Abi Shaybah Al-Kufi told us, Munjab bin Al-Harith Al-Tamimi told us, Abu Amir Al-Asadi told us, Sufyan bin Ubayd Al-Maktab told us, on the authority of Fadil bin Amr Al-Fuqaimi, on the authority of Al-Sha'bi, on the authority of Anas bin Malik, who said: We were with the Prophet, may God bless him and grant him peace, and he laughed until his molars were visible, then he said: **Do you know why I laugh?** We said: **God and His Messenger know best.** He said: "Because of the servant's argument with his Lord, saying: 'O Lord, did you not save me from injustice?' He says: 'Yes.' He says: 'I will not accept against me anyone except a witness from myself.' He says: 'Your own self is sufficient as a witness against you today, and the noble ones are witnesses against you.' His mouth is sealed and his limbs are told: 'Speak,' and they speak of his deeds. Then he is left alone to speak, and he says: 'Away with you and shame on you, for it was for you that I struggled.'" Muslim and Al-Nasa'i both narrated it on the authority of Abu Bakr bin Abi Al-Nadr, on the authority of his father, on the authority of Abdullah Al-Ashja'i, on the authority of Sufyan Al-Thawri, with it. Then Al-Nasa'i said: I do not know of anyone who narrated this hadith from Sufyan Al-Thawri other than Al-Ashja'i, and it is a strange hadith, and God knows best. This is what he said. Qatada said: Son of Adam, by God, there are witnesses against you in your body that are not suspected, so watch them and fear God in your secret and your public actions, for nothing is hidden from Him. Darkness is light to Him, and what is secret is public to Him. So whoever is able to die while having good thoughts about God, let him do so, and there is no power except with God.

And the Almighty's saying: **On that Day God will pay them in full their due right.** Ibn Abbas said: **Their due** means their account, and everything in the Qur'an is their due, meaning their account. And more than one said the same. Then the reading of the majority is with the accusative of **the truth** as an attribute of their religion, and Mujahid read it with the nominative as an attribute of majesty, and some of the early Muslims read it in the copy of Ubayy ibn Ka'b: **On that Day God will pay them in full their due right.** And His saying: **And they will know that God is the evident truth** means His promise, His threat, and His account is justice in which there is no injustice.

Fath al-Qadir

25- On that Day God will pay them in full their due right. That is, on the Day their limbs will bear witness against them for their evil deeds, God will give them a full recompense for them. What is meant by *recompense* here is recompense and the established right that is without doubt. Zayd ibn Ali read *yuwafihim* with a lightened *awfa*, while others read it with a shaddah from *wafa*. Abu Haywah and Mujahid read *al-Haqq* in the nominative case as an attribute of God. This was narrated from Ibn Mas'ud. The rest read it in the accusative case as an attribute of their religion. Abu Ubaidah said: If it were not for the dislike of differing from people, the nominative case would have been appropriate for it to be an attribute of God and to be in agreement with the reading of Abu. Jarir ibn Hazim said: I saw in Abu's copy of the Qur'an: **God will pay**

them in full their due right. An-Nahhas said: "These words of Abu Ubaidah are not acceptable, because he argued with what contradicts the vast majority, and there is no proof in them either, because if it were true that it was in Abu Ubaidah's copy of the Qur'an, then it would be possible for their religion to be a substitute for the truth. "And they know that God is the evident truth," meaning, they know, upon witnessing this and its occurrence as stated in the Noble Book, that God is the established truth in His essence, attributes and actions, the manifest and revealer of things as they are in themselves. He, glory be to Him, was called the Truth because worshipping Him is the truth, and no one else is worshipped. It was also said that He was called the Truth, meaning the existing, because its opposite is falsehood, which is the non-existent.

Tafsir al-Baghawi

25- On that Day, God will pay them in full their due recompense, their due reward. It has also been said that it is their just reckoning. **And they will know that God is the manifest truth,** He will show them the truth of what He promised them in this world. Abdullah ibn Abbas, may God be pleased with him, said: This is because Abdullah ibn Ubayy used to doubt his religion, but on the Day of Resurrection he would know that God is the manifest truth.

Tafsir al-Baidawi

25 - On that Day, God will pay them in full their due recompense. "And they will know, **because they have witnessed the matter,** that God is the evident truth." Established in His essence, His divinity is evident. No one shares that with Him, and no one is able to reward or punish except Him. Or the Possessor of the evident truth, meaning the Just One whose justice is evident. And whoever is like this will inevitably take revenge on the oppressor for the oppressed.

Surat al-Nur 24:26

Evil women are for evil men, and evil men are for evil women. Good women are for good men, and good men are for good women. Those are innocent of what they say. For them is forgiveness and noble provision.

Surat al-Nur 24:26

Evil women are for evil men, and evil men are for evil women. Good women are for good men, and good men are for good women. Those are innocent of what they say. For them is forgiveness and noble provision.

Tafsir al-Jalalayn

26 - **The evil ones** among women and among the words **are for the evil ones** among people **and the evil ones** among people **are for the evil ones** of what was mentioned **and the good ones** of what was mentioned **are for the good ones** among people **and the good ones** among them **are for the good ones** of what was mentioned, meaning that what is appropriate for the evil one is like him and for the good one is like him *those* the good ones among men and the good ones among women, including Aisha and Sufyan **are innocent of what they say**, meaning the evil ones, men and women, among them **for them** for the good ones, men and women **is forgiveness and a generous provision** from Paradise. Aisha boasted about things, including that she was created good and was promised forgiveness and a generous provision.

Tafsir al-Suyuti

And Al-Tabarani narrated with a chain of transmission whose men are trustworthy on the authority of Abd al-Rahman bin Zaid bin Aslam regarding his statement, **Evil women are for evil men**, the verse. He said, **It was revealed about Aisha when the hypocrite accused her of slander and falsehood, but God cleared her of that.**

K and Al-Tabarani narrated with two chains of transmission in which there is weakness on the authority of Ibn Abbas who said: **The verse was revealed for the wicked men** about those who said what they said about the wife of the Prophet, may God bless him and grant him peace, of slander.

Al-Tabarani narrated on the authority of Al-Hakam bin Utaybah who said: When the people were discussing the matter of Aisha, the Messenger of God, may God bless him and grant him peace, sent to Aisha and said: O Aisha, what are the people saying? She said: I will not apologize for anything until my excuse comes down from the sky. So God sent down fifteen verses from Surat An-Nur about it. Then he recited until he reached: **The evil ones are for the evil ones**. The verse is mursal with a sound chain of transmission.

Tafsir al-Tabari

The people of interpretation differed in the interpretation of that. Some of them said: Its meaning is: the evil words are for the evil men, and the evil men are for the evil words, and the good words are for the good people, and the good people are for the good words.

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: **Evil women are for evil men, and evil men are for evil women**. He said: Evil women of speech are for evil men, and evil men are for evil women of speech.

And his statement, **And good things are for good people**, meaning: Good words are for good men. Good men are for good words. It was revealed about those who said what they said about the wife of the Prophet, may God bless him and grant him peace, of slander. It is said: Evil things are for evil al-Nas 114:evil deeds are for evil people, and good deeds are for good people.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Uthman ibn al-Aswad, on the authority of Mujahid: The evil words are for the evil ones among the people, and the good words are for the good ones among the people.

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, similarly.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, regarding the statement of God, "Evil women are for evil men, and evil men are for evil women. Good women are for good men, and good men are for good women." He said: The good things are the good words that come from the disbeliever and the believer, so they are for the believer. The evil things are the evil words that come from the believer and the disbeliever, so they are for the disbeliever. **Those are innocent of what they say**, that is, He innocently declared both of them of what is not right in speech.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: "Evil women are for evil men, and evil men are for evil women. And good women are for good men, and good men are for good women." He said: Evil women and good women are bad and good words. For the believers is good, and for the disbelievers is bad. **Those are innocent of what they say**. That is because whatever good word the disbelievers say is for the believers, and whatever evil word the believers say is for the disbelievers. Everyone is innocent of what is not right in speech.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Evil things are for evil people**. He said: Evil things are for evil people, and evil people are for evil things.

Al-Hasan told us: Abd al-Razzaq told us: Muammar told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd told us, who said: I heard Ad-Dahhak say about His statement, **Evil women are for evil men**, that is, evil women are for evil men, and evil men are for evil women, and good women are for good men, and good men are for good women. This is in speech, and they are the ones who said to Aisha what they said, they are the evil ones, and the good ones are those who are innocent of what the evil ones said.

Abu Zur'ah told us, he said: Abu Na'im told us, he said: Salamah, meaning Ibn Nabit al-Ashja'i, told us, on the authority of al-Dahhak: **Evil things are for evil people**. He said: Evil things are for evil people, and good things are for good people.

He said: Qubaysah told us, he said: Sufyan told us on the authority of Ibn Abi Nujayh and Uthman ibn al-Aswad, on the authority of Mujahid: "Evil women are for evil men, and evil men are for evil women. Good women are for good men, and good men are for good women." He said: Evil women of speech are for evil people, and evil men of people are for evil women of speech, and good women of speech are for good people, and good men of people are for good women of speech.

He said: Sufyan narrated to us, on the authority of Khasif, on the authority of Saeed bin Jubair, who said: "Evil women are for evil men, and evil men are for evil women. Good women are for good men, and good men are for good women." He said: Evil women are for evil people, and evil men are for evil women, and good women are for good people, and good men are for good women.

He said: Muhammad bin Bakr bin Muqaddam told me, he said: Yahya bin Saeed told us, on the authority of Abdul Malik, meaning Ibn Abi Sulayman, on the authority of Al-Qasim bin Abi Bazza, on the authority of Saeed bin Jubair, on the authority of Mujahid: **And the evil ones are for the evil ones**. He said: The evil ones are from the speech of the evil ones among the people.

He said: Abbas bin Al-Walid Al-Narsi told us, he said: Yazid bin Zari' told us, he said: Saeed told us, on the authority of Qatada: "Evil women are for evil men, and evil men are for evil women. Good women are for good men, and good men are for good women." He says: Evil things in word and deed are for evil people, and evil people are for evil things in word and deed.

Ibn Wakee' told us: My father told us, on the authority of Talha bin Amr, on the authority of Ata', who said: Good things are for good people, and good people are for good things. He said: Good things in speech are for good people, and good people are for good things in speech. Bad things in speech are for bad people, and bad people are for bad things in speech.

Others said: Rather, the meaning of this is: Evil women are for evil men, and evil men are for evil women.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about the statement, "Evil women are for evil men, and evil men are for evil women. And good

women are for good men, and good men are for good women," he said: This was revealed about Aisha when the hypocrite accused her of slander and calumny, and God cleared her of that. Abdullah ibn Ubayy was the evil one, and he was more deserving of having the evil one and hers. The Messenger of God, may God bless him and grant him peace, was good, and he was more deserving of having the good one. Aisha was the good one, and he was more deserving of having the good one. **Those are innocent of what they say**, he said: Here Aisha was cleared. **For them is forgiveness and noble provision**.

The first of these sayings in interpretation of the verse: The saying of the one who said: What is meant by the wicked things is the wicked things of speech, and that is ugly and bad, for the wicked men and women, and the wicked people are more deserving of the wicked things of speech, because they are worthy of them, and the good things of speech, and that is good and beautiful, for the good people, and the good people are more deserving of the good things of speech, because they are worthy of them and are more deserving of them.

We said that this statement is more appropriate for the interpretation of the verse, because the verses before that came with God's rebuke of those who said slander about Aisha, and those who accused the chaste, unaware, believing women, and informing them of what He had given them in their slander. So the conclusion of the report about the one of the two groups most deserving of slander, the one who accused and the one accused of it, was more similar than the report about others.

And His statement, **Those are innocent**, means: The good people are innocent of evil speech, and if they say it, then God will pardon them and forgive them, and if it is said about them, it will harm the one who says it and not them, just as if someone says good but evil speech from people, God will not benefit him with it, because God will not accept it, and if it was said to him, it would harm him, because he will be afflicted with its shame in this world and its humiliation in the hereafter.

Al-Hasan narrated to us, saying: Abd al-Razzaq informed us, saying: Muammar informed us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Those are innocent of what they say**. So whoever is good is innocent of every evil saying, saying: God forgives him. And whoever is evil is innocent of every good saying, God will reject it from him and will not accept it from him. It has been said that what was meant by his saying: **Those are innocent of what they say** was Aisha and Sufyan ibn al-Mu'attal, who was accused of it. This statement was made and it was said: *Those*, so it was pluralized, and what is meant is those two, just as it was said: If he had brothers, what is meant is brothers.

And His saying, **For them is forgiveness**, these good people say: forgiveness from God for their sins and evil speech, if it is from them. **And generous provision**, he says: And for them also, along with forgiveness, is a generous gift from God, and that is Paradise, and what He has prepared for them in it of honor.

Abu Zur'ah told us, saying: Al-Abbas bin Al-Walid

Surat al-Nur 24:26

Evil women are for evil men, and evil men are for evil women. Good women are for good men, and good men are for good women. Those are innocent of what they say. For them is forgiveness and noble provision.

Al-Narsi told us, saying: Yazid bin Zari' told us, saying: Sa'id told us, on the authority of Qatada: **For them is forgiveness and noble provision.** Forgiveness for their sins and noble provision in Paradise.

was born and promised forgiveness and a generous provision. She means the words of God Almighty: **For them is forgiveness and a generous provision**, which is Paradise.

Tafsir al-Qurtubi

Ibn Zayd said: The meaning is that wicked women are for wicked men, and likewise wicked men are for wicked women, and likewise good women are for good men and good men are for good women. Mujahid, Ibn Jubayr, Ata' and most of the commentators said: The meaning is wicked words are for wicked men, and likewise wicked people are for wicked women, and likewise good words are for good people, and good people are for good women. An-Nahhas said in his book, The Meanings of the Qur'an: This is the best that has been said about this verse. The correctness of this statement is indicated by the following: **Those are innocent of what they say** meaning Aisha and Safwan from what the wicked men and women say. It was said that this verse is based on the verse: **The adulterer does not marry except an adulteress or a polytheist** (al-Baqarah 2:17). So wicked women are adulteresses, and good women are chaste, and likewise good men and good women. An-Nahhas also favored this statement, and it is the meaning of Ibn Zayd's statement: **Those are innocent of what they say** meaning gender. It was said: Aisha and Sufyan, so he made the plural, as he said: **If he had brothers** (al-Nisa 4:11), and what is meant is two brothers, said Al-Farra'. And *acquitted* means cleared of what they were accused of. Some of the people of investigation said: When Joseph, peace be upon him, was accused of immorality, God acquitted him on the tongue of a baby in the cradle, and when Mary was accused of immorality, God acquitted her on the tongue of her son Jesus, peace be upon him, and when Aisha was accused of immorality, God exonerated her with the Qur'an, so He was not satisfied with the innocence of a baby or a prophet until God acquitted her with His words from slander and falsehood. It was narrated on the authority of Ali bin Zaid bin Jadaan, on the authority of his grandmother, on the authority of Aisha, may God be pleased with her, who said: I have been given nine things that I have not given to any other woman: Gabriel, peace be upon him, came down in my form in his palm when he ordered the Messenger of God, may God bless him and grant him peace, to marry me. He married me as a virgin, and he did not marry a virgin other than me. He, may God bless him and grant him peace, died while his head was in my lap. He was buried in my house, and the angels surrounded my house. The revelation would come down to him while he was with his family, but they would turn away from him. It would come down to him while I was with him, under his blanket, but it would not separate me from his body. I am the daughter of his successor and friend. My excuse came down from the heavens. I was created pure and with pure people. I

Tafsir Ibn Kathir

Ibn Abbas said: "Evil words are for evil men, and evil men are for evil women. Good words are for good men, and good men are for good women." He said: "And it was revealed about Aisha and the slanderers. This is how it was narrated from Mujahid, Ata', Sa'id ibn Jubayr, Ash-Sha'bi, Al-Hasan Al-Basri, Habib ibn Abi Thabit, and Ad-Dahhak. Ibn Jarir chose it and explained it by saying that ugly words are more appropriate for ugly people, and good words are more appropriate for good people. So whatever the hypocrites attribute to Aisha, they are more deserving of it, and she is more deserving of innocence and purity than them. For this reason, God the Almighty said: "Those are innocent of what they say." Abdur-Rahman ibn Zayd ibn Aslam said: Evil women are for evil men. Evil men are for evil women, and good women are for good men, and good men are for good women. This also goes back to what those people said necessarily, that is, God would not have made Aisha the wife of the Messenger of God, may God bless him and grant him peace, unless she was good, because he is better than all good people. If she were evil, she would not have been suitable for him, neither by law nor by destiny. For this reason, God the Almighty said: **Those are innocent of what they say**, that is, they are at odds with what the people of slander and aggression say. **For them is forgiveness**, that is, because of what was said about them of lies, **and noble provision**, that is, with God in the Gardens of Bliss. In it is a promise that the wife of the Messenger of God, may God bless him and grant him peace, will be in Paradise.

Ibn Abi Hatim said: Muhammad ibn Muslim told us, Abu Nu'aym told us, 'Abd al-Salam ibn Harb told us, on the authority of Yazid ibn 'Abd al-Rahman, on the authority of al-Hakam, on the authority of Yahya ibn al-Jazzar, who said: Aseer ibn Jaber came to 'Abdullah and said: I heard al-Walid ibn 'Uqbah say words today that I liked. 'Abdullah said: A believing man has a good word in his heart, echoing in his chest, not settling until he pronounces it. Then a man who is near him hears it, recites it, and takes it to heart. But a wicked man has a bad word in his heart, echoing in his chest, not settling until he pronounces it. Then a man who is near him hears it, recites it, and takes it to heart. Then 'Abdullah recited: "Evil women are for evil men, and evil men are for evil women. Good women are for good men, and good men are for good women." This is similar to what Imam Ahmad narrated in al-Musnad, with a chain of transmission traceable to the Prophet, "The example of someone who hears wisdom and then only relates evil of what he hears is like a man who came to a sheep owner and said: 'Slaughter me a

sheep.' He said: 'Go and take whichever one you wish.' So he went." So he took hold of the sheepdog's ear. In another hadith: "Wisdom is the lost property of the believer, so wherever he finds it, he takes it."

Fath al-Qadir

26- Then the Almighty concluded the verses about the people of slander with a comprehensive statement, saying: **Evil women are for evil men**, meaning evil women are for evil men: that is, they are specific to them and do not go beyond them. Likewise, evil men are specific to evil women and do not go beyond them. Similarly, His statement: **And good women are for good men and good men are for good women**. Mujahid, Sa'id ibn Jubayr, Ata' and most of the commentators said: The meaning is that evil words are said by evil men and evil men are for evil women, and good words are said by good people, and good people are for good words. An-Nahhas said: This is the best that has been said. Az-Zajaj said: Its meaning is that only evil men and women speak evil. This is a condemnation of those who slandered Aisha with evil and a praise of those who exonerated her. It was said that this verse is based on His statement: **The adulterer marries only an adulteress**. Evil women are adulteresses, and good women are chaste. Likewise, evil men and good men are referenced here by His statement: **Those are innocent of what they say** to the good men and good women: that is, they are innocent of what the evil men and women say. It was said that the reference is to the wives of the Prophet (peace and blessings of God be upon him), and it was said that it is to the Messenger of God (peace and blessings of God be upon him), Aisha, and Sufyan ibn al-Mu'attal, and it was said that it is only Aisha and Sufyan. Al-Farra' said: And it was gathered as he said: **If he has brothers**, meaning brothers, **for them is forgiveness**, meaning that these exonerated ones have great forgiveness for the sins that humans are not free from, **and a noble provision**, which is the provision of Paradise.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the verse: **nor let him swear** meaning: they should not swear that they will not benefit anyone. Ibn Al-Mundhir narrated on the authority of Aisha, who said: Mastih ibn Athatah was one of those who bore the brunt of the slander. He was a relative of Abu Bakr and was among his dependents. Abu Bakr swore that he would never grant him any good, so God revealed: **And let not those among you who are endowed with virtue and wealth swear** 1:13. She said: So Abu Bakr returned him to his dependents and said: **I will not swear an oath and then see something better than it, except that I release myself and do what is better**. This has been narrated through various chains of narration on the authority of a group of the Successors. Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse, he said: Some of the companions of the Messenger of God (peace and blessings be upon him) had accused Aisha of something ugly and spread it and spoke ill of her. Some of the companions of the Prophet (peace and blessings be upon him), among them Abu Bakr, swore that they would not give charity to a man who had said something like that and would

not connect with him. So he said: Let not those among you who are wealthy and well-off swear to connect with their relatives and give them from their wealth as they used to do before. So God commanded that they be forgiven and pardoned. Ibn Abi Hatim, Al-Hakim **who authenticated it** and Ibn Mardawayh narrated on his authority regarding His statement: **Indeed, those who accuse chaste women** the verse, he said: It was revealed about Aisha specifically. Sa'id ibn Mansur, Ibn Jarir, al-Tabarani and Ibn Mardawayh also narrated from him regarding the verse: "This verse is about Aisha and the wives of the Prophet (peace and blessings of God be upon him). He did not make repentance permissible for those who did that, but made repentance permissible for those who slandered a believing woman who was not the wives of the Prophet (peace and blessings of God be upon him). Then he recited: **And those who accuse chaste women** until His saying: **Except those who repent**. Abu Ya'la, Ibn Abi Hatim, al-Tabarani and Ibn Mardawayh narrated from Abu Sa'id that the Messenger of God (peace and blessings of God be upon him) said: "When the Day of Resurrection comes, the disbeliever will be known by his deeds, so he will deny and dispute. It will be said: 'These are your neighbors testifying against you.' He will say: 'They lied.' It will be said: 'Your family and tribe.' He will say: 'They lied.' It will be said: 'Swear,' and they will swear. Then God will silence them and their tongues and hands will bear witness against them. Then He will cast them into the Fire." It has been narrated from the Prophet (peace and blessings of God be upon him) through a group of the Companions that includes the testimony of the limbs against sinners. Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the verse: {On that Day God will pay them in full their due right}, that he said: Their account, and everything in the Quran refers to the account. At-Tabarani and Ibn Mardawayh narrated on the authority of Bahz ibn Hakim, on the authority of his father, on the authority of his grandfather, that the Prophet, may God bless him and grant him peace, recited: {On that Day God will pay them in full their due right}. Ibn Jarir, At-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the verse: {The evil ones}, that he said: Of speech, {For the evil ones}, that he said: Of men, {And the evil ones} among men, {For the evil ones} of speech, {And the good ones} of speech, {For the good ones} of people, {And the good ones} among people, {For the good ones} of speech. This was revealed regarding those who said what they said about the wife of the Prophet, may God bless him and grant him peace, of slander. Abdur-Razzaq, Al-Firyabi, Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and At-Tabarani narrated something similar from Mujahid. Ibn Jarir and At-Tabarani narrated something similar from Qatadah, and this was also narrated from a group of the Successors. Ibn Jarir, Ibn Abi Hatim and Al-Tabarani narrated on the authority of Ibn Zayd regarding the verse, he said: It was revealed about Aisha when the hypocrites accused her of slander and calumny, but God cleared her of that. Abdullah ibn Ubayy was the wicked one, so he was more deserving of having wickedness and for her to have it. The Messenger of God (peace and blessings of God be upon him) was good, so he was more deserving of having goodness.

Surat al-Nur 24:26

Evil women are for evil men, and evil men are for evil women. Good women are for good men, and good men are for good women. Those are innocent of what they say. For them is forgiveness and noble provision.

Aisha was the good one, so she was more deserving of having goodness. Concerning His statement: **Those are innocent of what they say**, he said: Here Aisha is innocent. Ibn Mardawayh narrated on the authority of Aisha, she said: My excuse has come down from the sky, and I was created pure and with pure people, and I have been promised forgiveness and a great reward.

and generous provision.

When Masruq narrated on the authority of Aisha, he would say: "The truthful one, the daughter of the truthful one, the beloved of the Messenger of God, may God bless him and grant him peace, who was declared innocent by heaven, told me."

Tafsir al-Baghawi

God Almighty said: 26- **Evil things are for evil men.** Most of the commentators said: Evil things in speech and words are for evil people. **And evil men** among people are **for evil women** in speech and words, **and good things** in speech are **for good men** among people, **and good men** among people are **for good things** in speech. The meaning is that evil things in speech are only appropriate for evil people and good things are only appropriate for good people. So evil things in speech are not appropriate for Aisha because she was good, may God be pleased with her, so good things in speech are added to her, such as good praise and what is appropriate for her.

Al-Zajjaj said: Its meaning is that only evil men and women speak of evil things, and only good men and women speak of good things. This is a condemnation of those who slandered Aisha, and praise of those who declared her pure.

Ibn Zayd said: Its meaning is that the evil women are for the evil men, and the evil men are for the evil women, such as Abdullah ibn Ubayy and those who doubt religion. The good women are for the good men, and the good men are for the good women. He means Aisha, may God purify her, for His good Messenger, may God bless him and grant him peace.

Those are innocent, meaning Aisha and Safwan. He mentioned them in the plural form, as God Almighty said: **But if he has brothers An-Nisa' 4:11**, meaning brothers. It was also said: **Those are innocent**, meaning the good men and women, who are free from what they say: **For them is forgiveness and noble provision**. So forgiveness is the pardon of sins, and noble provision is Paradise.

It was narrated that Aisha used to boast about things that were given to her that no other woman was given, including that Gabriel came with her image in a silk garment and said, **This is your wife**. It was narrated that he came with her image on his mount and that the Prophet, may God bless him and grant him peace, did not marry a virgin other than her. The Messenger of God, may God bless him and grant him peace, passed away with his head in her lap and was buried in her house. Revelation used to come down to him while he was with her in his blanket. Her innocence was revealed from the heavens and that she was the daughter of the successor and friend of the Messenger of God, may God bless him and grant him peace, and that she was created good and promised forgiveness

Tafsir al-Baidawi

26 - "Evil women are for evil men, and evil men are for evil women. Good women are for good men, and good men are for good women." That is, evil women marry evil women and vice versa, and so are good men. Thus, it is like evidence for his statement: *Those* meaning the family of the Prophet, may God bless him and grant him peace, or the Messenger, Aisha, and Safwan, may God be pleased with them. **Abandoned from what they say**, because if it were true, she would not have been his wife, peace be upon him, and it was not confirmed on her. It was said that **evil women** and **good women** are among the statements, and the reference is to **good men**, and the pronoun in **they say** is for the slanderers, that is, innocent of what they say about them, or **the evil men** and **the evil women** meaning innocent of saying what they say. **For them is forgiveness and noble provision** meaning Paradise. And God has acquitted four people with four things: He acquitted Joseph, peace be upon him, with a witness from among his people, and Moses, peace be upon him, from what the Jews said about him with the stone that took away his garment, and Mary with her son speaking, and Aisha, may God be pleased with her, with these noble verses with this exaggeration. And that is only to demonstrate the position of the Messenger, peace and blessings be upon him, and to raise his status.

Surat al-Nur 24:27

O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants. That is better for you that you may be reminded.

Tafsir al-Jalalayn

27 - **O you who have believed, do not enter houses other than your own houses until you have asked permission asked permission and greeted their inhabitants** so one says, "Peace be upon you." Should I enter, as mentioned in the hadith? **That is better for you** than entering without permission **that you may remember** by assimilating the second ta' into the dhal, its goodness, so you may act upon it.

Tafsir al-Suyuti

The Almighty said, O you who have believed, do not enter houses other than your own until you have asked permission. Al-Faryabi and Ibn Jarir narrated on the authority of Adi bin Thabit that a woman from the Ansar came and said, O Messenger of God, I am in my house in a state that I do not like anyone to see me in, and a man from my family keeps entering upon me while I am in that state, so what should I do? Then the verse was revealed, O you who have believed, do not enter houses other than your own houses until you have asked permission.

Ibn Abi Hatim narrated on the authority of Muqatil ibn Hibban who said: When the verse about asking permission to enter houses was revealed, Abu Bakr said: O Messenger of God, what about the merchants of Quraysh who go back and forth between Mecca, Medina and Syria, and they have known houses on the road? How can they ask permission to greet each other when there are no residents in them? So the verse was revealed: There is no blame upon you for entering uninhabited houses.

Tafsir al-Tabari

The interpreters differed on this. Some of them said: Its interpretation is: O you who have believed, do not enter houses other than your own houses until you have asked permission.

Who said that?

Yaqub bin Ibrahim told me: Hisham told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that he used to recite: **And do not enter houses other than your own houses until you have asked permission and greeted their inhabitants.** He said: **You are only asking permission, and they are from the Scripture.**

Ibn Bashar told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding this verse: **Do not enter houses other than your own until you have asked permission and greeted their inhabitants.** He said: It is only a mistake by the writer: **until you ask permission**, but it was

omitted by the writer.

Abu Kurayb told us, he said: Ibn Atiyyah told us, he said: Muadh bin Sulayman told us, on the authority of Ja'far bin Iyas, on the authority of Sa'id, on the authority of Ibn Abbas: **Until you ask permission and greet its people.** He said: The scribe made a mistake. Ibn Abbas used to read: **Until you ask permission and greet it.** And he used to read it according to the reading of Ubayy bin Ka'b.

Ibn Bashar told us, he said: Abu Amir told us, he said: Sufyan told us, on the authority of Al-A'mash, that he used to recite it until you ask permission and greet them. Sufyan said: It reached me that Ibn Abbas used to recite it until you ask permission and greet them. He said: It is a mistake by the writer.

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, regarding his statement, **O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants.** He said: Asking permission means asking permission.

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, he said in the Mushaf of Ibn Masoud: until you greet its people and ask permission.

He said: Hisham told us, he said: Jaafar bin Iyas told us, on the authority of Saeed, on the authority of Ibn Abbas that he used to recite it: O you who have believed, do not enter houses other than your own houses until you have greeted their inhabitants and asked permission. He said: You are only asking permission, and they are from the Scripture.

He said: Hisham narrated to us, Mughirah said, Mujahid said: Ibn Umar came on a quest, and the heat was hurting him, so he went to the tent of a woman from Quraysh and said: Peace be upon you, may I enter? She said: Enter in peace, so he repeated, and she repeated, and he was swaying between his feet, and he said: Say enter, she said: Enter, so he entered.

He said: Hisham told us, he said: Mansour told us, on the authority of Ibn Sirin, and Yunus bin Ubaid told us **on the authority of Amr bin Saeed Al-Thaqafi**, "A man asked permission to see the Prophet, may God bless him and grant him peace, and he said: 'Come in? Or may I enter?' So the Prophet, may God bless him and grant him peace, said to a slave girl of his called Rawdah: 'Get up and go to this man and speak to him, for he does not know how to ask permission. So tell him to say: 'Peace be upon you. May I enter?' So the man heard her and said it, and he said: 'Come in.'"

Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said, his statement, **until you ask permission**, he said: Asking permission, then it was abrogated and an exception was made, **There is no blame upon you for entering houses not inhabited** al-Nur 24:29.

Ibn Hamid told us: Yahya bin Wadh told us: Abu Hamza told us, on the authority of Al-Mughira, on the authority of Ibrahim, regarding his statement, **Do not**

O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants. That is better for you that you may be reminded.

enter houses other than your own houses, he said: Until you greet their inhabitants and ask permission.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, **until you ask permission**, he said: until you ask permission and greet.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hisham narrated to us, saying: Ash'ath ibn Suwar informed us, on the authority of Kurdus, on the authority of Ibn Mas'ud, who said: You must ask permission to enter upon your mothers and sisters. Ash'ath said, on the authority of Adi ibn Thabit, that a woman from the Ansar said: O Messenger of God, I am in my house in a state in which I do not like anyone to see me in, neither father nor child, and a man from my family does not cease to enter upon me while I am in that state. He said: Then the verse was revealed: **O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants.**

Others said: The meaning of this is: So that you can make the people of the house feel at ease by clearing their throats, spitting, and the like, so that they know that you intend to enter upon them.

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 the statement of God, **Do not enter houses other than your own until you have asked permission and greeted their inhabitants**, he said: Until you clear your throat and spit. Al-Harith told me: Al-Hasan told us: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

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, **until you feel comfortable**, he said: until you are calm and greet each 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, regarding his statement, **until you are satisfied**, he said: clear your throat and spit.

He said: Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: I heard Ata' bin Abi Rabah narrating on the authority of Ibn Abbas, who said: Three verses have been denied by the people. God says: **The most honorable of you in the sight of God is the most righteous of you.** (al-Hujurat 49:13) He said: And they say: The most honorable of them in the sight of God is the greatest of them in status. He said: And the people have denied all of that permission, so I said to him: Should I ask permission to see my orphan sisters in my care with me in one house? He said: Yes. So I returned it to the one who was present, but he refused. He said: Do you like to see her naked? I said: No. He

said: So he asked permission, and I returned it to him again. He said: Do you like to obey God? I said: Yes. He said: So he asked permission, and Sa'id bin Jubayr said to me: You keep going back and forth to him. I said: I wanted him to grant me permission.

Ibn Jurayj said: Tawus told me, on the authority of his father, who said: There is no woman I would rather see naked than a mahram. He was strict about that.

Ibn Jurayj said, and Ata' Ata' ibn Abi Rabah said: "And when the children among you reach puberty, let them ask permission. It is obligatory upon all people, when they reach puberty, to ask permission of whoever they are. I said to Ata': Is it obligatory for a man to ask permission of his mother and whoever is behind her of his relatives? He said: Yes. I said: Is it obligatory to be dutiful? He said: His statement, 'And when the children among you reach puberty, let them ask permission' (al-Nur 24:59).

Ibn Jurayj said: Ibn Ziyad informed me that Safwan, a client of Banu Zuhrah, informed him on the authority of Ata' ibn Yasar, "A man said to the Prophet, may God bless him and grant him peace: 'Should I ask permission to enter upon my mother?' He said: 'Yes.' He said: 'She has no servant other than me, so should I ask permission to enter upon her every time I enter?' He said: 'Do you like to see her naked?' The man said: 'No.' He said: 'Then ask permission to enter upon her.'"

Ibn Jurayj said on the authority of Al-Zuhri, who said: I heard Hazil bin Shurahbil Al-Awdi Al-Ama, that he heard Ibn Masoud say: You must ask permission to see your mothers.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: I said to Ata': Does a man ask permission to see his wife? He said: No.

Al-Husayn told us: Muhammad ibn Hazim told us, on the authority of Al-A'mash, on the authority of Amr ibn Marwah, on the authority of Yahya ibn Al-Jazzar, on the authority of the nephew of Zaynab, the wife of Ibn Mas'ud, on the authority of Zaynab, who said: Whenever Abdullah came to do something and went to the door, he would clear his throat and spit, not wanting to attack us with something he disliked.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding the statement of God, **O you who have believed, do not enter houses other than your own houses until you have asked permission**, he said: Asking permission means clearing your throat and making a sound, so that they know that someone has come to them. He said: And making a sound is his speech and clearing his throat.

The correct thing to say about this in my opinion is that it is said that seeking familiarity is derived from the verb *uns*, which means that one asks permission from the people of the house to enter upon them, informing them of who is in it, and whether anyone is there. And to inform them that he is entering upon them, so he

should feel comfortable with their permission for him to do so, and they should feel comfortable with his seeking their permission. It has been narrated from the Arabs by hearing: **Go and seek familiarity, do you see anyone in the house?** Meaning: Look, do you see anyone in it?

So the interpretation of this statement was that it means: O you who have believed, do not enter houses other than your own houses until you have greeted them and asked permission. That is, if one of you says, "Peace be upon you." May I enter? This is from the word *prompted* which means *postponed*. It is only until you have greeted them and asked permission, as we mentioned in the narration on the authority of Ibn Abbas.

His statement, **That is better for you**, means that you feel comfortable and greet the people of the house you want to enter. Entering it is better for you, because you do not know that if you enter it without permission, what you will attack, what will displease you or please you? And if you enter with permission, you will not enter what you dislike, and by doing so you will also fulfill God's right over you in asking permission and greeting. His statement, **Perhaps you will remember**, means that by doing that you will remember God's command over you and what is required of you in obeying Him, so you will obey Him.

Tafsir al-Qurtubi

It contains seventeen issues:

First: The Almighty's saying: **O you who have believed, do not enter houses.** When God, the Exalted, has singled out the sons of Adam, whom He has honored and favored, with homes and screened them in them from sight, and given them the right to enjoy them alone, and has prohibited people from looking at what is inside them from outside or entering them without the permission of their owners, He has disciplined them with what relates to covering them so that no one among them may see their private parts. In Sahih Muslim, on the authority of Abu Hurairah, on the authority of the Prophet, may God's prayers and peace be upon him, he said:

Whoever looks into a people's house without their permission, it is permissible for them to put out his eye.

There is a difference of opinion regarding its interpretation. Some scholars said: This is not to be taken literally. If he puts out his eye, he is liable for the penalty. The report is abrogated and was before the revelation of the verse: **And if you punish, then punish.** (al-Nahl 16:126). It is possible that it was issued as a threat, not as a certainty. If a report contradicts the Book of God, it is not permissible to act upon it. The Prophet (peace and blessings of God be upon him) used to speak words that appeared to him, but he meant something else, as came in the report that when Abbas ibn Mirdas praised him, he said to Bilal:

Get up and cut out his tongue. What he meant by that was to give him something, and he did not actually mean cutting it off. Likewise, this could be a mention of gouging out the eye, and what is meant is that he

should do something to it so that he does not look into anyone else's house after that. Some of them said: He is not liable for compensation nor is there retaliation, and this is the correct view, God willing, based on the hadith of Anas, as will be mentioned later.

Second: The reason for the revelation of this verse is what was narrated by Al-Tabari and others on the authority of Adi bin Thabit, "that a woman from the Ansar said:

O Messenger of God, I am in my house in a state that I do not like anyone to see me in, with no children, and my father comes and enters upon me, and a man from my family continues to enter upon me while I am in that state, so what should I do? Then the verse was revealed. Abu Bakr **may God be pleased with him** said: O Messenger of God, what do you think of the inns and dwellings on the roads of Syria that have no residents? Then God the Almighty revealed: "There is no blame upon you for entering houses that are not inhabited" (al-Nur 24:29).

Third: God the Almighty extended the prohibition against entering a house that is not your own to the point of seeking permission. Ibn Wahb said: Malik said: Seeking permission, as we see it, and God knows best, is asking permission. This is also the reading of Ubayy, Ibn 'Abbas, and Sa'id ibn Jubayr: **until you ask permission and greet its inhabitants.** It was said that the meaning of *seek'usu* is **you learn**, meaning you learn who is in the house. Mujahid said: By clearing your throat or in any way possible, and he waits as long as he knows he has felt it, and then enters. At-Tabari said its meaning is: From this is the saying of God the Almighty: **And if you perceive in them sound judgment** (An-Nisa': 6) meaning you know. The poet said:

She heard the report and was frightened by the sniper in the afternoon, as evening approached.

I said: In Sunan Ibn Majah: Abu Bakr bin Abi Shaybah told us, Abd al-Rahim bin Sulayman told us, on the authority of Wasil bin al-Sa'ib, on the authority of Abu Sura, on the authority of Abu Ayyub al-Ansari, who said: We said:

O Messenger of God, this is peace, but what is permission? He said: The man says the tasbih, takbir, and tahmid, clears his throat, and calls the people of the house to prayer.

I said: This is a text stating that seeking familiarity is not the same as seeking permission, as Mujahid and those who agreed with him said.

Fourth: It was narrated on the authority of Ibn Abbas, and some people say on the authority of Saeed bin Jubair, **until you seek permission**, is a mistake or a mistake on the part of the scribe. Rather, it means until you seek permission. This is not correct on the authority of Ibn Abbas and others, because all the copies of the Qur'an of Islam have **until you seek permission**, and there has been sound consensus on this since the time of Uthman, so it is the statement that cannot be contradicted. Attributing error or mistake to the Book in a wording that the Companions agreed upon is a statement that is not correct on the authority of Ibn Abbas. God Almighty said: "Falsehood

O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants. That is better for you that you may be reminded.

cannot approach it from before it or from behind it. It is sent down by One Who is Wise, Praiseworthy.” (Fussilat 41:42), and He also said: **Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.** (Al-Hijr 15:9) It was narrated on the authority of Ibn Abbas that there is an inversion in the speech, and the meaning is: until you greet its people and seek permission, as narrated by Abu Hatim. Ibn Atiyyah said: What refutes this statement on the authority of Ibn Abbas and others is that **until you seek permission** is well-established in meaning and has a clear meaning in the speech of the Arabs. Omar said to the Prophet, peace and blessings be upon him: **Be at ease, O Messenger of God**, while Omar was standing at the door of the room, according to the well-known hadith. This indicates that he sought to be at ease with the Prophet, peace and blessings be upon him. So how could Ibn Abbas, the companions of the Prophet, make a mistake in such a matter?

I said: We mentioned from the hadith of Abu Ayoub that seeking familiarity only comes before greeting, and the verse is to be interpreted in its proper context, neither advancing nor delaying, and that if he enters, he greets, and God knows best.

Fifth: The Sunnah is to ask permission three times and no more. Ibn Wahb said: Malik said: Asking permission is three times, and I do not like anyone to ask more than that, except for someone who knows that he was not heard, in which case I see no harm in adding more if he is certain that he was not heard. The form of asking permission is for a man to say: “Peace be upon you, may I enter?” If he is given permission, he enters. If he is told to go back, he leaves. If he is silent, he asks permission three times, then leaves after the three times. We said that the Sunnah is to ask permission three times and no more, because of the hadith of Abu Musa al-Ash'ari, who used it with 'Umar ibn al-Khattab, and Abu Sa'd al-Khudri bore witness to it for Abu Musa, then Ubayy ibn Ka'b. It is a well-known hadith narrated by Sahih, and it is a clear text, as it says:

He said - meaning Omar - What prevented you from coming to us? I said: I came and greeted you at your door three times but you did not respond, so I went back. The Messenger of God (peace and blessings of God be upon him) said: If one of you asks permission three times and is not given permission, then let him go back. As for what we mentioned about the form of asking permission, what Abu Dawud narrated on the authority of Rib'i who said: A man from Banu Amir told us that he asked permission to see the Prophet (peace and blessings of God be upon him) while he was in a house, and he said: May I enter? The Prophet (peace and blessings of God be upon him) said to his servant: Go out to this man and teach him how to ask permission. He said to him: Say: Peace be upon you, may I enter? The man heard him and said: Peace be upon you, may I enter? The Prophet (peace and blessings of God be upon him) gave him permission and he entered. At-Tabari mentioned it and said:

“The Messenger of God, may God bless him and grant

him peace, said to a slave girl of his called Rawdah: “Tell this one to say, “Peace be upon you.” May I enter?” The hadith was narrated. It was narrated that Ibn Umar was hurt by the heat one day, so he went to the tent of a woman from Quraysh and said, “Peace be upon you. May I enter?” The woman said, “Enter with peace.” He repeated it, and she repeated it, and he said to her, **Say, 'Enter.'** She said that, and he entered. He hesitated when she said, “With peace,” because the wording could mean “with your peace,” **not with your person.**

Sixth: Our scholars, may God have mercy on them, said that asking permission to enter was limited to three times because most words are heard and understood if repeated three times. Therefore, when the Prophet, may God bless him and grant him peace, spoke a word, he would repeat it three times so that it would be understood. And when he greeted a group of people, he would greet them three times. If this is the case, and he is not given permission after three times, it becomes clear that the master of the house does not want permission, or perhaps he is prevented from answering it by an excuse that he cannot find a way to avoid. So the one asking permission should leave, because doing more than that might worry the master of the house, and insistence might harm him until he is distracted from what he was doing, as the Prophet, may God bless him and grant him peace, said to Abu Ayyub when he asked permission to enter and he left in a hurry, saying:

Perhaps we hastened you...” The hadith. Uqayl narrated on the authority of Ibn Shihab who said: As for the Sunnah of the three salutations, “The Messenger of God (peace and blessings of God be upon him) came to Sa'd ibn 'Ubadah and said: Peace be upon you, but they did not respond. Then the Messenger of God (peace and blessings of God be upon him) said: Peace be upon you, but they did not respond. So the Messenger of God (peace and blessings of God be upon him) left. When Sa'd missed his salutation, he knew that he had left. So Sa'd went after him until he caught up with him. He said: And upon you be peace, O Messenger of God. We only wanted to increase our salutations from you, and by God, we heard. So the Messenger of God (peace and blessings of God be upon him) left with Sa'd until he entered his house.” Ibn Shihab said: He had taken the salutation three times before that. Al-Walid ibn Muslim narrated it on the authority of Al-Awza'i who said: I heard Yahya ibn Abi Katheer say: Muhammad ibn 'Abdur-Rahman ibn As'ad ibn Zurarah told me, on the authority of Qays ibn Sa'd who said:

The Messenger of God (peace and blessings of God be upon him) visited us at our home and said: “Peace and God's mercy be upon you.” Sa'd responded quietly. Qais said: “Will you not permit the Messenger of God (peace and blessings of God be upon him)?” He said: **Leave him to greet us often.** The hadith was narrated by Abu Dawud, but it does not include: “Ibn Shihab said: ‘The greeting was taken three times before that.’” Abu Dawud said: It was narrated by 'Umar ibn 'Abd al-Wahid and Ibn Sama'ah on the

authority of al-Awza'i as a mursal hadith, but they did not mention Qais ibn Sa'd.

Seventh: It was narrated on the authority of Ibn Abbas, may God be pleased with him, that people have stopped practicing asking permission. Our scholars, may God have mercy on them, said: This is because people take up residence at doors and knock on them. And God knows best. Abu Dawud narrated on the authority of Abdullah ibn Busr, who said:

When the Messenger of God, may God bless him and grant him peace, came to the door of a people, he would not face the door directly, but rather from its right or left corner, and would say: "Peace be upon you, peace be upon you." This is because houses at that time did not have curtains.

Eighth: If the door is closed, he may stand wherever he wants and ask permission to enter, or if he wants, he may knock on the door, as narrated by Abu Musa al-Ash'ari:

"The Messenger of God (peace and blessings of God be upon him) was in a garden in Madinah on the edge of a well. He put his feet into the well. Abu Bakr knocked on the door and the Messenger of God (peace and blessings of God be upon him) said to him: 'Give him admission and give him the good report of Paradise.'" This is how Abd al-Rahman ibn Abi al-Zinad narrated it, and Salih ibn Kaysan and Yunus ibn Yazid followed him. They all narrated it on the authority of Abu al-Zinad, on the authority of Abu Salamah, on the authority of Abd al-Rahman ibn Nafi', on the authority of Abu Musa. Muhammad ibn Amr al-Laythi differed from them and narrated it on the authority of Abu al-Zinad, on the authority of Abu Salamah, on the authority of Nafi' ibn Abd al-Harith, on the authority of the Prophet (peace and blessings of God be upon him) in the same way. Its first chain of transmission is more authentic, and God knows best.

Ninth: The description of the pounding is that it should be light enough to be heard, and not violent in doing so. Anas bin Malik, may God be pleased with him, narrated that he said:

"The doors of the Prophet, may God bless him and grant him peace, were knocked with nails," Abu Bakr Ahmad ibn Ali ibn Thabit al-Khatib mentioned in his collection.

Tenth: The two Sahihis and others narrated on the authority of Jabir ibn Abdullah, may God be pleased with them both, who said:

"I asked permission to enter upon the Prophet (peace and blessings of God be upon him) and he said: 'Who is this?' I said: 'I am.' The Prophet (peace and blessings of God be upon him) said: 'I am, I am!' It is as if he disliked that." Our scholars said: The Prophet (peace and blessings of God be upon him) disliked that because saying 'I' does not provide identification. The ruling in that is to mention his name as 'Umar ibn al-Khattab may God be pleased with him' and Abu Musa did, because mentioning the name removes the burden of question and answer. It is proven that 'Umar ibn al-Khattab came to the Prophet (peace and blessings of God be upon him) while he was in his drinking place and said:

Peace be upon you, O Messenger of God, peace be upon you. May Umar enter? In Sahih Muslim, it is narrated that Abu Musa came to Umar ibn al-Khattab and said:

Peace be upon you, this is Abu Musa, peace be upon you, this is Al-Ash'ari... the hadith.

Eleventh: Al-Khatib mentioned in his Jami' on the authority of Ali bin Asim Al-Wasiti who said: I came to Basra and went to Shu'bah's house and knocked on the door. He said: Who is this? I said: I am. He said: Oh man! I have no friend who is called I. Then he came out to me and said: Muhammad bin Al-Munkadir told me on the authority of Jabir bin Abdullah who said: I came to the Prophet, peace and blessings be upon him, regarding some need of mine, so I knocked on the door. He said: Who is this? I said: I am. He said: I am, I am! It is as if the Messenger of God, peace and blessings be upon him, disliked my saying this, or his saying this. And he mentioned on the authority of Umar bin Shabah who told us Muhammad bin Salam on the authority of his father who said: I knocked on the door of Amr bin Ubaid and he said to me: Who is this? I said: I am. He said: No one knows the unseen except God. Al-Khatib said: I heard Ali bin Al-Muhsin Al-Qadi narrating on the authority of some of the sheikhs that whenever someone knocked on his door and he said: Who is this? The one at the door would say: I am. The sheikh would say: I am them who knocked.

Twelfth: Then every people has their own way of asking permission, as Abu Bakr Al-Khatib narrated with a chain of transmission on the authority of Abu Abdul Malik, the freed slave of Umm Maskeen bint Asim bin Omar bin Al-Khattab, who said: My mistress sent me to Abu Hurairah, so he came with me. When he stood at the door, he said: *Andarun*? She said: *Andarun*. And he translated it **Chapter on Asking Permission in Persian**. It was mentioned on the authority of Ahmad bin Saleh, who said: Al-Darawardi was from the people of Isfahan and settled in Medina. He used to say to a man when he wanted to enter: *Andarun*, so the people of Medina nicknamed him Al-Darawardi.

Thirteenth: Abu Dawud narrated on the authority of Kalda bin Hanbal that Safwan bin Umayya sent him to the Messenger of God (peace and blessings of God be upon him) with milk, a goat, and some dates, while the Prophet (peace and blessings of God be upon him) was in the upper part of Mecca. I entered without accepting Islam, so he said: "Go back and say, 'Peace be upon you.'" This was after Safwan bin Umayya had embraced Islam. Abu al-Zubayr narrated on the authority of Jabir that the Prophet (peace and blessings of God be upon him) said: **If he does not initiate the greeting, do not allow him in.** Ibn Jurayj mentioned that Ata' told me that he heard Abu Hurayrah say: "If a man says, 'May I enter?' and he does not greet me, then say, 'No, until you bring the key.'" So I said, 'Peace be upon you.' He said, 'Yes.'" It was narrated that a man came to Hudhayfah and looked at what was in the house, so he said, "Peace be upon you. May I enter?" Hudhayfah said: **As for your eyes, you have entered! But as for your hands, you have not entered.**

Surat al-Nur 24:27

O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants. That is better for you that you may be reminded.

Fourteenth: Among what falls under this category is what Abu Dawud narrated on the authority of Abu Hurairah that the Prophet, may God bless him and grant him peace, said:

A man's messenger gives permission to another man, meaning if he sends to him, he has given him permission to enter. This is explained by his saying, peace be upon him:

If one of you is invited to a meal and comes with the Messenger, then that is permission for him. Narrated by Abu Dawud also on the authority of Abu Hurayrah.

Fifteenth: If eye meets eye, then the greeting is obligatory, and seeing him does not constitute permission for you to enter upon him. So if you have fulfilled the right of greeting because you are the one who came upon him, you say: *Enter?* Then he gives you permission, otherwise go back.

Sixteenth: All of these rulings apply to a house that is not yours. As for your house in which you live, if your family is in it, then she does not have permission from you, except that you greet her when you enter. Qatada said: If you enter your house, greet your family, for they are more deserving of your greeting. If your mother or sister is in it with you, and they say: Clear your throat and stamp your foot so that they notice your entry, because there is no modesty between you and your family. As for the mother and sister, they may be in a state in which you do not want to see them. Ibn al-Qasim said: Malik said: A man asks permission from his mother and sister if he wants to enter upon them. Ata' ibn Yasar narrated that a man said to the Prophet, may God bless him and grant him peace:

Shall I ask permission to see my mother? He said: Yes. He said: I serve her. He said: Ask permission to see her. He did that three times. He said: Do you like to see her naked? He said: No. He said: Then ask permission to see her. This was mentioned by Al-Tabari.

Seventeenth: If he enters his own house and there is no one in it, our scholars said:

"Say, 'Peace be upon us, from our Lord come the good and blessed greetings. To God be peace.'" Narrated by Ibn Wahb on the authority of the Prophet (peace and blessings of God be upon him), but its chain of transmission is weak. Qatada said: If you enter a house where there is no one, say, "Peace be upon us and upon the righteous servants of God," for he has been commanded to do so. He said: It was mentioned to us that the angels respond to them. Ibn al-Arabi said: The correct view is to omit the greeting and asking permission, and God knows best.

I said: Qatada's statement is good.

Tafsir Ibn Kathir

These are the legal etiquettes that God has taught His

believing servants regarding asking permission. He ordered them not to enter houses other than their own until they have asked permission, that is, they ask permission before entering, and they greet each other afterward. They should ask permission three times. If he is given permission, then he should leave, as is proven in the Sahih: "When Abu Musa asked permission from Umar three times, but he was not given permission, he left. Then Umar said: 'Didn't I hear the voice of Abdullah bin Qais asking permission? Give him permission.' They searched for him and found that he had left. When he came back after that, he said: 'What brought you back?' He said: 'I asked permission three times, but I was not given permission. I heard the Prophet, may God bless him and grant him peace, say: 'If one of you asks permission three times and is not given permission, then let him leave.' Umar said: 'Bring me proof of this, or I will beat you severely.' He went to a group of the Ansar and mentioned to them what Umar had said. They said: 'None will testify for you except the youngest of us.' Abu Sa'id al-Khudri got up with him and informed Umar of that. He said: 'The bargaining in the markets has distracted me from it.'"

Imam Ahmad said: Abd al-Razzaq told us, Umar told us, on the authority of Thabit, on the authority of Anas or someone else, "That the Messenger of God, may God bless him and grant him peace, asked permission to enter upon Sa'd ibn 'Ubadah and said: 'Peace be upon you and God's mercy.' Sa'd said: 'And upon you be peace and God's mercy.' The Prophet, may God bless him and grant him peace, did not hear him until he had greeted him three times. Sa'd responded to him three times but did not hear him. Then the Prophet, may God bless him and grant him peace, went back and Sa'd followed him and said: 'O Messenger of God, may my father and mother be sacrificed for you, I did not greet him once but it was in my ears. I responded to you but did not hear you. I wanted to increase your greetings and blessings.' Then he brought him into the house and brought him some raisins, and the Prophet of God ate them. When he finished, he said: 'The righteous have eaten your food, the angels have prayed for you, and the fasting have broken their fast with you.'"

Abu Dawud and al-Nasa'i narrated from the hadith of Abu Amr al-Awza'i: I heard Yahya ibn Abi Katheer say: Muhammad ibn Abd al-Rahman ibn Sa'd ibn Zurarah told me on the authority of Qays ibn Sa'd, who is Ibn Ubadah, who said: "The Messenger of God, may God bless him and grant him peace, visited us in our house and said: 'Peace and mercy of God be upon you.' Sa'd responded quietly. Qays said: 'I said: Will you not permit the Messenger of God, may God bless him and grant him peace?' He said: 'Let him greet us frequently.' The Messenger of God, may God bless him and grant him peace, said: 'Peace and mercy of God be upon you.' Sa'd responded quietly. Then the Messenger of God, may God bless him and grant him peace, said: 'Peace and mercy of God be upon you.' Then the Messenger of God, may God bless him and grant him peace, returned, and Sa'd followed him and

said: 'O Messenger of God, I used to hear your greetings and respond to you quietly so that you would greet us frequently.' So the Messenger of God, may God bless him and grant him peace, left with him and ordered Sa'd to wash himself, so he washed himself, then he gave him a sheet dyed with saffron or wars, and he wrapped himself in it. Then the Messenger of God, may God bless him and grant him peace, raised his hands and said: O God, send your blessings and mercy upon the family of Sa'd ibn 'Ubadah. He said: Then the Messenger of God (peace and blessings of God be upon him) ate some food, and when he wanted to leave, Sa'd brought him a donkey that had been covered with a blanket, so the Messenger of God (peace and blessings of God be upon him) mounted it. Sa'd said: O Qais, accompany the Messenger of God (peace and blessings of God be upon him). Qais said: The Messenger of God (peace and blessings of God be upon him) said: Ride, but you refused. He said: Either you ride or you leave. So I left. This has been narrated from other sources, so it is a good, strong hadith, and God knows best.

Then, one should know that the one who seeks permission to enter a house should not stand in front of the door, but rather let the door be to his right or left, as Abu Dawud narrated: Muammil ibn al-Fadl al-Harrani told us, and others said: Baqiyyah told us, Muhammad ibn Abd al-Rahman told us, on the authority of Abdullah ibn Bishr, who said: "When the Messenger of God, may God bless him and grant him peace, came to the door of a people, he would not face the door directly, but rather to its right or left corner, and would say: 'Peace be upon you, peace be upon you.'" This is because houses at that time did not have curtains. This was narrated only by Abu Dawud.

Abu Dawud also said: Uthman ibn Abi Shaybah told us, Jarir told us - *H*- then, Abu Dawud said: Abu Bakr ibn Abi Shaybah told us, Hafs told us, on the authority of Al-A'mash, on the authority of Talhah, on the authority of Huzail, who said: A man came - Uthman said: Sa'd - and stood at the door of the Prophet, may God bless him and grant him peace, asking permission. So he stood at the door. Uthman said: Facing the door. So the Prophet, may God bless him and grant him peace, said to him: This is what you say - or this is what you say - for permission is only for looking. Abu Dawud Al-Tayalisi narrated it on the authority of Sufyan Al-Thawri, on the authority of Al-A'mash, on the authority of Talhah ibn Musarraf, on the authority of a man, on the authority of Sa'd, on the authority of the Prophet, may God bless him and grant him peace. Abu Dawud narrated it from his hadith. In the two Sahihs, "On the authority of the Messenger of God, may God bless him and grant him peace, that he said: If a man looked at you without permission and you threw a pebble at him and put out his eye, there would be no blame on you." And the group narrated from the hadith of Shu'bah, on the authority of Muhammad ibn Al-Munkadir, on the authority of Jabir, who said: "I came to the Prophet, may God bless him and grant him peace, about a debt that my father owed, and I knocked on the door. He said: Who is that?" So I said: I, he said: I, I. It was as if he hated it, and he only hated it because the owner of this expression is not known until he reveals his name or the nickname by which he is famous, otherwise everyone expresses himself with

/, so the purpose of asking permission, which is to get acquainted with what is commanded in the verse, is not achieved. Al-Awfi said on the authority of Ibn Abbas: Getting acquainted is asking permission, and more than one said the same.

Ibn Jarir said: Ibn Bashir told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding this verse: **Do not enter houses other than your own houses until you have asked permission and greeted them.** He said: It is only a mistake by the scribe, **until you ask permission and greet them.** Hisham narrated it in this way on the authority of Abu Bishr - who is Ja'far ibn Iyas - on the authority of Sa'id on the authority of Ibn Abbas, similarly, and he added: Ibn Abbas used to recite: **until you ask permission and greet them.** He used to recite according to the recitation of Ubayy ibn Ka'b, may God be pleased with him. This is very strange from Ibn Abbas. Hisham said: Mughirah told us on the authority of Ibrahim, who said: In the copy of Ibn Mas'ud it is: **until you greet its people and ask permission.** This is also a narration on the authority of Ibn Abbas, and it is the preferred reading of Ibn Jarir.

Imam Ahmad said: "Ruh told us, Ibn Jurayj told us, Amr ibn Abi Sufyan told me that Amr ibn Abi Safwan told him that Kalda ibn al-Hanbal told him that Safwan ibn Umayya sent him during the conquest with milch, a young camel, and a young camel, and the Prophet (peace and blessings of God be upon him) was at the top of the valley. He said: 'So I entered upon the Prophet (peace and blessings of God be upon him) and I did not accept Islam nor did I ask permission. So he (peace and blessings of God be upon him) said: 'Go back and say, "Peace be upon you." May I enter?' That was after Safwan had accepted Islam." Narrated by Abu Dawud, al-Tirmidhi, and al-Nasa'i from the hadith of Ibn Jurayj. Al-Tirmidhi said: 'Hasan Gharib, we do not know it except from his hadith.'" Abu Dawud said: Abu Bakr ibn Abi Shaybah told us, Abu al-Ahwas told us, on the authority of Mansur, on the authority of Rib'i, who said: "A man from Banu Amir came and asked permission to see the Messenger of God, may God bless him and grant him peace, while he was in his house. He said: 'May I enter?' The Prophet, may God bless him and grant him peace, said to his servant: 'Go out to this man and teach him how to ask permission. Say to him: 'Say peace be upon you, may I enter?' The man heard him and said: 'Peace be upon you, may I enter?' So the Prophet, may God bless him and grant him peace, gave him permission, and he entered."

Hisham said: Mansur told us on the authority of Ibn Sirin, and Yunus bin Ubaid told us on the authority of Amr bin Saeed Al-Thaqafi, "A man asked permission to enter upon the Prophet, may God bless him and grant him peace, and said: 'May I enter or shall I enter?' The Prophet, may God bless him and grant him peace, said to a slave girl of his called Rawdah: 'Get up to this man and teach him, for he does not know how to ask permission. So tell him to say, 'Peace be upon you, may I enter?' The man heard her and said it, and he said, 'Enter.'" Al-Tirmidhi said: Al-Fadl bin Al-Sabah told us, Saeed bin Zakariya told us, on the authority of Anbasa bin Abdul-Rahman, on the

O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants. That is better for you that you may be reminded.

authority of Muhammad bin Zadhan, on the authority of Muhammad bin Al-Munkadir, on the authority of Jabir bin Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Peace comes before speech.' Then Al-Tirmidhi said: 'Anbasa is weak in hadith and is lost, and Muhammad bin Zadhan is a denier of hadith.' Hisham said: Mughirah said: Mujahid said: Ibn Umar came on a quest and the heat had hurt him, so he came to the tent of a woman from Quraysh and said: 'Peace be upon you. May I enter?' She said: 'Enter with peace.' He repeated it and she repeated it while he was swaying between his feet. He said: 'Say enter.' She said: 'Enter.' So he entered."

And on the authority of Ibn Abi Hatim: Abu Saeed Al-Ashj narrated to us, Abu Nuaim Al-Ahwal narrated to us, Khalid bin Iyas narrated to me, my grandmother Umm Iyas narrated to me: I was with four women asking permission to see Aisha, so I said: Shall we enter? She said: No. Tell your companion to ask permission, so she said: Peace be upon you, shall we enter? She said: Enter, then she said: **O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants** (al-An'am 2:17). Hisham said: Ash'ath bin Suwar narrated to us from Kurdu from Ibn Mas'ud who said: You must ask permission to see your mothers and sisters. Ash'ath said from 'Adi bin Thabit that a woman from the Ansar said: O Messenger of God, I am in my house in a state that I do not like anyone to see me in, neither father nor child, and a man from my family does not cease to enter upon me while I am in that state. He said: Then the verse was revealed: **O you who have believed, do not enter houses other than your own** (al-An'am 2:17).

Ibn Jurayj said: I heard Ata' ibn Abi Rabah narrating on the authority of Ibn Abbas **may God be pleased with him** who said: Three verses are denied by the people. God the Almighty said: **Indeed, the most honored of you in the sight of God is the most righteous of you.** He said: And they say that the most honored of them in the sight of God is the one with the greatest house. He said: And the people have denied permission as a whole. He said: I said: May I seek permission to see my orphan sisters who are in my care with me in the same house? He said: Yes. So I asked him again to grant me permission, but he refused. He said: Would you like to see her naked? I said: No. He asked for permission. I asked him again. He said: Do you like to obey God? I said: Yes. He asked for permission. Ibn Jurayj said: Ibn Tawus told me on the authority of his father who said: There is no woman I hate to see her private parts with more than a mahram. He said: He was strict about that. Ibn Jurayj said on the authority of Al-Zuhri. I heard Hazil ibn Shurabih al-Awdi al-Ama say that he heard Ibn Masoud say: You must ask permission to see your mothers. Ibn Jurayj said: I said to Ata': Should a man ask permission to see his wife? He said: No. This is to be understood as not being obligatory. Otherwise, it is better to inform her of his entry and not surprise her, because she might be in a state that she would not like to be seen in. Abu Ja'far

ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Muhammad ibn Hazim told us, on the authority of Al-A'mash, on the authority of Amr ibn Murrah, on the authority of Yahya ibn Al-Jazzar, on the authority of the nephew of Zaynab - the wife of Abdullah ibn Masoud - on the authority of Zaynab, may God be pleased with her, who said: Whenever Abdullah came to do something and went to the door, he would clear his throat and spit, not wanting to attack us with something that he disliked. Its chain of transmission is authentic.

Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti narrated to us, Abdullah ibn Numayr narrated to us, Al-A'mash narrated to us, on the authority of Amr ibn Murrah, on the authority of Abu Hubayrah, who said: When Abdullah entered a house, he would seek to be comforted, speak, and raise his voice. Mujahid said: Until you seek comfort. He said: Clear your throat or spit. Imam Ahmad ibn Hanbal **may God have mercy on him** said: When a man enters his house, it is recommended for him to clear his throat or move his sandals. For this reason, it was reported in the Sahih that the Messenger of God (blessings and peace of God be upon him) **forbade a man from knocking on the door of his family—and in another narration—at night, suspecting them.** In another hadith, "The Messenger of God (blessings and peace of God be upon him) came to Madinah during the day, so he camped outside it, and said: Wait until we enter at night—meaning at the end of the day—so that the disheveled can be combed and the absent-minded can be groomed."

Ibn Abi Hatim said: My father told us, Abu Bakr ibn Abi Shaybah told us, Abdur-Rahman ibn Sulayman told us, on the authority of Wasil ibn al-Sa'ib, on the authority of Abu Thawrah, the nephew of Abu Ayyub, on the authority of Abu Ayyub, who said: I said, **O Messenger of God, this is the greeting, but what is seeking permission?** He said, **A man should say 'Subhan God' or 'Allahu Akbar' or 'Al-Tahmid' and clear his throat, and the people of the house should call to prayer.** This is a strange hadith. Qatada said about the verse, **until you ask permission**, that it means asking permission three times. Whoever is not given permission should turn back. As for the first, let the other members of the household listen. As for the second, let them be on their guard. As for the third, if they wish, they may give permission, and if they wish, they may turn you away. Do not stand at the door of people who will turn you away from their door, for people have needs and they are busy, and God is more deserving of an excuse.

Muqatil ibn Hayyan said about His statement, **O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants**, that in the pre-Islamic era, when a man met his companion, he would not greet him and say, **Good morning and Good evening**, and that was the greeting of people among themselves. And one of them would go to his companion and not ask permission until he broke in and said, **I have entered**, and the like, and that would be difficult for the man, and perhaps he would be with his family. So God changed all of that into concealment and chastity, and made it pure and free from filth, dirt, and grime, so God

the Most High said, **O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants,** and the verse. What Muqatil said is good, and that is why God the Most High said, **That is better for you,** meaning that asking permission is better for you, meaning it is better for both parties, for the one asking permission and for the people of the house, **that you may remember.**

And the Almighty said: **And if you find no one therein, do not enter it until permission is given to you.** This is because it involves disposing of someone else's property without their permission. If they want, they give permission, and if they want, they do not give permission. **And if it is said to you, 'Go back,' then go back; it is purer for you.** That is, if they turn you back through the door before or after permission is given. **Then go back; it is purer for you.** That is, if you go back, it is purer for you. **And God is Knowing of what you do.** Qatada said: One of the emigrants said: I have sought this verse my whole life, but I never attained it until I asked permission to see one of my brothers and he said to me, **Go back,** and I went back happily. "And if it is said to you, 'Go back,' then go back; it is purer for you. And God is Knowing of what you do." Saeed bin Jubayr said: **And if it is said to you, 'Go back,' then go back.** The verse means do not stand at people's doors.

God the Almighty says: **There is no blame upon you for entering uninhabited houses** (al-Baqarah 2:17). This noble verse is more specific than the one before it, as it allows entering houses in which there is no one who has furniture inside without permission, such as a house prepared for a guest; if he is given permission to enter it the first time, it is sufficient. Ibn Jurayj said: Ibn Abbas said: **Do not enter houses other than your own,** then it was abrogated and an exception was made, and God the Almighty said: **There is no blame upon you for entering houses uninhabited in which there is furniture for you.** This was also narrated from Ikrimah and Al-Hasan Al-Basri. Others said: They are the houses of merchants, such as inns, traveler's houses, houses in Mecca, and others. Ibn Jarir preferred this and narrated it from a group, but the first is more apparent, and God knows best. Malik said on the authority of Zayd ibn Aslam: They are tents made of hair.

Fath al-Qadir

When God, the Almighty, finished mentioning the warning against adultery and slander, He proceeded to mention the warning against entering houses without permission, because that involves men mixing with women, and may lead to one of the two aforementioned matters. Also, a person may be in his home or place of seclusion in a state that he may not want others to see him in, so God, the Almighty, forbade entering the houses of others for a purpose, which is His statement: 27- "Until you ask permission." Asking permission means inquiring and investigating: that is, until you find out who is in the house, and the meaning is: until you know that the owner of the house has known about you and you know that he has given you permission to enter. If you know that, you enter. From this is His statement: "If you perceive in them

sound judgment," meaning you know. Al-Khalil said: Asking permission means exploring, from "anas" if you see something, like the statement: "I perceive a fire," meaning I saw it. Ibn Jarir said: It means and you find yourselves comfortable. Ibn Atiyyah said: The conjugation of the verb refuses to be from *anas*. The meaning of Ibn Jarir's statement is that it is from *istin'aas*, which is the opposite of *istihaash*, because the one who knocks on the door of another does not know whether he will be given permission or not. He is like someone who feels lonely until he is given permission. When he is given permission, he feels comfortable. So God, the Almighty, forbade entering those houses until permission is given to the one entering. It was said that it is from *uns*, which is to find out if there is a person there or not. It was also said that the meaning of *istin'aas* is asking permission: that is, do not enter it until you ask permission. Al-Wahidi said that a group of commentators said: **Until you ask permission.** This is supported by what Al-Qurtubi narrated from Ibn Abbas, Ubayy, and Sa'id ibn Jubayr that they read **until you ask permission.** Malik said, as Ibn Wahb narrated from him: **Trustworthiness, in his opinion, means asking permission.** The Prophet, peace and blessings be upon him, said: **And greet its people,** as will come, by saying: "Peace be upon you, may I enter?" once or three times, as will come.

They differed as to whether asking permission should precede greeting the salutation or vice versa. It was said that asking permission should precede it, so one says: "Enter, peace be upon you," because the verse mentions familiarity before greeting the peace. The majority said that he should precede the greeting of peace before asking permission, so he says: "Peace be upon you, enter," and this is correct, because the Prophet's (peace and blessings be upon him) explanation of the verse was thus. It was said that if his sight fell on a person, he should precede the greeting of peace, otherwise he should precede asking permission. **That is better for you,** the reference to familiarity is greeting: meaning your entering with permission and greeting is better for you than entering suddenly. **That you may remember,** that asking permission is better for you. This sentence is related to something understood: that is, you were commanded to ask permission, and what is meant by remembering is admonition and doing what they were commanded to do.

Tafsir al-Baghawi

His saying: 27- "O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants. That is better for you that you may be reminded." It was said: The meaning of his saying: **until you ask permission** is: until you ask permission. Ibn Abbas used to read **until you ask permission** and he said: **Take permission** is a mistake from the writer. Ubayy Ibn Ka'b used to read it that way, and the well-known reading is *tas'annasu* which means asking permission.

It was said: seeking familiarity means seeking companionship, which is to see if there is anyone in the house and inform them that I am entering.

Surat al-Nur 24:27

O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants. That is better for you that you may be reminded.

Al-Khalil said: Familiarity is insight from his saying: I saw a fire, meaning: I saw.

It was said: It is to say a glorification or a magnification or to clear one's throat, calling the people of the house to prayer.

The general ruling of the verse is that one should not enter another person's house without greeting them and asking permission.

They differed as to whether he should ask for permission or greet with peace? Some people said that he should ask for permission first and say: "May I enter? Peace be upon you," because God the Almighty said: **Until you ask permission**, meaning: ask permission, **and greet its people**. Most of them said that he should ask for peace first and say: "Peace be upon you, may I enter?" In the verse there is an inversion, meaning: until you greet its people and ask permission. This is how it is in the copy of Abdullah ibn Mas'ud. It was narrated on the authority of Kalada ibn Hanbal that he said: "I entered upon the Prophet (peace and blessings of God be upon him) and I did not greet him nor ask permission, so the Prophet (peace and blessings of God be upon him) said: Go back and say: Peace be upon you, may I enter?"

It was narrated on the authority of Ibn Omar that a man asked permission to enter and said: May I enter? Ibn Omar said: No. Some of them ordered the man to greet him, so he greeted him and he was given permission.

Some of them said: If his sight falls on a person, he should greet him first, otherwise he should ask permission, then they should greet him. Abu Musa al-Ash'ari and Hudhayfah said: He should ask permission to enter upon his mahrams, and the same was reported by al-Hasan. If they are in one house, he should clear his throat and make the slightest movement.

Ahmad Abdullah Al-Salihi told us, Abu Al-Hasan Ali bin Muhammad Abdullah bin Bishran told us, Ismail bin Muhammad Al-Saffar told us, Ahmad bin Mansur Al-Ramadi told us, Abdul Razzaq told us, Muammar told us, on the authority of Saeed Al-Jariri, on the authority of Abu Nadra, on the authority of Abu Saeed Al-Khudri, who said: "Abdullah bin Qais greeted Umar bin Al-Khattab three times, but he did not give him permission, so he went back. Umar sent someone after him and said: 'Why did you go back?' He said: 'I heard the Messenger of God (peace and blessings of God be upon him) say: 'If one of you greets you three times and does not respond, then let him go back.'" Umar said: 'You must bring evidence for what you say, otherwise I will do such-and-such to you,' except that he had threatened him. Then Abu Musa Al-Ash'ari came, his face pale, while I was sitting in a circle. We said: 'What is the matter with you?' He said: 'You have greeted Umar, so tell us about him. Has any of you heard it from the Messenger of God (peace and blessings of God be upon him)?' They said: 'Yes, we all heard it.' They said: 'So they sent a man from among them with him until he came to Umar and told

him about it.'"

It was narrated by Busr bin Saeed on the authority of Abu Saeed Al-Khudri, and it includes: Abu Musa Al-Ash'ari said: The Messenger of God, may God bless him and grant him peace, said: **If one of you asks permission three times and is not given permission, then let him go back.**

Al-Hassan said: The first is notification, the second is a conspiracy, and the third is asking permission to return.

Tafsir al-Baidawi

27 - "O you who have believed, do not enter houses other than your own houses" which you do not inhabit, for even the borrower and the borrower do not enter except with permission. "Until you have asked permission. **You ask permission from istinās meaning to inquire from anas**" if you see something. The one who asks permission is inquiring about the situation, finding out whether he is wanted to enter or whether permission is given to him. Or from "istinās **which is the opposite of istiṣan**" **feeling lonely**, for the one who asks permission is lonely and fears that he will not be given permission, so if he is given permission he feels comfortable, or you find out if there is a human being there. "And greet its people **by saying** Peace be upon you, may I enter?" And it was narrated from him, may the peace and blessings of God be upon him, "The greeting is to say "Peace be upon you, may I enter" three times. If he is given permission he enters, otherwise he goes back. That is better for you" meaning asking permission or greeting is better for you than entering suddenly, or than the greeting of the Age of Ignorance, when a man among them would enter a house other than his own, he would say: "Good morning **or** Good evening" and enter. Perhaps he would find a man with his wife under a blanket. It was narrated that a man said to the Prophet (peace and blessings of God be upon him): "Should I ask permission to enter upon my mother?" He said: "Yes." He said: "She does not have a servant other than me. Should I ask permission to enter upon her?" He said: "Do you like to see her naked?" He said: "No." He said: "Then ask permission. Perhaps you will remember" is related to something omitted, meaning that it was revealed to you, or this was said to you, intending that you remember and do what is best for you.

Surat al-Nur 24:28

But if you do not find anyone therein, do not enter it until you are given permission. And if you are told, **Go back**, then go back. It is purer for you. And God is Knowing of what you do.

Tafsir al-Jalalayn

28 - **But if you do not find anyone therein** who will give you permission (then do not enter it until permission is given to you. And if it is said to you) after asking permission (to go back, then go back. It is) going back *purer* better for you than sitting at the door **and God is Knowing of what you do** of entering with or without permission **and He will reward you for it**.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: "If you do not find anyone in the houses to which you ask permission who has given you permission to enter, then do not enter them, because they do not belong to you, and it is not permissible for you to enter them except with the permission of their owners. But if their owners give you permission to enter them, then enter them. "And if it is said to you, 'Go back,' then go back." He says: And if the people of the houses to which you ask permission say to you, 'Go back,' but you are not given permission to enter them, it is purer for you in the sight of God. His statement, *He* is a metaphor for the noun of action, I mean from His statement, **Go back**. And His statement, **And God is Knowing of what you do**, He the Most High says: And God is Knowing of what you do, of your going back after asking permission to enter the houses of others, when you are told to go back, and not going back from them, and your obedience to God in what He has commanded you and forbidden you in that and other than that of His commands and prohibitions. He is All-Knowing, encompassing of all of that, and He is All-Hearing and All-Knowing, until He rewards you for all of that.

Mujahid used to say in his interpretation of 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, **If you do not find anyone therein**, he said: If you do not have any provisions therein, then do not enter it except with permission. **And if it is said to you, 'Go back,' then go back**.

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, the same.

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

He said: Al-Hasan narrated to us, he said: Hashim bin Al-Qasim Al-Muzani narrated to us, on the authority of

Qatada, he said: A man from the Muhajireen said: I sought this verse my whole life, but I did not attain it: If I ask permission to see one of my brothers, he says to me: Go back, so I go back and I am happy, because of His saying: **And if it is said to you, 'Go back,' then go back; it is purer for you**. This statement that Mujahid said in interpreting His saying: **But if you find no one therein**, meaning: If you have no provisions therein, is a statement far from the understanding of the speech of the Arabs, because the Arabs rarely say: **There is no one in such and such a place**, except that they mean there is no one there from the sons of Adam. As for provisions and all other things other than the sons of Adam, and whoever's path is their path, then you do not say that about them.

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's statement: **But if you do not find therein anyone** The pronoun in **find therein** refers to houses that are the houses of others. At-Tabari narrated on the authority of Mujahid that he said: The meaning of His statement: **But if you do not find therein anyone** is that you do not have any provisions therein. At-Tabari deemed this interpretation weak, and it is also extremely weak. It seems that Mujahid believed that uninhabited houses can only be entered without permission if the person entering them has provisions. He considered the word *property* to mean household provisions, which are rugs and clothing, and all of this is weak. The correct view is that this verse is connected to what precedes it and the hadiths, the meaning being: O you who have believed, do not enter houses other than your own until you have asked permission and greeted them. If you are given permission, then enter; otherwise, return, as the Prophet (peace be upon him) did with Sa'd, and Abu Musa with Umar **may God be pleased with them both**. If you do not find anyone there who gives you permission, then do not enter them until you have obtained permission. Al-Tabari narrated on the authority of Qatada who said: A man from the emigrants said: I have sought this verse in my life, but I have never known it, that I would ask permission to see one of my brothers and he would say to me, **Go back**, so I would go back and I would be happy, because God Almighty said: **It is purer for you**.

Second: Whether the door is closed or open, because the Shari'ah has closed it by forbidding entry until permission from its Lord opens it. Rather, he must come to the door and try to ask permission in a manner that does not allow him to look into the house from it, neither forward nor backward. Our scholars have narrated on the authority of Omar bin Al-Khattab that he said: Whoever fills his eyes from the hall of a house has committed a sin. And the Sahih narrated on the authority of Sahl bin Sa'd that "a man looked into a hole in the door of the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, had a comb with which he was combing his hair, so the Messenger of God, may God bless him and grant him peace, said to him:

Surat al-Nur 24:28

But if you do not find anyone therein, do not enter it until you are given permission. And if you are told, "Go back," then go back. It is purer for you. And God is Knowing of what you do.

If I had known that you were looking, I would have stabbed you in the eye. God only gave permission for the sake of sight." It was narrated on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said:

If a man looked at you without permission and you threw a stone at him and put out his eye, there would be no blame on you.

Third: If it is proven that permission is a condition for entering a home, then it is permissible for both young and old. Anas ibn Malik, who was not yet of age, would ask permission to see the Messenger of God (peace and blessings be upon him), as did the Companions with their sons and servants **may God be pleased with them**. This will be further explained at the end of the Surah, God willing.

Fourth: The Almighty's saying: **And God is Knowing of what you do** is a threat to those who spy on homes and seek to enter unannounced to commit sins and look at what is not permissible or permitted, and to others who fall into forbidden things.

Tafsir Ibn Kathir

These are the legal etiquettes that God has taught His believing servants regarding asking permission. He ordered them not to enter houses other than their own until they have asked permission, that is, they ask permission before entering, and they greet each other afterward. They should ask permission three times. If he is given permission, then he should leave, as is proven in the Sahih: "When Abu Musa asked permission from Umar three times, but he was not given permission, he left. Then Umar said: 'Didn't I hear the voice of Abdullah bin Qais asking permission? Give him permission.' They searched for him and found that he had left. When he came back after that, he said: 'What brought you back?' He said: 'I asked permission three times, but I was not given permission. I heard the Prophet, may God bless him and grant him peace, say: 'If one of you asks permission three times and is not given permission, then let him leave.' Umar said: 'Bring me proof of this, or I will beat you severely.' He went to a group of the Ansar and mentioned to them what Umar had said. They said: 'None will testify for you except the youngest of us.' Abu Sa'id al-Khudri got up with him and informed Umar of that. He said: 'The bargaining in the markets has distracted me from it.'"

Imam Ahmad said: Abd al-Razzaq told us, Umar told us, on the authority of Thabit, on the authority of Anas or someone else, "That the Messenger of God, may God bless him and grant him peace, asked permission to enter upon Sa'd ibn 'Ubadah and said: 'Peace be upon you and God's mercy.' Sa'd said: 'And upon you be peace and God's mercy.' The Prophet, may God bless him and grant him peace, did not hear him until he had greeted him three times. Sa'd responded to him three times but did not hear him. Then the Prophet,

may God bless him and grant him peace, went back and Sa'd followed him and said: 'O Messenger of God, may my father and mother be sacrificed for you, I did not greet him once but it was in my ears. I responded to you but did not hear you. I wanted to increase your greetings and blessings.' Then he brought him into the house and brought him some raisins, and the Prophet of God ate them. When he finished, he said: 'The righteous have eaten your food, the angels have prayed for you, and the fasting have broken their fast with you.'"

Abu Dawud and al-Nasa'i narrated from the hadith of Abu Amr al-Awza'i: I heard Yahya ibn Abi Katheer say: Muhammad ibn Abd al-Rahman ibn Sa'd ibn Zurarah told me on the authority of Qays ibn Sa'd, who is Ibn Ubadah, who said: "The Messenger of God, may God bless him and grant him peace, visited us in our house and said: 'Peace and mercy of God be upon you.' Sa'd responded quietly. Qays said: 'I said: Will you not permit the Messenger of God, may God bless him and grant him peace?' He said: 'Let him greet us frequently.' The Messenger of God, may God bless him and grant him peace, said: 'Peace and mercy of God be upon you.' Sa'd responded quietly. Then the Messenger of God, may God bless him and grant him peace, said: 'Peace and mercy of God be upon you.' Sa'd responded quietly. Then the Messenger of God, may God bless him and grant him peace, returned, and Sa'd followed him and said: 'O Messenger of God, I used to hear your greetings and respond to you quietly so that you would greet us frequently.' So the Messenger of God, may God bless him and grant him peace, left with him and ordered Sa'd to wash himself, so he washed himself, then he gave him a sheet dyed with saffron or wars, and he wrapped himself in it. Then the Messenger of God, may God bless him and grant him peace, raised his hands and said: O God, send your blessings and mercy upon the family of Sa'd ibn 'Ubadah. He said: Then the Messenger of God (peace and blessings of God be upon him) ate some food, and when he wanted to leave, Sa'd brought him a donkey that had been covered with a blanket, so the Messenger of God (peace and blessings of God be upon him) mounted it. Sa'd said: O Qais, accompany the Messenger of God (peace and blessings of God be upon him). Qais said: The Messenger of God (peace and blessings of God be upon him) said: Ride, but you refused. He said: Either you ride or you leave. So I left. This has been narrated from other sources, so it is a good, strong hadith, and God knows best.

Then, one should know that the one who seeks permission to enter a house should not stand in front of the door, but rather let the door be to his right or left, as Abu Dawud narrated: Muammil ibn al-Fadl al-Harrani told us, and others said: Baqiyyah told us, Muhammad ibn Abd al-Rahman told us, on the authority of Abdullah ibn Bishr, who said: "When the Messenger of God, may God bless him and grant him peace, came to the door of a people, he would not face the door directly, but rather to its right or left corner, and would say: 'Peace be upon you, peace be upon you.'"

curtains. This was narrated only by Abu Dawud.

Abu Dawud also said: Uthman ibn Abi Shaybah told us, Jarir told us - *H* - then, Abu Dawud said: Abu Bakr ibn Abi Shaybah told us, Hafs told us, on the authority of Al-A'mash, on the authority of Talhah, on the authority of Huzail, who said: A man came - Uthman said: Sa'd - and stood at the door of the Prophet, may God bless him and grant him peace, asking permission. So he stood at the door. Uthman said: Facing the door. So the Prophet, may God bless him and grant him peace, said to him: This is what you say - or this is what you say - for permission is only for looking. Abu Dawud Al-Tayalisi narrated it on the authority of Sufyan Al-Thawri, on the authority of Al-A'mash, on the authority of Talhah ibn Musarraf, on the authority of a man, on the authority of Sa'd, on the authority of the Prophet, may God bless him and grant him peace. Abu Dawud narrated it from his hadith. In the two Sahihs, "On the authority of the Messenger of God, may God bless him and grant him peace, that he said: If a man looked at you without permission and you threw a pebble at him and put out his eye, there would be no blame on you." And the group narrated from the hadith of Shu'bah, on the authority of Muhammad ibn Al-Munkadir, on the authority of Jabir, who said: "I came to the Prophet, may God bless him and grant him peace, about a debt that my father owed, and I knocked on the door. He said: Who is that?" So I said: I, he said: I, I. It was as if he hated it, and he only hated it because the owner of this expression is not known until he reveals his name or the nickname by which he is famous, otherwise everyone expresses himself with /, so the purpose of asking permission, which is to get acquainted with what is commanded in the verse, is not achieved. Al-Awfi said on the authority of Ibn Abbas: Getting acquainted is asking permission, and more than one said the same.

Ibn Jarir said: Ibn Bashir told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding this verse: **Do not enter houses other than your own houses until you have asked permission and greeted them.** He said: It is only a mistake by the scribe, **until you ask permission and greet them.** Hisham narrated it in this way on the authority of Abu Bishr - who is Ja'far ibn Iyas - on the authority of Sa'id on the authority of Ibn Abbas, similarly, and he added: Ibn Abbas used to recite: **until you ask permission and greet them.** He used to recite according to the recitation of Ubayy ibn Ka'b, may God be pleased with him. This is very strange from Ibn Abbas. Hisham said: Mughirah told us on the authority of Ibrahim, who said: In the copy of Ibn Mas'ud it is: **until you greet its people and ask permission.** This is also a narration on the authority of Ibn Abbas, and it is the preferred reading of Ibn Jarir.

Imam Ahmad said: "Ruh told us, Ibn Jurayj told us, Amr ibn Abi Sufyan told me that Amr ibn Abi Safwan told him that Kalda ibn al-Hanbal told him that Safwan ibn Umayya sent him during the conquest with milch, a young camel, and a young camel, and the Prophet (peace and blessings of God be upon him) was at the top of the valley. He said: 'So I entered upon the Prophet (peace and blessings of God be upon him) and I did not accept Islam nor did I ask permission. So

he (peace and blessings of God be upon him) said: 'Go back and say, "Peace be upon you." May I enter?' That was after Safwan had accepted Islam." Narrated by Abu Dawud, al-Tirmidhi, and al-Nasa'i from the hadith of Ibn Jurayj. Al-Tirmidhi said: "Hasan Gharib, we do not know it except from his hadith." Abu Dawud said: Abu Bakr ibn Abi Shaybah told us, Abu al-Ahwas told us, on the authority of Mansur, on the authority of Rib'i, who said: "A man from Banu Amir came and asked permission to see the Messenger of God, may God bless him and grant him peace, while he was in his house. He said: 'May I enter?' The Prophet, may God bless him and grant him peace, said to his servant: 'Go out to this man and teach him how to ask permission. Say to him: 'Say peace be upon you, may I enter?' The man heard him and said: 'Peace be upon you, may I enter?' So the Prophet, may God bless him and grant him peace, gave him permission, and he entered."

Hisham said: Mansur told us on the authority of Ibn Sirin, and Yunus bin Ubaid told us on the authority of Amr bin Saeed Al-Thaqafi, "A man asked permission to enter upon the Prophet, may God bless him and grant him peace, and said: 'May I enter or shall I enter?' The Prophet, may God bless him and grant him peace, said to a slave girl of his called Rawdah: 'Get up to this man and teach him, for he does not know how to ask permission. So tell him to say, 'Peace be upon you, may I enter?' The man heard her and said it, and he said, 'Enter.'" Al-Tirmidhi said: Al-Fadl bin Al-Sabah told us, Saeed bin Zakariya told us, on the authority of Anbasa bin Abdul-Rahman, on the authority of Muhammad bin Zadhan, on the authority of Muhammad bin Al-Munkadir, on the authority of Jabir bin Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Peace comes before speech.' Then Al-Tirmidhi said: 'Anbasa is weak in hadith and is lost, and Muhammad bin Zadhan is a denier of hadith.' Hisham said: Mughirah said: Mujahid said: Ibn Umar came on a quest and the heat had hurt him, so he came to the tent of a woman from Quraysh and said: 'Peace be upon you. May I enter?' She said: 'Enter with peace.' He repeated it and she repeated it while he was swaying between his feet. He said: 'Say enter.' She said: 'Enter.' So he entered."

And on the authority of Ibn Abi Hatim: Abu Saeed Al-Ashj narrated to us, Abu Nuaim Al-Ahwal narrated to us, Khalid bin Iyas narrated to me, my grandmother Umm Iyas narrated to me: I was with four women asking permission to see Aisha, so I said: Shall we enter? She said: No. Tell your companion to ask permission, so she said: Peace be upon you, shall we enter? She said: Enter, then she said: **O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants** (al-An'am 2:17). Hisham said: Ash'ath bin Suwar narrated to us from Kurduz from Ibn Mas'ud who said: You must ask permission to see your mothers and sisters. Ash'ath said from 'Adi bin Thabit that a woman from the Ansar said: O Messenger of God, I am in my house in a state that I do not like anyone to see me in, neither father nor child, and a man from my family does not cease to enter upon me while I am in that state. He said: Then the verse was revealed: **O you who have believed, do not**

But if you do not find anyone therein, do not enter it until you are given permission. And if you are told, "Go back," then go back. It is purer for you. And God is Knowing of what you do.

enter houses other than your own (al-An'am 2:17).

Ibn Jurayj said: I heard Ata' ibn Abi Rabah narrating on the authority of Ibn Abbas **may God be pleased with him** who said: Three verses are denied by the people. God the Almighty said: **Indeed, the most honored of you in the sight of God is the most righteous of you.** He said: And they say that the most honored of them in the sight of God is the one with the greatest house. He said: And the people have denied permission as a whole. He said: I said: May I seek permission to see my orphan sisters who are in my care with me in the same house? He said: Yes. So I asked him again to grant me permission, but he refused. He said: Would you like to see her naked? I said: No. He asked for permission. I asked him again. He said: Do you like to obey God? I said: Yes. He asked for permission. Ibn Jurayj said: Ibn Tawus told me on the authority of his father who said: There is no woman I hate to see her private parts with more than a mahram. He said: He was strict about that. Ibn Jurayj said on the authority of Al-Zuhri. I heard Hazil ibn Shurabbil al-Awdi al-Ama say that he heard Ibn Masoud say: You must ask permission to see your mothers. Ibn Jurayj said: I said to Ata': Should a man ask permission to see his wife? He said: No. This is to be understood as not being obligatory. Otherwise, it is better to inform her of his entry and not surprise her, because she might be in a state that she would not like to be seen in. Abu Ja'far ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Muhammad ibn Hazim told us, on the authority of Al-A'mash, on the authority of Amr ibn Murrah, on the authority of Yahya ibn Al-Jazzar, on the authority of the nephew of Zaynab - the wife of Abdullah ibn Masoud - on the authority of Zaynab, may God be pleased with her, who said: Whenever Abdullah came to do something and went to the door, he would clear his throat and spit, not wanting to attack us with something that he disliked. Its chain of transmission is authentic.

Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti narrated to us, Abdullah ibn Numayr narrated to us, Al-A'mash narrated to us, on the authority of Amr ibn Murrah, on the authority of Abu Hubayrah, who said: When Abdullah entered a house, he would seek to be comforted, speak, and raise his voice. Mujahid said: Until you seek comfort. He said: Clear your throat or spit. Imam Ahmad ibn Hanbal **may God have mercy on him** said: When a man enters his house, it is recommended for him to clear his throat or move his sandals. For this reason, it was reported in the Sahih that the Messenger of God (blessings and peace of God be upon him) **forbade a man from knocking on the door of his family—and in another narration—at night, suspecting them.** In another hadith, "The Messenger of God (blessings and peace of God be upon him) came to Madinah during the day, so he camped outside it, and said: Wait until we enter at night—meaning at the end of the day—so that the disheveled can be combed and the absent-minded can be groomed."

Ibn Abi Hatim said: My father told us, Abu Bakr ibn Abi Shaybah told us, Abdur-Rahman ibn Sulayman told us, on the authority of Wasil ibn al-Sa'ib, on the authority of Abu Thawrah, the nephew of Abu Ayyub, on the

authority of Abu Ayyub, who said: I said, **O Messenger of God, this is the greeting, but what is seeking permission?** He said, **A man should say 'Subhan God' or 'Allahu Akbar' or 'Al-Tahmid' and clear his throat, and the people of the house should call to prayer.** This is a strange hadith. Qatada said about the verse, **until you ask permission**, that it means asking permission three times. Whoever is not given permission should turn back. As for the first, let the other members of the household listen. As for the second, let them be on their guard. As for the third, if they wish, they may give permission, and if they wish, they may turn you away. Do not stand at the door of people who will turn you away from their door, for people have needs and they are busy, and God is more deserving of an excuse.

Muqatil ibn Hayyan said about His statement, **O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants**, that in the pre-Islamic era, when a man met his companion, he would not greet him and say, **Good morning and Good evening**, and that was the greeting of people among themselves. And one of them would go to his companion and not ask permission until he broke in and said, **I have entered**, and the like, and that would be difficult for the man, and perhaps he would be with his family. So God changed all of that into concealment and chastity, and made it pure and free from filth, dirt, and grime, so God the Most High said, **O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants**, and the verse. What Muqatil said is good, and that is why God the Most High said, **That is better for you**, meaning that asking permission is better for you, meaning it is better for both parties, for the one asking permission and for the people of the house, **that you may remember.**

And the Almighty said: **And if you find no one therein, do not enter it until permission is given to you.** This is because it involves disposing of someone else's property without their permission. If they want, they give permission, and if they want, they do not give permission. **And if it is said to you, 'Go back,' then go back; it is purer for you.** That is, if they turn you back through the door before or after permission is given. **Then go back; it is purer for you.** That is, if you go back, it is purer for you. **And God is Knowing of what you do.** Qatada said: One of the emigrants said: I have sought this verse my whole life, but I never attained it until I asked permission to see one of my brothers and he said to me, **Go back**, and I went back happily. "And if it is said to you, 'Go back,' then go back; it is purer for you. And God is Knowing of what you do." Saeed bin Jubayr said: **And if it is said to you, 'Go back,' then go back.** The verse means do not stand at people's doors.

God the Almighty says: **There is no blame upon you for entering uninhabited houses** (al-Baqarah 2:17). This noble verse is more specific than the one before it, as it allows entering houses in which there is no one who has furniture inside without permission, such as a house prepared for a guest; if he is given permission to enter it the first time, it is sufficient. Ibn Jurayj said: Ibn

Abbas said: **Do not enter houses other than your own**, then it was abrogated and an exception was made, and God the Almighty said: **There is no blame upon you for entering houses uninhabited in which there is furniture for you**. This was also narrated from Ikrimah and Al-Hasan Al-Basri. Others said: They are the houses of merchants, such as inns, traveler's houses, houses in Mecca, and others. Ibn Jarir preferred this and narrated it from a group, but the first is more apparent, and God knows best. Malik said on the authority of Zayd ibn Aslam: They are tents made of hair.

Fath al-Qadir

28- **But if you do not find anyone therein, do not enter it until permission is given to you**. That is, if you do not find anyone in the houses of others who can ask permission, then do not enter them until permission is given to you by someone who has the authority to do so. Ibn Jarir narrated on the authority of Mujahid that he said: The meaning of the verse **But if you do not find anyone therein** is that you do not have any provisions therein. He made it weak, and it is truly weak, because what is meant by *anyone* is the people of the houses who give permission to others to enter them, not the provisions of those who enter them. **And if it is said to you, 'Go back,' then go back**. That is, if the people of the house say to you, 'Go back,' then go back, and do not ask permission again, and do not wait after that for them to give you permission after they have ordered you to go back. Then the Almighty explained that returning is better than insisting, repeatedly asking permission, and sitting at the door. He said: **It is purer for you**, meaning better, **and cleaner** than being defiled by quarreling over entering, because that brings peace of mind, distance from suspicion, and flight from baseness. **And God is Knowing of what you do**, nothing of your deeds is hidden from Him.

Tafsir al-Baghawi

God Almighty said: 28- **But if you do not find anyone therein, do not enter it**, meaning: If you do not find anyone in the houses who gives you permission to enter them, then do not enter them, "until permission is given to you. And if it is said to you, 'Go back,' then go back," meaning: If there are people in the house and they say, **Go back**, then let them go back and not stand at the door, **that is purer for you**, meaning: Going back is purer and better for you. Qatada said: If he is not given permission, then he should not sit at the door, because people have needs, and if he comes and does not ask permission and sits at the door waiting, it is permissible.

Ibn Abbas used to come to the door of the Ansar to ask for a hadith, and he would sit at the door until he left, without asking permission. Then a man would come out and say: O cousin of the Messenger of God, if you would tell me, he would say: This is how we were commanded to seek knowledge.

If he stops, he should not look through the crack in the door if the door is closed:

Ahmad ibn Abdullah al-Salihi told us, Abu al-Hasan ibn Bishran told us, Ismail ibn Muhammad al-Saghir told us, Ahmad ibn Mansur told us, Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Sahl ibn Sa'd al-Sa'idi, "That a man looked at the Prophet, may God bless him and grant him peace, through the curtain of the room, and in the hand of the Prophet, may God bless him and grant him peace, was a stick. He said: If I had known that this man would wait for me until I came to him, I would have stabbed him in the eyes with the stick. Is seeking permission only for the sake of sight?"

Abdul Wahhab bin Muhammad Al Khatib told us, Abdul Aziz bin Ahmad Al Khalal told us, Abu Al Abbas Al Asam told us, Al Rabi' told us, Al Shafi'i told us, Sufyan told us, on the authority of Abu Al Zinad, on the authority of Al A'raj, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **If something came to you without your permission and you threw a pebble at it and put out its eye, there would be no blame on you**.

God Almighty says: **And God is Knowing of what you do**, regarding entry with or without permission.

Tafsir al-Baidawi

28 - **And if you do not find anyone therein** who gives you permission, **then do not enter it until permission is given to you** until someone comes who gives you permission, for the prohibition against entering is not only finding out about private parts, but also about what people usually hide, although disposing of someone else's property without their permission is forbidden. An exception is made if there is a fire or drowning, or if there is an evil action or the like involved. **And if it is said to you, 'Go back,' then go back** and do not insist. **It is purer for you** going back is purer for you than what insistence and standing at the door are not free of dislike and abandoning chivalry, or it is more beneficial for your religion and your worldly life. **And God is Knowing of what you do** He knows what you do and what you leave out of what you have been told, so He will reward you for it.

Surat al-Nur 24:29

There is no blame upon you for entering houses not inhabited in which is your provision. And God knows what you reveal and what you conceal.

Surat al-Nur 24:29

There is no blame upon you for entering houses not inhabited in which is your provision. And God knows what you reveal and what you conceal.

Tafsir al-Jalalayn

29 - **There is no blame upon you for entering uninhabited houses in which there is provision for you** that is, benefit **for you** by way of security or otherwise, such as houses of attachment and inns with open doors **and God knows what you reveal** that you show **and what you conceal** that you hide in entering houses other than your own, for the purpose of righteousness or otherwise, and it will come that when they enter their houses, they greet themselves.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: There is no sin or blame upon you, O people, for entering houses without permission.

Then they differed about which houses he meant. Some of them said: He meant inns and houses built on roads that had no known residents, but were built for passers-by and travelers, so that they could take shelter in them and store their belongings in them.

Who said that?

Yaqub told me, he said: Hisham told us, he said: Hajjaj told us, on the authority of Salim Al-Makki, on the authority of Muhammad Ibn Al-Hanafiyyah, regarding his statement, **There is no blame upon you for entering uninhabited houses**, he said: They are the inns that are on the roads.

Abbas bin Muhammad told me, he said: Muslim told us, he said: Omar bin Qurukh told us, he said: I heard Qatada say: **Uninhabited houses**. He said: They are inns, which are for travelers.

Abu Kurayb told us: Ibn Abi Zaydah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **There is no blame upon you for entering uninhabited houses in which there is your provision**. He said: They used to put provisions and saddlebags in houses on the roads of Madinah, so he gave them permission to enter them.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **uninhabited houses**, he said: They are the houses that travelers stay in, and no one lives in them.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the

authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **uninhabited houses**, he said: They used to make or place saddlebags and luggage on the road to Madinah, in houses in which there was no one, so it was permissible for them to enter them without permission.

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, except that he said: They used to place it on the road to Medina without a doubt.

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. However, he said: They used to place saddlebags and luggage on the road to Medina.

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: His statement, **that you enter uninhabited houses**, refers to houses that have no inhabitants, and they are the houses that are on the roads and in ruins. **In them are provisions**, which are of benefit to the traveler in the winter and summer, and he takes refuge in them.

Others said: They are the houses of Mecca.

Who said that?

Ibn Hamid told us: Hakam bin Salm told us, on the authority of Saeed bin Sa'iq, on the authority of Al-Hajjaj bin Art'ah, on the authority of Salim bin Muhammad bin Al-Hanafiyyah, regarding **uninhabited houses**, he said: They are the houses of Mecca.

Others said: They are the ruined houses and the amenities that God said to you about them: to relieve oneself, from the toilet and urinating in them.

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: I heard Ata' say: **There is no blame upon you for entering uninhabited houses in which there is your property**. He said: The toilet and urine.

Muhammad bin Amara told me, he said: Amr bin Hammad told us, he said: Hasan bin Isa bin Zaid told us, on the authority of his father, regarding this verse: **There is no blame upon you for entering uninhabited houses in which there is your provision**, he said: Leaving in a ruin.

Others said: Rather, he meant the merchants' houses, in which people's goods were kept.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **There is no blame upon you for entering uninhabited houses in which there is provision for you**, he said: The houses of merchants, there is no blame upon you for entering them without permission, the shops in the Caesareae

and the markets. And he recited, **in which there is provision for you**, provision for the people and for the children of Adam.

The most correct of the sayings on this matter is to say: God, the Exalted, said in His statement: **There is no blame upon you for entering uninhabited houses in which there is your provision**, that it applies to every house that is unoccupied and in which we have provision, which we may enter without permission. Permission is only given to make the person granted permission feel comfortable before entering, or to give permission to the person entering if it has an owner or is a resident. But if it has no owner, then he needs his permission to enter, and if it has no resident, then the person entering needs to make him feel comfortable and greet him, lest he rush into something he does not want to see of it. So there is no point in asking permission for it. If that is the case, then there is no reason to specify some of it over others. Every house that has no owner or residents, whether a house built on some road for passersby and wayfarers to take shelter in, or a ruined house whose inhabitants have perished and which has no resident in it, wherever that is, then whoever wants to enter it may enter without permission, for the sake of his provision that shelters him, or for the purpose of enjoying it, to fulfil a right of his, such as urine, feces or something else. As for merchants' houses, no one may enter them without the permission of their owners and residents.

If someone thinks that if a merchant opens his shop and sits for people, he has given permission to whoever wants to enter upon him to enter, then the matter in that is contrary to what he thought, and that is that no one has to enter the property of another, without a necessity that compelled him to do so, or without a reason that permits him to enter it, except with the permission of its owner, especially if there is merchandise in it. If it is known from the merchant that his opening his shop is permission from him for whoever wants to enter it to enter, then that also goes back to what we said, that no one who entered it entered it except with his permission.

If that is the case, then there is no meaning to his saying: **There is no blame upon you for entering uninhabited houses in which there is your provision**, in any way. That is because the houses that God has removed from us the blame for entering without permission are those that are not inhabited, since there is no way to enter a merchant's shop except with his permission, and it is nevertheless inhabited. So it is clear that it is separate from what God meant in this verse.

A group of commentators said: This verse is an exception to His statement: **Do not enter houses other than your own until you have asked permission and greeted their inhabitants**.

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: **Do not enter houses other than your own houses**. Then he abrogated it and made an exception, saying: **There is no blame upon you for entering houses that are not inhabited, in which there**

is your provision.

Ibn Humayd narrated: Yahya ibn Wadhah narrated to us, on the authority of al-Husayn, on the authority of Yazid, on the authority of Ikrimah: **until you ask permission**. So he abrogated that, and made an exception, saying: **There is no blame upon you for entering uninhabited houses in which there is provision for you**. There is no indication in his statement, **There is no blame upon you for entering uninhabited houses in which there is provision for you**, that it is an exception to his statement, **Do not enter houses other than your own until you ask permission**, because his statement, **Do not enter houses other than your own until you ask permission and greet their inhabitants** is a ruling from God concerning houses that have residents and owners. His statement, **There is no blame upon you for entering uninhabited houses in which there is provision for you** is a ruling from Him concerning houses that have neither residents nor known owners. So each of the two rulings is a ruling in a different meaning than the other. A thing is only excluded from something if it is of the same genus or type, in action or essence. But if that is not the case, then there is no point in excluding it from it. His statement: **And God knows what you reveal** means God Almighty says: And God knows what you reveal, O people, with your tongues, when you ask permission to enter inhabited houses, **and what you conceal** means: and what you conceal in your hearts when you do that. What do you mean by it: obeying God and following His command, or something else?

Tafsir al-Qurtubi

There are two issues:

First: It was narrated that when the verse about asking permission was revealed, some people became deeply involved in the matter, and they would not come to a ruined or inhabited place without greeting it and asking permission. Then this verse was revealed, in which God Almighty permitted asking permission in every house in which no one lives, because the reason for asking permission is only for fear of revealing the sanctity, so if the reason is removed, the ruling is removed.

Second: The scholars differed as to what is meant by these houses. Muhammad ibn al-Hanafiyyah, Qatadah, and Mujahid said: They are hotels located on the roads. Mujahid said: They are not inhabited by anyone, rather they are endowed for the convenience of every traveler, and they provide them with amenities, that is, they can enjoy their benefits. Muhammad ibn al-Hanafiyyah also said that what is meant by them is the houses of Mecca, and this is explained by the statement of Malik. This is based on the view that they were not owned, that the people were partners in them, and that Mecca was taken by force. Ibn Zayd and al-Sha'bi said: They are the shops of the Qaysariyyat. al-Sha'bi said: Because they brought their merchandise and placed it there, and said to the people, **Come here**. Ata' said: What is meant by them are the ruins that people enter to urinate and defecate, so this also includes amenities. Jabir ibn Zayd said:

There is no blame upon you for entering houses not inhabited in which is your provision. And God knows what you reveal and what you conceal.

"Amenities do not mean equipment, but rather other needs. As for a house that people stay in during the day or night, or a ruin that they enter to relieve themselves, or a house that they look at, then these are amenities, and all the benefits of this world are amenities." Abu Jaafar Al-Nahhas said: This is a good explanation of the words of one of the imams of the Muslims, and it is in accordance with the language. In Arabic, enjoyment means benefit, and from it comes the phrase **May God enjoy you**. And from it comes **Then enjoy them** (al-Ahzab 33:49).

I said: Judge Abu Bakr Ibn Al-Arabi also chose it and said: As for those who interpreted the enjoyment as meaning all benefits, they applied the interpreter and came with the decisive factor, and explained that the one who enters it is only for what he benefits from. So the student enters the khanaqahs, which are schools, to seek knowledge, the resident enters the khanat, which are hotels, the customer enters the shop to buy, the one who uses the toilet enters the bathroom for a need, and everyone is entered directly through his door. As for the statement of Ibn Zayd and Al-Sha'bi, it is a statement! That is because the houses of the Qaysariyya are forbidden by people's money, not permissible for anyone who wants to enter them by consensus, and no one enters them except those who are permitted by their owner, rather their owners are entrusted with repelling people.

Tafsir Ibn Kathir

These are the legal etiquettes that God has taught His believing servants regarding asking permission. He ordered them not to enter houses other than their own until they have asked permission, that is, they ask permission before entering, and they greet each other afterward. They should ask permission three times. If he is given permission, then he should leave, as is proven in the Sahih: "When Abu Musa asked permission from Umar three times, but he was not given permission, he left. Then Umar said: 'Didn't I hear the voice of Abdullah bin Qais asking permission? Give him permission.' They searched for him and found that he had left. When he came back after that, he said: 'What brought you back?' He said: 'I asked permission three times, but I was not given permission. I heard the Prophet, may God bless him and grant him peace, say: 'If one of you asks permission three times and is not given permission, then let him leave.' Umar said: 'Bring me proof of this, or I will beat you severely.' He went to a group of the Ansar and mentioned to them what Umar had said. They said: 'None will testify for you except the youngest of us.' Abu Sa'id al-Khudri got up with him and informed Umar of that. He said: 'The bargaining in the markets has distracted me from it.'"

Imam Ahmad said: Abd al-Razzaq told us, Umar told us, on the authority of Thabit, on the authority of Anas or someone else, "That the Messenger of God, may God bless him and grant him peace, asked permission

to enter upon Sa'd ibn 'Ubadah and said: 'Peace be upon you and God's mercy.' Sa'd said: 'And upon you be peace and God's mercy.' The Prophet, may God bless him and grant him peace, did not hear him until he had greeted him three times. Sa'd responded to him three times but did not hear him. Then the Prophet, may God bless him and grant him peace, went back and Sa'd followed him and said: 'O Messenger of God, may my father and mother be sacrificed for you, I did not greet him once but it was in my ears. I responded to you but did not hear you. I wanted to increase your greetings and blessings.' Then he brought him into the house and brought him some raisins, and the Prophet of God ate them. When he finished, he said: 'The righteous have eaten your food, the angels have prayed for you, and the fasting have broken their fast with you.'"

Abu Dawud and al-Nasa'i narrated from the hadith of Abu Amr al-Awza'i: I heard Yahya ibn Abi Katheer say: Muhammad ibn Abd al-Rahman ibn Sa'd ibn Zurarah told me on the authority of Qays ibn Sa'd, who is Ibn Ubadah, who said: "The Messenger of God, may God bless him and grant him peace, visited us in our house and said: 'Peace and mercy of God be upon you.' Sa'd responded quietly. Qays said: 'I said: Will you not permit the Messenger of God, may God bless him and grant him peace?' He said: 'Let him greet us frequently.' The Messenger of God, may God bless him and grant him peace, said: 'Peace and mercy of God be upon you.' Sa'd responded quietly. Then the Messenger of God, may God bless him and grant him peace, said: 'Peace and mercy of God be upon you.' Then the Messenger of God, may God bless him and grant him peace, returned, and Sa'd followed him and said: 'O Messenger of God, I used to hear your greetings and respond to you quietly so that you would greet us frequently.' So the Messenger of God, may God bless him and grant him peace, left with him and ordered Sa'd to wash himself, so he washed himself, then he gave him a sheet dyed with saffron or wars, and he wrapped himself in it. Then the Messenger of God, may God bless him and grant him peace, raised his hands and said: O God, send your blessings and mercy upon the family of Sa'd ibn 'Ubadah. He said: Then the Messenger of God (peace and blessings of God be upon him) ate some food, and when he wanted to leave, Sa'd brought him a donkey that had been covered with a blanket, so the Messenger of God (peace and blessings of God be upon him) mounted it. Sa'd said: O Qais, accompany the Messenger of God (peace and blessings of God be upon him). Qais said: The Messenger of God (peace and blessings of God be upon him) said: Ride, but you refused. He said: Either you ride or you leave. So I left. This has been narrated from other sources, so it is a good, strong hadith, and God knows best.

Then, one should know that the one who seeks permission to enter a house should not stand in front of the door, but rather let the door be to his right or left, as Abu Dawud narrated: Muammil ibn al-Fadl al-Harrani told us, and others said: Baqiyyah told us, Muhammad ibn Abd al-Rahman told us, on the

authority of Abdullah ibn Bishr, who said: "When the Messenger of God, may God bless him and grant him peace, came to the door of a people, he would not face the door directly, but rather to its right or left corner, and would say: 'Peace be upon you, peace be upon you.'" This is because houses at that time did not have curtains. This was narrated only by Abu Dawud.

Abu Dawud also said: Uthman ibn Abi Shaybah told us, Jarir told us - *H* - then, Abu Dawud said: Abu Bakr ibn Abi Shaybah told us, Hafs told us, on the authority of Al-A'mash, on the authority of Talhah, on the authority of Huzail, who said: A man came - Uthman said: Sa'd - and stood at the door of the Prophet, may God bless him and grant him peace, asking permission. So he stood at the door. Uthman said: Facing the door. So the Prophet, may God bless him and grant him peace, said to him: This is what you say - or this is what you say - for permission is only for looking. Abu Dawud Al-Tayalisi narrated it on the authority of Sufyan Al-Thawri, on the authority of Al-A'mash, on the authority of Talhah ibn Musarraf, on the authority of a man, on the authority of Sa'd, on the authority of the Prophet, may God bless him and grant him peace. Abu Dawud narrated it from his hadith. In the two Sahihs, "On the authority of the Messenger of God, may God bless him and grant him peace, that he said: If a man looked at you without permission and you threw a pebble at him and put out his eye, there would be no blame on you." And the group narrated from the hadith of Shu'bah, on the authority of Muhammad ibn Al-Munkadir, on the authority of Jabir, who said: "I came to the Prophet, may God bless him and grant him peace, about a debt that my father owed, and I knocked on the door. He said: Who is that?" So I said: I, he said: I, I. It was as if he hated it, and he only hated it because the owner of this expression is not known until he reveals his name or the nickname by which he is famous, otherwise everyone expresses himself with *I*, so the purpose of asking permission, which is to get acquainted with what is commanded in the verse, is not achieved. Al-Awfi said on the authority of Ibn Abbas: Getting acquainted is asking permission, and more than one said the same.

Ibn Jarir said: Ibn Bashir told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding this verse: **Do not enter houses other than your own houses until you have asked permission and greeted them.** He said: It is only a mistake by the scribe, **until you ask permission and greet them.** Hisham narrated it in this way on the authority of Abu Bishr - who is Ja'far ibn Iyas - on the authority of Sa'id on the authority of Ibn Abbas, similarly, and he added: Ibn Abbas used to recite: **until you ask permission and greet them.** He used to recite according to the recitation of Ubayy ibn Ka'b, may God be pleased with him. This is very strange from Ibn Abbas. Hisham said: Mughirah told us on the authority of Ibrahim, who said: In the copy of Ibn Mas'ud it is: **until you greet its people and ask permission.** This is also a narration on the authority of Ibn Abbas, and it is the preferred reading of Ibn Jarir.

Imam Ahmad said: "Ruh told us, Ibn Jurayj told us, Amr ibn Abi Sufyan told me that Amr ibn Abi Safwan told him that Kalda ibn al-Hanbal told him that Safwan

ibn Umayya sent him during the conquest with milch, a young camel, and a young camel, and the Prophet (peace and blessings of God be upon him) was at the top of the valley. He said: 'So I entered upon the Prophet (peace and blessings of God be upon him) and I did not accept Islam nor did I ask permission. So he (peace and blessings of God be upon him) said: 'Go back and say, "Peace be upon you." May I enter?' That was after Safwan had accepted Islam." Narrated by Abu Dawud, al-Tirmidhi, and al-Nasa'i from the hadith of Ibn Jurayj. Al-Tirmidhi said: 'Hasan Gharib, we do not know it except from his hadith.'" Abu Dawud said: Abu Bakr ibn Abi Shaybah told us, Abu al-Ahwas told us, on the authority of Mansur, on the authority of Rib'i, who said: "A man from Banu Amir came and asked permission to see the Messenger of God, may God bless him and grant him peace, while he was in his house. He said: 'May I enter?' The Prophet, may God bless him and grant him peace, said to his servant: 'Go out to this man and teach him how to ask permission. Say to him: 'Say peace be upon you, may I enter?' The man heard him and said: 'Peace be upon you, may I enter?' So the Prophet, may God bless him and grant him peace, gave him permission, and he entered."

Hisham said: Mansur told us on the authority of Ibn Sirin, and Yunus bin Ubaid told us on the authority of Amr bin Saeed Al-Thaqafi, "A man asked permission to enter upon the Prophet, may God bless him and grant him peace, and said: 'May I enter or shall I enter?' The Prophet, may God bless him and grant him peace, said to a slave girl of his called Rawdah: 'Get up to this man and teach him, for he does not know how to ask permission. So tell him to say, 'Peace be upon you, may I enter?' The man heard her and said it, and he said, 'Enter.'" Al-Tirmidhi said: Al-Fadl bin Al-Sabah told us, Saeed bin Zakariya told us, on the authority of Anbasa bin Abdul-Rahman, on the authority of Muhammad bin Zadhan, on the authority of Muhammad bin Al-Munkadir, on the authority of Jabir bin Abdullah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Peace comes before speech.' Then Al-Tirmidhi said: 'Anbasa is weak in hadith and is lost, and Muhammad bin Zadhan is a denier of hadith.' Hisham said: Mughirah said: Mujahid said: Ibn Umar came on a quest and the heat had hurt him, so he came to the tent of a woman from Quraysh and said: 'Peace be upon you. May I enter?' She said: 'Enter with peace.' He repeated it and she repeated it while he was swaying between his feet. He said: 'Say enter.' She said: 'Enter.' So he entered."

And on the authority of Ibn Abi Hatim: Abu Saeed Al-Ashj narrated to us, Abu Nuaim Al-Ahwal narrated to us, Khalid bin Iyas narrated to me, my grandmother Umm Iyas narrated to me: I was with four women asking permission to see Aisha, so I said: Shall we enter? She said: No. Tell your companion to ask permission, so she said: Peace be upon you, shall we enter? She said: Enter, then she said: **O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants** (al-An'am 2:17). Hisham said: Ash'ath bin Suwar narrated to us from Kurdu from Ibn Mas'ud who said: You must ask permission to see your mothers and sisters. Ash'ath said from 'Adi bin

There is no blame upon you for entering houses not inhabited in which is your provision. And God knows what you reveal and what you conceal.

Thabit that a woman from the Ansar said: O Messenger of God, I am in my house in a state that I do not like anyone to see me in, neither father nor child, and a man from my family does not cease to enter upon me while I am in that state. He said: Then the verse was revealed: **O you who have believed, do not enter houses other than your own** (al-An'am 2:17).

Ibn Jurayj said: I heard Ata' ibn Abi Rabah narrating on the authority of Ibn Abbas **may God be pleased with him** who said: Three verses are denied by the people. God the Almighty said: **Indeed, the most honored of you in the sight of God is the most righteous of you.** He said: And they say that the most honored of them in the sight of God is the one with the greatest house. He said: And the people have denied permission as a whole. He said: I said: May I seek permission to see my orphan sisters who are in my care with me in the same house? He said: Yes. So I asked him again to grant me permission, but he refused. He said: Would you like to see her naked? I said: No. He asked for permission. I asked him again. He said: Do you like to obey God? I said: Yes. He asked for permission. Ibn Jurayj said: Ibn Tawus told me on the authority of his father who said: There is no woman I hate to see her private parts with more than a mahram. He said: He was strict about that. Ibn Jurayj said on the authority of Al-Zuhri. I heard Hazil ibn Shurabbil al-Awdi al-Ama say that he heard Ibn Masoud say: You must ask permission to see your mothers. Ibn Jurayj said: I said to Ata': Should a man ask permission to see his wife? He said: No. This is to be understood as not being obligatory. Otherwise, it is better to inform her of his entry and not surprise her, because she might be in a state that she would not like to be seen in. Abu Ja'far ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Muhammad ibn Hazim told us, on the authority of Al-A'mash, on the authority of Amr ibn Murrah, on the authority of Yahya ibn Al-Jazzar, on the authority of the nephew of Zaynab - the wife of Abdullah ibn Masoud - on the authority of Zaynab, may God be pleased with her, who said: Whenever Abdullah came to do something and went to the door, he would clear his throat and spit, not wanting to attack us with something that he disliked. Its chain of transmission is authentic.

Ibn Abi Hatim said: Ahmad ibn Sinan al-Wasiti narrated to us, Abdullah ibn Numayr narrated to us, Al-A'mash narrated to us, on the authority of Amr ibn Murrah, on the authority of Abu Hubayrah, who said: When Abdullah entered a house, he would seek to be comforted, speak, and raise his voice. Mujahid said: Until you seek comfort. He said: Clear your throat or spit. Imam Ahmad ibn Hanbal **may God have mercy on him** said: When a man enters his house, it is recommended for him to clear his throat or move his sandals. For this reason, it was reported in the Sahih that the Messenger of God (blessings and peace of God be upon him) **forbade a man from knocking on the door of his family—and in another narration—at night, suspecting them.** In another hadith, "The Messenger of God (blessings and peace of God be upon him) came to Madinah during the day, so he camped outside it, and said: Wait until we enter at night—meaning at the

end of the day—so that the disheveled can be combed and the absent-minded can be groomed."

Ibn Abi Hatim said: My father told us, Abu Bakr ibn Abi Shaybah told us, Abdur-Rahman ibn Sulayman told us, on the authority of Wasil ibn al-Sa'ib, on the authority of Abu Thawrah, the nephew of Abu Ayyub, on the authority of Abu Ayyub, who said: I said, **O Messenger of God, this is the greeting, but what is seeking permission?** He said, **A man should say 'Subhan God' or 'Allahu Akbar' or 'Al-Tahmid' and clear his throat, and the people of the house should call to prayer.** This is a strange hadith. Qatada said about the verse, **until you ask permission**, that it means asking permission three times. Whoever is not given permission should turn back. As for the first, let the other members of the household listen. As for the second, let them be on their guard. As for the third, if they wish, they may give permission, and if they wish, they may turn you away. Do not stand at the door of people who will turn you away from their door, for people have needs and they are busy, and God is more deserving of an excuse.

Muqatil ibn Hayyan said about His statement, **O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants**, that in the pre-Islamic era, when a man met his companion, he would not greet him and say, **Good morning and Good evening**, and that was the greeting of people among themselves. And one of them would go to his companion and not ask permission until he broke in and said, **I have entered**, and the like, and that would be difficult for the man, and perhaps he would be with his family. So God changed all of that into concealment and chastity, and made it pure and free from filth, dirt, and grime, so God the Most High said, **O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants**, and the verse. What Muqatil said is good, and that is why God the Most High said, **That is better for you**, meaning that asking permission is better for you, meaning it is better for both parties, for the one asking permission and for the people of the house, **that you may remember.**

And the Almighty said: **And if you find no one therein, do not enter it until permission is given to you.** This is because it involves disposing of someone else's property without their permission. If they want, they give permission, and if they want, they do not give permission. **And if it is said to you, 'Go back,' then go back; it is purer for you.** That is, if they turn you back through the door before or after permission is given. **Then go back; it is purer for you.** That is, if you go back, it is purer for you. **And God is Knowing of what you do.** Qatada said: One of the emigrants said: I have sought this verse my whole life, but I never attained it until I asked permission to see one of my brothers and he said to me, **Go back**, and I went back happily. "And if it is said to you, 'Go back,' then go back; it is purer for you. And God is Knowing of what you do." Saeed bin Jubayr said: **And if it is said to you, 'Go back,' then go back.** The verse means do not stand at people's doors.

God the Almighty says: **There is no blame upon you for entering uninhabited houses** (al-Baqarah 2:17). This noble verse is more specific than the one before it, as it allows entering houses in which there is no one who has furniture inside without permission, such as a house prepared for a guest; if he is given permission to enter it the first time, it is sufficient. Ibn Jurayj said: Ibn Abbas said: **Do not enter houses other than your own**, then it was abrogated and an exception was made, and God the Almighty said: **There is no blame upon you for entering houses uninhabited in which there is furniture for you**. This was also narrated from Ikrimah and Al-Hasan Al-Basri. Others said: They are the houses of merchants, such as inns, traveler's houses, houses in Mecca, and others. Ibn Jarir preferred this and narrated it from a group, but the first is more apparent, and God knows best. Malik said on the authority of Zayd ibn Aslam: They are tents made of hair.

Fath al-Qadir

29- **There is no blame upon you for entering uninhabited houses in which there is your provision.** That is, there is no blame upon you for entering uninhabited houses without permission.

People differed about what is meant by these houses. Muhammad ibn al-Hanafiyyah, Qatadah, and Mujahid said: They are the hotels located on the main roads for travelers to take refuge in. Ibn Zayd and al-Sha'bi said: They are the shops of the Qaysariyyat. Al-Sha'bi said: Because they brought their merchandise and set it up there, saying to the people, **Come here**. Ata' said: What is meant by them are the ruins that people enter to urinate and defecate, so this also includes amenities. It was also said that they are the houses of Mecca. This was also narrated from Muhammad ibn al-Hanafiyyah, and it agrees with the opinion of those who say that people are partners in them. However, God restricted these houses mentioned here to being uninhabited. Enjoyment, according to the linguists, means benefit, so the meaning of the verse is: There is benefit in them for you. From this is His statement: **And provide for them**, and their saying: **May God provide for you**. Al-Sha'bi interpreted enjoyment in his previous statement as referring to the objects that are sold. Jabir ibn Zayd said: What is meant by enjoyment is not equipment, but rather other needs. Al-Nahhas said: It is good and in accordance with the language. **And God knows what you reveal and what you conceal**, meaning what you reveal and what you conceal. It contains a warning to those who do not follow God's etiquette in entering other people's homes.

Al-Firaby and Ibn Jarir narrated from Adi bin Thabit on the authority of a man from the Ansar who said: A woman said: O Messenger of God, I am in my house in a state where I do not like anyone, neither my son nor my father, to see me in that state. Then my father comes to me and enters upon me, so what should I do? Ibn Jarir's wording is: And a man from my family keeps entering upon me while I am in that state, so this verse was revealed: **O you who have believed, do not enter houses other than your own houses** [al-Masahif]. Al-Firaby, Sa'id bin Mansur, Abd bin Humaid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn al-Anbari in

al-Masahif, Ibn Mandah in Gharayeb Shu'bah, al-Hakim who authenticated it, Ibn Mardawayh, al-Bayhaqi in al-Shu'ab, and al-Dhiya' in al-Mukhtara narrated from Ibn Abbas, regarding his statement: **until you ask permission**, he said: The scribe made a mistake: until you ask permission and **greet its people**. Sa'id bin Mansur, Abd bin Humaid, Ibn Jarir, and al-Bayhaqi narrated from Ibrahim al-Nakha'i who said in the copy of Abdullah: **until you ask permission and greet its people**. Ibn Abi Shaybah, Abd ibn Humayd and Ibn al-Mundhir narrated a similar hadith on the authority of Ikrimah. Saeed ibn Mansur, Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: **Al-isti'na' means asking permission**. Ibn Abi Shaybah, al-Hakim, al-Tirmidhi, al-Tabarani, Ibn Mardawayh and Ibn Abi Hatim narrated on the authority of Abu Ayyub, who said: **I said, 'O Messenger of God, what do you think of the statement of God, the Most High, 'until you have asked permission and greeted its people?' We know this greeting, but what is al-isti'na'?** He said: **A man should say the tasbeeh, takbir and tahmid, clear his throat and then call the people of the house to prayer**. Ibn Kathir said: This is a strange hadith. Al-Tabarani narrated on the authority of Abu Ayyub that the Prophet, may God bless him and grant him peace, said: **Al-isti'na' means calling a servant until he has asked permission from the people of the house whom he is greeting**. Ibn Sa'd, Ahmad, Al-Bukhari in Al-Adab, Abu Dawud, Al-Tirmidhi, Al-Nasa'i and Al-Bayhaqi in Al-Shu'ab narrated via Kalda that Safwan ibn Umayya sent him during the conquest of Makkah with Labba' and Daghabees, and the Prophet (peace and blessings of God be upon him) was at the top of the valley. He said: "I entered upon him without greeting him or asking permission. The Prophet (peace and blessings of God be upon him) said: 'Go back and say: 'Peace be upon you. May I enter?'" Al-Tirmidhi said: "It is hasan ghareeb. We do not know it except through his hadith." Ibn Abi Shaybah, Ahmad, Al-Bukhari in Al-Adab, Abu Dawud and Al-Bayhaqi in Al-Sunan narrated via Rib'i that he said: "A man from Banu 'Amir told us that he asked permission to see the Prophet (peace and blessings of God be upon him) while he was in a house. He said: 'May I enter?' The Prophet (peace and blessings of God be upon him) said to his servant: 'Go out to this man and teach him how to ask permission. Say: 'Peace be upon you. May I enter?'" Ibn Jarir narrated a similar hadith from 'Umar ibn Sa'eed Al-Thaqafi, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), but he said: "The Prophet (peace and blessings of God be upon him) said to a female slave of his called Rawdah: 'Go to this man and teach him.'" Al-Bukhari, Muslim and others narrated on the authority of Abu Sa'id Al-Khudri who said: I was sitting in one of the gatherings of the Ansar when Abu Musa came frightened. We said to him: What frightened you? He said: Umar ordered me to go to him, so I went and asked permission three times, but I was not given permission. He said: What prevented you from coming to me? I said: I came and asked permission three times, but I was not given permission. The Messenger of God (peace and blessings be upon him) said: **If one of you asks permission three times and is not given permission, let him go back**. He said: Bring me proof for this. They said: Only the youngest of the group should stand. So

Surat al-Nur 24:29

There is no blame upon you for entering houses not inhabited in which is your provision. And God knows what you reveal and what you conceal.

Abu Sa'id stood with him to bear witness for him. Umar said to Abu Musa: I do not accuse you, but the hadiths of the Messenger of God (peace and blessings be upon him) are harsh. In the two Sahihs and others on the authority of Sahl ibn Sa'd who said: A man peeped out of a hole in the room of the Prophet (peace and blessings be upon him), carrying a comb with which he was scratching his head. The Prophet (peace and blessings be upon him) said: If I had known that you were looking, I would have stabbed you in the eye with it. Asking permission was only prescribed for the sake of sight. In another version: Permission was only prescribed for the sake of sight. Abu Ya'la, Ibn Jarir and Ibn Mardawayh narrated on the authority of Anas who said: A man from the Muhajireen said: I have sought this verse my whole life, but I never saw it until I asked permission to enter upon one of my brothers, and he said to me, **Go back**. So I went back, rejoicing at His saying: **And if it is said to you, Go back, then go back; it is purer for you**. Al-Bukhari narrated in Al-Adab, Abu Dawud in Al-Nasikh wal-Mansukh and Ibn Jarir narrated on the authority of Ibn Abbas who said: **O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants**. Then it was abrogated and He said: **There is no blame upon you for entering houses not inhabited in which there is your provision**.

he may enter without permission, **And God knows what you reveal and what you conceal**.

Tafsir al-Baidawi

29 - **There is no blame upon you for entering uninhabited houses** such as lodges, shops, inns, and monasteries. **Therein is provision** for enjoyment. **For you** such as shelter from the heat and cold, sheltering belongings, and sitting for business. But you are an exception to the previous ruling as it includes inhabited houses and others. **And God knows what you reveal and what you conceal** A warning to whoever enters a place of corruption or finds out about faults.

Tafsir al-Baghawi

When the verse about asking permission was revealed, they said: What about the houses between Mecca, Medina, and Syria, on the road, that have no residents? So God Almighty revealed:

29- **There is no blame upon you for entering uninhabited houses**, meaning: without permission, **in which there is provision for you**, meaning benefit for you. They differed regarding these houses. Qatada said: They are inns, houses, and dwellings built for travelers to take refuge in and store their belongings in. It is permissible to enter them without permission, and the benefit in them is in staying in them, storing belongings, and protecting oneself from the heat and cold.

Ibn Zayd said: They are the houses of merchants and their shops in the markets that they enter to buy and sell, which is the benefit.

Ibrahim Al-Nakha'i said: It is not permissible to use the market shops then.

When Ibn Sirin came to a market shop, he would say: "Peace be upon you. May I enter?" Then he would enter.

Ata' said: They are the ruined houses, and the provision is for relieving oneself in them, such as urinating and defecating. It was said: They are all houses that have no inhabitants, because asking permission is only done so that no one may see the private parts of the house. If he does not fear that, then

Surat al-Nur 24:30

Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, God is Acquainted with what they do.

Tafsir al-Jalalayn

30 - **Tell the believing men to lower their gaze** from what is not permissible for them to look at and from what is extra **and guard their private parts** from what is not permissible for them to do with them **that is purer** that is better (for them). Indeed, God is Acquainted with what they do) with their eyes and private parts, so He will reward them for it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **Tell the believers** in God and in you, O Muhammad, **to lower their gaze** meaning: to refrain from looking at what they desire to look at, which God has forbidden them to look at, **and guard their private parts** from being seen by those who are not permitted to see them, by wearing what covers them from their sight. **That is purer for them** meaning: lowering their gaze from what is not permitted to look at, and guarding their private parts from being seen by those who look, is purer for them in the sight of God and more excellent. **Indeed, God is Acquainted with what they do** meaning: God is Acquainted with what you do, O people, in what He has commanded you to do, of lowering your gaze from what He has commanded you to lower it, and guarding your private parts from revealing them to those to whom He has forbidden you to reveal them.

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

0

Who said that?

Ali bin Sahl al-Ramli told me, he said: Hajjaj told us, he said: Abu Ja'far told us, on the authority of al-Rabi' bin Anas, on the authority of Abu al-'Aliyah, regarding his statement, **Tell the believing men to reduce [some] of their vision and guard their private parts**, he said: Every private part that is mentioned to be protected in the Qur'an is from adultery, except for this one, **And tell the believing women to reduce [some] of their vision and guard their private parts**, for it means covering.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Tell the believing men to reduce [some] of their vision and guard their private parts... And tell the believing women to reduce [some] of their vision and guard their private parts** He said: They should reduce their vision from what God hates.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Tell the believing men to lower their gaze**, he said: Lowering his gaze means looking at what is not permissible for him. If he sees what is not permissible for him, he lowers his gaze, he does not look at it, and no one can lower his gaze completely. Rather, God said, **Tell the believing men to lower their gaze**.

Say in the interpretation of the Almighty's saying: "And tell the believing women to reduce their vision and guard their private parts and not to display their adornment except that which appears thereof and to draw their veils over their bosoms and not to display their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those their right hands possess."

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And say, O Muhammad, to the believing women of your nation to lower their gaze and guard their private parts from what God hates to be seen, from what He has forbidden you to look at.**

And His statement: **And not to reveal their adornment**, God Almighty says: And not to show off their adornment to people who are not related to them. And there are two types of adornment: One of them is what is hidden, such as anklets, bracelets, earrings, and necklaces. And the other is what is apparent of them. And there is a difference of opinion regarding the meaning of this verse. Some of them say: The adornment of pure clothing.

Who said that?

Ibn Hamid told us: Harun bin Al-Mughira told us, on the authority of Al-Hajjaj, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, on the authority of Ibn Masoud, who said: Adornment is of two types: the apparent ones are clothes, and the hidden ones are anklets, earrings, and bracelets.

Yunus told me, he said: Ibn Wahb told us, he said: Al-Thawri told me, on the authority of Abu Ishaq Al-Hamadani, on the authority of Abu Al-Ahwas, on the authority of Abdullah, that he said: **And not to reveal their adornment except that which is apparent thereof**. He said: It is the clothes.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, on the authority of Abdullah, who said: **And not to reveal their adornment except that which is apparent thereof**. He said: The clothes.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah, the same.

He said: Sufyan told us, on the authority of Al-A'mash, on the authority of Malik bin Al-Harith, on the authority of Abd Al-Rahman bin Zaid, on the authority of Abdullah, the same.

He said: Sufyan told us, on the authority of Alqamah,

Surat al-Nur 24:30

Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, God is Acquainted with what they do.

on the authority of Ibrahim, regarding his statement, **And not to reveal their adornment except that which is apparent thereof**, he said: The clothes.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Some of our companions told us, either Yunus or someone else, on the authority of Al-Hasan, regarding his statement: **Except what appears thereof**, he said: The clothes.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah: **Except what appears thereof**. He said: The clothes.

Abu Ishaq said: Do you not see that he said: **Take your adornment at every mosque** (al-A'raf 7:31).

Al-Qasim told us, Al-Hussein told us, he said: Hajjaj told us, he said: Muhammad bin Al-Fadl told us, on the authority of Al-A'mash, on the authority of Malik bin Al-Harith, on the authority of Abd Al-Rahman bin Zaid, on the authority of Ibn Masoud, **except what appears of it**. He said: It is the cloak.

Others said: The apparent adornment that is permissible for her to show is: kohl, a ring, bracelets, and earrings.

Who said that?

Abu Kurayb told us, he said: Marwan told us, he said: Muslim Al-Mala'i told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **And not to reveal their adornment except that which is apparent thereof**. He said: Kohl and a ring.

Amr ibn Abd al-Hamid al-Amili narrated to us, saying: Marwan narrated to us, on the authority of Muslim al-Mala'i, on the authority of Sa'id ibn Jubayr, similarly. He did not mention Ibn Abbas.

Ibn Hamid told us: Harun told us, on the authority of Abu Abdullah Nahshal, on the authority of Al-Dahhak, on the authority of Ibn Abbas, who said: The apparent meanings of it are: kohl and cheeks.

Ibn Bashar told us, he said: Abu Asim told us, he said: Sufyan told us, on the authority of Abdullah bin Muslim bin Hormuz, on the authority of Saeed bin Jubair, regarding his statement, **And not to reveal their adornment except that which is apparent thereof**, he said: The face and the hands.

Amr bin Abdul Hamid told us: Marwan bin Muawiyah told us, on the authority of Abdullah bin Muslim bin Hormuz Al-Makki, on the authority of Saeed bin Jubair, the same.

Ali bin Sahl told me, he said: Al-Walid bin Muslim told us, he said: Abu Amr told us, on the authority of Ata', regarding the statement of God, **And not to reveal their adornment except that which is apparent thereof**, he said: The hands and the face.

Ibn Bashar told us: Ibn Adi told us, on the authority of Saeed, on the authority of Qatada, who said: Kohl,

bracelets, and a ring.

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, **And not to reveal their adornment except that which is apparent thereof**, he said: The apparent adornment is the face, eyeliner, henna on the palms of the hands, and the ring. These are what are shown in her house to whoever enters upon her.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **And not to reveal their adornment except that which is apparent thereof**. He said: The bracelets, the ring, and kohl. Qatada said: It has reached me that the Prophet, may God bless him and grant him peace, said: **It is not permissible for a woman who believes in God and the Last Day to extend her hand except to here**, and he grasped half of the forearm.

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 a man, on the authority of al-Miswar ibn Makhramah, regarding his statement, **except what appears thereof**, he said: The two hearts, the ring, and kohl: he means the bracelet.

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 not to reveal their adornment except that which is apparent thereof**.

He said: The ring and the bracelet.

Ibn Jurayj said, and Aisha said: The heart and the opening. Aisha said: I entered upon my maternal niece, Abdullah ibn Tufayl, Mazina. The Prophet, may God bless him and grant him peace, entered and turned away. Aisha said: O Messenger of God, she is my niece and a slave girl. He said: When a woman menstruates, it is not permissible for her to show anything but her face, and otherwise what is below this. He grabbed his forearm and left between his fist and his hand the size of another fist. Abu Ali pointed to it.

Ibn Jurayj said, and Mujahid said: His statement: **Except what appears thereof** means kohl, dye, and a ring.

Ibn Hamid told us: Jarir told us, on the authority of Asim, on the authority of Amer: **Except what appears of it**. He said: Kohl, dye, and clothing.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And not to reveal their adornment except that which is apparent thereof**, of adornment: kohl, dye, and rings. This is what they used to say, and this is what people see.

Ibn Abd al-Rahim al-Barqi told me, he said: Amr ibn Abi Sulayma told us, he said: Al-Awza'i was asked about **and not to reveal their adornment except that which is apparent thereof**, he said: The hands and the face.

Amr ibn Bunduq told us: Marwan told us, on the

authority of Juwaybir, on the authority of Ad-Dahhak, regarding his statement, **and not to reveal their adornment**, he said: The palms and the face.

Others said: He meant the face and clothes.

Who said that?

Ibn Abd al-A'la told us: Al-Mu'tamir told us: Yunus said: **And not to reveal their adornment except that which is apparent thereof**. Al-Hasan said: The face and clothing.

Ibn Bashar told us: Ibn Abi Uday and Abd al-A'la told us, on the authority of Saeed, on the authority of Qatada, on the authority of al-Hasan, regarding His statement, **And not to reveal their adornment except that which is apparent thereof**, he said: The face and the clothing.

The most correct of the sayings on this matter is the saying of the one who said: What is meant by that is the face and the palms, and if that is the case, that includes: kohl, rings, bracelets, and dye.

We said that this is the most correct interpretation of the statement on this matter, because of the consensus of all that every worshipper must cover his private parts during prayer, and that a woman may uncover her face and hands during prayer, and that she must cover everything else from her body, except what was narrated from the Prophet (peace and blessings of God be upon him) that he permitted her to show from her forearm to half of it. If this is the consensus of all of them, then it is known that she is permitted to show from her body what is not private, just as it is for a man, because what is not private, it is not forbidden to show it. If she is permitted to show it, then it is known that it is among what God, the Most High, has excepted, by His statement: **except what appears thereof**, because all of that is apparent from her.

And His statement: **And let them draw their veils over their bosoms**, God Almighty says: And let them throw their veils, which is the plural of khimar, over their bosoms, to cover their hair, necks, and earrings with that.

Ibn Wakee' told us: Zaid bin Habbab told us, on the authority of Ibrahim bin Nafi', who said: Al-Hasan bin Muslim bin Yanaq told us, on the authority of Safiyya bint Shaiba, on the authority of Aisha, who said: When this verse was revealed, **And let them draw their veils over their bosoms**, he said: They tore the cloaks from the edges and covered themselves with them.

Yunus told me: Ibn Wahb told us that Qurrah ibn Abd al-Rahman told him, on the authority of Ibn Shihab, on the authority of Urwah, on the authority of Aisha, the wife of the Prophet, may God bless him and grant him peace, that she said: May God have mercy on the first emigrant women! When God revealed, **And to draw their veils over their bosoms**, they tore the thickest of their cloaks and covered themselves with them.

And His statement: **And not to reveal their adornment except to their husbands**, God Almighty says: **And not to reveal their adornment**, which is not apparent, but rather hidden, such as anklets, earrings, bracelets,

and what she was commanded to cover with her veil, including what is above the bosom and what is beyond what she is permitted to uncover and display in prayer and to non-mahram people, and the arms and above that, except to their husbands.

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

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 Talha ibn Musarraf, on the authority of Ibrahim: **And not to reveal their adornment except to their husbands or their fathers**. He said: This is what is above the arm.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Mansur, who said: I heard a man narrating on the authority of Talhah, on the authority of Ibrahim, who said regarding this verse: **And not to reveal their adornment except to their husbands, their fathers, or their husbands' fathers**, he said: What is above the bosom. Shu'bah said: Mansur wrote it to me, and I read it to him.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Sa'id ibn Abi 'Urwah, on the authority of Qatada, regarding his statement: **And not to reveal their adornment except to their husbands**, he said: They reveal their head to these people.

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, he said: **And not to reveal their adornment except to their husbands** until His saying: **the private parts of women**. He said: The adornment that they reveal to these people is their earrings, necklace, and bracelet. As for their anklets, their bracelets, their neck, and their hair, they should not reveal them except to their husbands.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, saying: Ibn Jurayj said, Ibn Mas'ud said regarding the statement: **And not to reveal their adornment except to their husbands**, he said: The necklace and earrings. God the Most High says: Tell the free believing women not to reveal this hidden adornment, which is not apparent, except to their husbands, and they are their husbands, one of them is a husband, or to their fathers, or to the fathers of their husbands, meaning: or to the fathers of their husbands, or to their sons, or to the sons of their husbands, or to their brothers, or to the sons of their brothers, and by His statement **or their brothers**, He means or to their sisters, or to the sons of their brothers, or the sons of their sisters, or their women. It was said: By that He meant the women of the Muslims.

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: **or their women**, he said: It has reached me that they are the women of the Muslims. It is not permissible for a Muslim woman to show a polytheist her nakedness, unless she is her slave, and that is what his statement: **or what their right hands possess**.

Surat al-Nur 24:30

Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, God is Acquainted with what they do.

Thani Hajjaj said: Isa bin Yunus told me, on the authority of Hisham bin Al-Ghazi, on the authority of Ubadah bin Nassi, that he disliked a Christian woman kissing a Muslim woman, or seeing her private parts, and interpreting it as their women.

He said: Isa bin Yunus narrated to us, on the authority of Hisham, on the authority of Ubadah, who said: Umar bin Al-Khattab wrote to Abu Ubaidah bin Al-Jarrah, may God have mercy on them both: As for what follows, it has reached me that women are entering the bathhouses with the women of the People of the Book, so forbid that and prevent it. He said: Then Abu Ubaidah stood in that place, supplicating: O God, any woman who enters the bathhouse without any illness or disease, wanting to make her face white, blacken her face on the Day when faces will be made white.

And his statement: **Or what their right hands possess.** The people of interpretation differed in the interpretation of that. Some of them said: Or their slaves, for there is no problem with her showing them of her adornment what she shows to these people.

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: Amr ibn Dinar told me, on the authority of Mukhallad al-Tamimi, that he said regarding His statement, **Or what their right hands possess**, he said: In the first reading: your right hands.

Others said: Rather, the meaning of this is: Or what their right hands possess of the female slaves of the polytheists, as we mentioned from Ibn Jurayj before, that when he said: **Or their women**, he meant by them the women and not the polytheists, then he said: Or what their right hands possess of the female slaves of the polytheists.

Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty's saying: **Tell the believing men to lower their gaze.** The Almighty connected the mention of covering to the matter of looking related to it. It is said: He lowered his gaze, lowering it. The poet said:

Turn a blind eye, for you are from Namir. You have not reached Ka'b or Kulab.

Antara said:

I lower my gaze as long as my neighbor appears to me, until my neighbor hides her shelter.

God the Almighty did not mention what one should lower one's gaze from and guard one's private parts, but this is known by custom, and that what is meant by it is what is forbidden and not what is permissible. In Al-Bukhari: "Saeed bin Abi Al-Hasan said to Al-Hasan: 'Ajami women uncover their breasts and heads?' He said: 'Turn your gaze away. God the Almighty says:

"Tell the believing men to lower their gaze and guard their private parts." Qatada said: From what is not permissible for them. 'And tell the believing women to lower their gaze and guard their private parts.' The eyes betray by looking at what is forbidden."

Second: The Almighty's statement: **from their sight.** "From" is redundant, like His statement: **There is not one of you who can prevent Him from it** (al-Haqqah 69:47). It was said that *from* is for partiality, because there is some looking that is permissible. It was also said that lowering one's gaze is diminishing. It is said: **So-and-so lowered his gaze from so-and-so**, meaning he lowered his gaze. So if the sight is not able to function, then it is lowered and diminished. So *from* is a conjunction for lowering one's gaze, and it is not for partiality or increase.

Third: Sight is the greatest gateway to the heart, and the most populated of the senses' paths to it. Consequently, many people fall into sin because of it. It is necessary to warn against it, and it is obligatory to lower it from all forbidden things and everything that may lead to temptation. The Prophet (peace and blessings be upon him) said:

Beware of sitting on the roads. They said: **O Messenger of God, we have no choice but to sit in our gatherings and talk there.** He said: **If you insist on sitting, then give the road its due.** They said: **What are the dues of the road, O Messenger of God?** He said: **Lowering the gaze, refraining from causing harm, returning greetings, enjoining what is right and forbidding what is wrong.** Narrated by Abu Sa'id al-Khudri, recorded by al-Bukhari and Muslim. And the Prophet (peace and blessings of God be upon him) said to Ali:

Do not follow one glance with another, for only the first is permissible, but not the second." Al-Awza'i narrated: Harun ibn Ri'ab told me that Ghazwan and Abu Musa al-Ash'ari were on one of their campaigns, and a slave girl uncovered herself, so Ghazwan looked at her. He raised his hand and slapped his eye until it swelled, and he said: You are looking at what harms you and does not benefit you. He met Abu Musa and asked him, and he said: Your eye has been wronged, so seek forgiveness from God and repent, for she had the first glance, and what comes after that is upon her. Al-Awza'i said: Ghazwan controlled himself and did not laugh until he died, may God be pleased with him. In Sahih Muslim, it was narrated on the authority of Jarir ibn Abdullah who said:

"I asked the Messenger of God (peace and blessings of God be upon him) about a sudden glance, and he ordered me to avert my gaze." This strengthens the statement of those who say that *min* is for partiality, because the first glance is not something one can control, so it does not fall under the heading of obligation, since its occurrence cannot be intended, so it is not acquired, and thus one is not obligated to do it. Therefore, partiality is required, and he did not say that about the vagina, because it is something one can control. Al-Sha'bi disliked for a man to constantly look

at his daughter, mother, or sister, even though his time was better than ours!! It is forbidden for a man to look at a forbidden woman with lustful looks that he repeats.

Fourth: The Almighty's statement: **and guard their private parts** meaning they cover them from being seen by those who are not permissible. It was also said: **and guard their private parts** meaning from adultery. According to this statement, if he had said: from their private parts, it would have been permissible. The correct view is that all of them are intended and the wording is general. Buhaiz bin Hakim bin Mu'awiyah Al-Qushayri narrated on the authority of his father on the authority of his grandfather who said:

I said, O Messenger of God, what should we cover of our private parts and what should we conceal? He said, **Guard your private parts except from your wife or those your right hand possesses.** He said, **What about a man being with another man?** He said, **If you can prevent him from seeing them, then do so.** I said, **What about a man being alone?** He said, **God is more deserving of being shy than people.** Aisha may God be pleased with her mentioned the Messenger of God (blessings and peace of God be upon him) and her situation with him and said, **I did not see that from him, and I do not see that from me.**

Fifth: With this verse, the scholars explicitly forbade entering the bathhouse without a loincloth. It was narrated on the authority of Ibn Umar that he said: The best thing a man can spend is a dirham that he gives to the bathhouse in private. It was authentically narrated on the authority of Ibn Abbas that he entered the bathhouse while he was in ihram in al-Juhfah. So entering it is permissible for men with loincloths, and likewise for women in cases of necessity, such as washing after menstruation, postpartum bleeding, or an illness that befalls them. It is better and preferable for them to wash themselves in their homes, if possible. Ahmad ibn Mani' narrated: Al-Hasan ibn Musa narrated to us: Ibn Lahi'ah narrated to us: Zaban narrated to us, on the authority of Sahl ibn Mu'adh, on the authority of his father, on the authority of Umm al-Darda' that he heard her say:

The Messenger of God, may God bless him and grant him peace, met me as I was coming out of the bathhouse and said: Where are you from, O Umm al-Darda'? She said: From the bathhouse. He said: By the One in Whose Hand is my soul, no woman removes her clothes anywhere other than in the house of one of her mothers except that she is tearing down every veil between herself and the Most Merciful, the Almighty. Abu Bakr al-Bazzar narrated on the authority of Tawus on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said:

Beware of a house called the Hammam. They said: **O Messenger of God, does it clean dirt?** He said: **Then cover yourselves.** Abu Muhammad Abdul Haqq said: This is the most authentic chain of narration of hadith on this subject, although people transmit it on the authority of Tawus. As for what Abu Dawud narrated on this matter regarding prohibition and permissibility, none of it is authentic due to the weakness of the chains of narration. The same applies to what was

narrated by al-Tirmidhi.

I said: As for entering the bathhouse in these times, it is forbidden for the people of virtue and religion, because ignorance has become widespread among the people and they find it easy to throw off their loincloths when they are in the middle of the bathhouse, until a handsome man with gray hair is seen standing upright in the middle of the bathhouse and outside, his private parts exposed, his thighs tucked in, and no one changes his behaviour. This is a matter among men, so how about among women! Especially in Egypt, since their bathhouses are devoid of the appearance that is a screen from the eyes of people. There is no power or strength except with God, the Most High, the Almighty!

Sixth: The scholars said: If he conceals himself, then he should enter with ten conditions:

First: He should not enter except with the intention of treatment or the intention of purification from impurities.

Second: To rely on times of seclusion or lack of people.

Third: To cover his private parts with a thick loincloth.

Fourth: He should look at the ground or face the wall so that his gaze does not fall on something forbidden.

Fifth: To change what he sees of evil gently, saying: May God cover you!

Sixth: If someone massages him, he should not touch his private parts, from his navel to his knee, except his wife or his female slave. There is a difference of opinion regarding the thighs as to whether they are private parts or not.

Seventh: That he enters it for a known fee, with a condition or according to people's custom.

Eighth: Pour water as needed.

Ninth: If he is unable to enter it alone, he should agree with people who respect their religion to rent it.

Tenth: To remind oneself of Hellfire. If he is unable to do all of that, then let him cover himself and strive to lower his gaze. Al-Tirmidhi mentioned Abu Abdullah in Nawader al-Usul from the hadith of Tawus on the authority of Abdullah ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said:

"Beware of a house called the bathroom. It was said: O Messenger of God, it removes dirt and reminds one of the Fire. He said: If you must do it, then enter it while concealed." It was narrated from Abu Hurairah that he said: The Messenger of God, may God bless him and grant him peace, said:

"The best house for a Muslim man to enter is a bathhouse - because when he enters it, he asks God for Paradise and seeks refuge in Him from the Fire - and the worst house for a man to enter is the bride's house." This is because this world makes him desire this world and makes him forget the Hereafter. Abu Abdullah said: This is for the heedless. God made this world and what is in it a reason for remembrance for

Surat al-Nur 24:30

Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, God is Acquainted with what they do.

the heedless, so that they may remember their Hereafter. As for the people of certainty, the Hereafter has become before their eyes, so no bathhouse disturbs them and no bride's house provokes them. This world, with what is in it of both kinds and types, has become insignificant compared to the Hereafter, until all the pleasures of this world, in their eyes, are like scatterings of food from a huge table, and all the hardships of this world are like a shard with which a criminal or wrongdoer was punished, who had deserved to be killed or crucified, among all the punishments of the people of this world.

Seventh: The Almighty's statement: **That is purer for them**, meaning lowering the gaze and guarding one's private parts is purer in religion and further from the filth of mankind. **Indeed, God is All-Aware**, meaning All-Knowing. **What they do**, is a threat and a warning.

Tafsir Ibn Kathir

This is a command from God Almighty to His believing servants to lower their gaze from what is forbidden to them, so that they do not look except at what He has permitted them to look at, and to lower their gaze from forbidden things. If the gaze happens to fall upon something forbidden unintentionally, then one should quickly avert one's gaze from it, as Muslim narrated in his Sahih from the hadith of Yunus ibn Ubayd, from Amr ibn Sa'id, from Abu Zur'ah ibn Amr ibn Jarir, from his grandfather Jarir ibn Abdullah al-Bajali **may God be pleased with him**, who said: I asked the Prophet (blessings and peace of God be upon him) about a sudden glance, and he commanded me to avert my gaze. Imam Ahmad narrated it in the same way from Hisham, from Yunus ibn Ubayd, with this chain of transmission. Abu Dawud, al-Tirmidhi, and al-Nasa'i also narrated it from his hadith. Al-Tirmidhi said: It is hasan sahih. In a narration by some of them, he said: Lower your gaze, meaning look at the ground. Averting is more general, as it may be to the ground or in another direction, and God knows best.

Abu Dawud said: Ismail bin Musa Al-Fazari narrated to us, Sharik narrated to us, on the authority of Abu Rabia Al-Ayyadi, on the authority of Abdullah bin Buraidah, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, said to Ali, **O Ali, do not follow one glance with another, for the first will be yours, but not the second**. At-Tirmidhi narrated it on the authority of Sharik, and he said: It is strange; we do not know it except from his hadith. In Sahih Al-Bukhari, on the authority of Abu Sa'id, he said: The Messenger of God, may God bless him and grant him peace, said, **Beware of sitting on the roads**. They said, **O Messenger of God, we must have our gatherings in which to talk**. The Messenger of God, may God bless him and grant him peace, said, **If you refuse, then give the road its due**. They said, **What are the dues of the road, O Messenger of God?** He said, **Lowering the gaze, refraining from causing harm, returning greetings, enjoining what is right, and**

forbidding what is wrong.

Abu al-Qasim al-Baghawi said: Talut ibn Abbad told us, Fadl ibn Jubayr told us, I heard Abu Umamah say: I heard the Messenger of God, may God bless him and grant him peace, say: "Guarantee for me six things and I will guarantee you Paradise: if one of you speaks, he should not lie; if he is entrusted, he should not betray; if he makes a promise, he should not break it; lower your gaze; restrain your hands; and guard your private parts." And in Sahih al-Bukhari: **Whoever guarantees for me what is between his jaws and what is between his legs, I will guarantee him Paradise**. And Abd al-Razzaq said: Muammar told us, on the authority of Ayoub, on the authority of Ibn Sirin, on the authority of Ubaydah, who said: Everything by which God is disobeyed is a major sin. And he mentioned both sides, saying: **Tell the believing men to lower their gaze**. And since looking leads to corruption of the heart, as some of the early Muslims said: Looking is a poisonous arrow to the heart, and for this reason God commanded the guarding of the private parts as He commanded the guarding of the sight, which is a cause for that. So God, the Most High, said: **Tell the believing men to lower their gaze and guard their private parts**. And guarding the private parts sometimes it is by preventing him from committing adultery, as God Almighty said: **And those who guard their private parts** (al-Ma'idah 4:17). And sometimes it is by protecting him from being looked at, as came in the hadith in Musnad Ahmad and the Sunan: **Guard your private parts except from your wife or those your right hand possesses**. "That is purer for them," meaning purer for their hearts and cleaner for their religion, as it was said: **Whoever guards his sight, God will give him light in his insight, and it will be reflected in his heart**.

Imam Ahmad narrated: Itab told us, Abdullah bin Mubarak told us, Yahya bin Ayoub told us, on the authority of Ubaidullah bin Zahr, on the authority of Ali bin Zaid, on the authority of Al-Qasim, on the authority of Abu Umamah **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him), who said: **There is no Muslim who looks at a woman's beauties for the first time and then lowers his gaze, except that God will replace it with an act of worship for him whose sweetness he will find**. This was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Ibn Umar, Hudhayfah, and Aisha **may God be pleased with them**, but its chain of transmission is weak. However, it appears in Al-Targhib, and similar reports are tolerated. At-Tabarani narrated through the chain of transmission of Ubaidullah bin Zahr, on the authority of Ali bin Yazid, on the authority of Al-Qasim, on the authority of Abu Umamah, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him): **Lower your gaze, guard your private parts, and straighten your faces, or your faces will be covered**.

Al-Tabarani said: Ahmad bin Zuhair Al-Tastari told us: We read on the authority of Muhammad bin Hafs bin Omar Al-Dharee Al-Muqri, Yahya bin Abi Bakr told us,

Harim bin Sufyan told us on the authority of Abd Al-Rahman bin Ishaq on the authority of Al-Qasim bin Abd Al-Rahman on the authority of his father on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "A glance is a poisoned arrow from the arrows of Satan. Whoever abandons it out of fear of Me, I will replace it with faith whose sweetness he will find in his heart." And the Almighty's statement: **Indeed, God is Acquainted with what they do** is like the Almighty's statement: **He knows the treachery of the eyes and what the breasts conceal**. In Sahih Al-Bukhari, on the authority of Abu Hurayrah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "The share of adultery has been decreed for the son of Adam, and he will inevitably attain it. The adultery of the eyes is looking, the adultery of the tongue is speaking, the adultery of the ears is listening, the adultery of the hands is striking, the adultery of the feet is walking, the soul desires and longs, and the private parts confirm or deny that." Narrated by Al-Bukhari as a suspended hadith, and by Muslim with a chain of transmission from another chain of transmission similar to the one mentioned above. Many of the early Muslims said that they forbade a man from looking at a beardless youth, and many of the Sufi imams were strict about that, and a group of scholars forbade it because of the temptation it entails, and others were very strict about that. Ibn Abi Al-Dunya said: Abu Saeed Al-Madani told us, Omar bin Sahl Al-Mazini told us, Omar bin Muhammad bin Sahban told me, on the authority of Safwan bin Saleem, 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: "Every eye will weep on the Day of Resurrection except an eye that lowered its gaze from what God has forbidden, an eye that stayed awake in the way of God, and an eye from which a tear like the head of a fly emerges out of fear of God Almighty."

Fath al-Qadir

When the Almighty mentioned the ruling on asking permission, He followed it with the ruling on looking in general, so lowering the gaze of the one who asks permission falls under it, as the Prophet (peace and blessings of God be upon him) said: **Permission was only made for the sake of sight**. He singled out the believers while prohibiting it for others, because they are more deserving of cutting off the means to adultery, including looking, than others and more deserving of that than anyone else. It was said that in the verse there is evidence that the disbelievers are not addressed by the religious laws as some scholars say, and there is an omission in the speech, and the meaning is **Tell the believers** to lower *lower* and the meaning of lowering the gaze: closing the eyelid over the eye so that seeing is prevented, and from this is the saying of Jarir:

Turn a blind eye, for you are from Namir. You have not reached Ka'b nor Kalb.

And Antara said:

I lowered my gaze as long as my neighbor appeared to

me, until my neighbor disappeared from her home.

The word *min* in His statement, **from their sight** is a partial one, and the majority agreed with this view. They explained that the meaning is to lower the gaze from what is forbidden and limit it to what is permissible. It was said that the reason for the partiality is that the first glance that occurs unintentionally is excused for the viewer. Al-Akhfash said: It is redundant, but Sibawayh denied this. It was said that it is to clarify the type, said by Abu al-Baqa. It was objected to that because no vague word preceded it that could be explained by *min*. It was said that it indicates the beginning of the goal, said by Ibn Atiyyah. It was said that reduction is decrease, as it is said that someone lowered his gaze from so-and-so, meaning he was put down. So if the sight is not able to do its work, then it is lowered and decreased, so *min* is a conjunction for lowering, and it does not have any of the four meanings. In this verse, there is evidence of the prohibition of looking at anyone other than the one who is permissible to look at. The meaning of **and guard their private parts** is that they must guard them from what is forbidden to them. It was said that what is meant is covering their private parts so that no one sees them, if it is not permissible for him to see them, and there is nothing to prevent intending both meanings. All of them fall under the heading of guarding the private parts. It was said that the reason for bringing what is in the sight without the private parts is that the view is expanded, as nothing is forbidden from it except what is excluded, unlike guarding the private parts, which is restricted, as nothing is permitted from it except what is excluded. It was said that the reason is that lowering the gaze entirely is like an apology, unlike guarding the private parts, which is possible in general, and the reference in his saying: *that* is to what was mentioned of lowering and guarding, and it is the subject, and its predicate is **purier for them** meaning it is more apparent to them from the filth of suspicion and better than being involved in this vileness. **Indeed, God is Acquainted with what they do** nothing of what they do is hidden from Him.

Tafsir al-Baghawi

God Almighty says: 30- **Tell the believing men to lower their gaze**, meaning, from looking at what is not permissible. It was said: from the connection, meaning, lower their gaze. It was said: it is confirmed because the believers are not commanded to lower their gaze at all, because it is not necessary to lower one's gaze from what is permissible to look at, but they were commanded to lower one's gaze from what is not permissible to look at, **and to guard their private parts**, from what is not permissible. Abu Al-Aaliyah said: Everything in the Qur'an about guarding the private parts is from adultery and what is forbidden, except in this place, where he meant by it concealment so that the sight of others does not fall on it. *That*, meaning lowering the gaze and guarding the private parts, **is purier for them**, meaning, better and cleaner for them. **Indeed, God is Acquainted with what they do**, knowing what they do. It was narrated on the authority of

Surat al-Nur 24:30

Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, God is Acquainted with what they do.

Buraydah who said: "The Messenger of God, may God bless him and grant him peace, said to Ali: O Ali, do not follow one look with another, for the first is for you, but the last is not for you."

It was narrated on the authority of Jarir ibn Abdullah, who said: I asked the Prophet, may God bless him and grant him peace, about a sudden glance, and he said: Avert your gaze.

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Abu Bakr bin Abi Shaybah told us, Zaid bin Al-Habbab told us, on the authority of Ad-Dahhak bin Uthman, who said: Zaid bin Aslam told me, on the authority of Abd Al-Rahman bin Abi Saeed Al-Khudri, on the authority of his father that the Messenger of God, may God bless him and grant him peace, said: "A man should not look at the private parts of another man, nor should a woman look at the private parts of another woman. A man should not lie close to another man in one garment, nor should a woman lie close to another woman in one garment."

Tafsir al-Baidawi

30 - **Tell the believing men to lower their gaze** meaning from what is forbidden. **And guard their private parts** except from their wives or those their right hands possess. Since the exception is like the rare and unusual, unlike lowering, He made it general and restricted lowering with the particle. It was said that guarding the private parts here specifically means covering them. **That is purer for them** meaning more beneficial or purer because it removes suspicion. **Indeed, God is Acquainted with what they do** Their moving their gaze, using all their senses, moving their limbs, and what they intend with them are not hidden from Him. So let them be on their guard against Him in every movement and stillness.

Surat al-Nur 24:31

And tell the believing women to reduce [some] of their vision and guard their private parts and not to display their adornment except that which appears thereof and to draw their veils over their chests and not display their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, Their brothers, or their brothers' sons, or their sisters' sons, or their women, or those their right hands possess, or male attendants who have no desire, or children who have not yet known the private parts of women. Nor should they stamp their feet to reveal what they conceal of their adornment. And repent to God, all of you, O believers, that you may succeed.

Tafsir al-Jalalayn

31 - **And tell the believing women to lower their gaze** from what is not permissible for them to look at **and guard their private parts** from what is not permissible for them to do with them **and not to reveal** their adornment except that which is apparent thereof) which is the face and hands, so it is permissible for a stranger to look at it if he does not fear temptation in one of two ways, and the second is forbidden because it is a source of temptation and is preferred to close the door **and to draw their veils over their bosoms** that is, to cover their heads, necks, and chests with veils **and not to reveal their adornment** hidden, which is everything except the face and hands **except to their husbands** the plural of ba'l meaning husband **or their fathers or their husbands' fathers or their sons or their husbands' sons or their brothers or their brothers' sons or their sisters' sons or their women or those their right hands possess** it is permissible for them to look at it except what is between the navel and the knee, so it is forbidden for anyone other than their husbands to look at it. He excluded the disbelieving women, so it is not permissible. For Muslim women, it is permissible to uncover their private parts, and that includes what their right hands possess, slaves **or dependents** in the excess food *except* in the accusative as an attribute and the accusative as an exception **those who have a desire** those who need women **of men** as not having mentioned all **or the child** meaning the children **who have not yet appeared** they see **the private parts of women** for intercourse, so it is permissible for them to reveal to them what is between the navel and the knee **and not stamp their feet so that what they hide of their adornment may be known** of a clinking anklet **and repent to God, all of you, O believers** from what happened to you of the forbidden looking and other things **that you may succeed** you may be saved from that because repentance from it is accepted. And in the verse there is a predominance of males over females

Tafsir al-Suyuti

God Almighty said: And say to the believing women, the verse. Ibn Abi Hatim narrated on the authority of Muqatil, who said: It has reached us that Jabir ibn Abdullah narrated that Asma' bint Marthad was in a palm grove of hers, and women would enter upon her

without wearing belts, so what was on their feet, meaning the anklets, and their chests and hair were visible. So Asma' said: How ugly this is. So God revealed regarding that: And say to the believing women, the verse.

Ibn Jarir narrated on the authority of Hadrami that a woman made two silver bracelets and agate. She passed by some people and struck them with her foot. The anklet fell on the agate and made a sound. Then God revealed: **And let them not strike their feet.**

Tafsir al-Tabari

God Almighty says: And those who follow you for the food they eat with you, who have no interest in women among men, nor any need for them, nor do they turn them away.

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, regarding his statement: **Or those men who lack desire for God** he said: A man would follow a man in the early days, and he would not be jealous of him, and a woman would not be afraid to take off her veil in his presence, and he was the fool who had no need for women.

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: **Or those men who have no desire for women**, this man follows the people, and he is heedless of his desires, he does not care about women, nor does he desire them. So the adornment that she shows to these people is her earrings, necklace, and bracelet. As for her anklets, bracelets, neck, and hair, she does not show them except to her husband.

Al-Hasan told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement, **or the followers**, he said: It is the follower who follows you and takes from your food.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Ismail bin Ulayyah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Or the followers who do not have desire among men**, he said: The one who wants food, but does not want women.

He said: Abd al-Rahman told us, he said: Sufyan told us, 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: **Or the followers among men who have no desire** is those who care only about their stomachs and do not fear for women.

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

Surat al-Nur 24:31

And tell the believing women to reduce [some] of their vision and guard their private parts and not to display their adornment except that which appears thereof and to draw their veils over their chests and not display their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, Their brothers, or their brothers' sons, or their sisters' sons, or their women, or those their right hands possess, or male attendants who have no desire, or children who have not yet known the private parts of women. Nor should they stamp their feet to reveal what they conceal of their adornment. And repent to God, all of you, O believers, that you may succeed.

the same.

Ismail bin Musa Al-Suddi told us: Sharik told us, on the authority of Mansour, on the authority of Mujahid, regarding his statement: **not those who have desire**, he said: the foolish.

Abu Kuraib told us: Ibn Idris told us: I heard Layth, on the authority of Mujahid, saying: **Those who lack desire**: He said: He is the fool, the one who does not know anything about women.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Ibn Abi Nujayh told us, on the authority of Mujahid, regarding his statement: **those men who have no desire for women** is the one who has no desire for women, such as so-and-so.

Abu Kurayb told us, he said: Ibn Atiyah told us, he said: Israel told us, on the authority of Abu Ishaq, on the authority of someone who told him, on the authority of Ibn Abbas, **not possessing desire**. He said: He is the one from whom women are not ashamed.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Al-Sha'bi: **Those who lack desire** means: those who follow a man and his entourage: those who have not reached the age of desire to see women's private parts.

Ibn Bashar told us: Yahya bin Saeed told us, on the authority of Shu'bah, on the authority of Al-Mughira, on the authority of Al-Sha'bi: **Not those who have no desire for women**. He said: The one who has no desire for women.

He said: Abd al-Rahman told us, he said: Hammad ibn Salamah told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, he said: The insane person.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of Muammar, on the authority of al-Zuhri, regarding his statement, **Or the followers among men who have no desire**, he said: He is the fool who has no interest in women and no desire.

And on his authority, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of his father, regarding his statement, **those men who have no desire for women**, he said: The fool, who has no interest in women.

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 who has no need for women.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Or the followers**

among men who have no desire for them, he said: He is the one who follows the people, as if he was one of them and grew up among them, and he does not follow them because of the desire for their women, and he has no desire for their women, but rather he follows them because of their kindness to him.

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 Urwah, on the authority of Aisha, she said: A man used to enter upon the wives of the Prophet, may God bless him and grant him peace, who was effeminate, and they used to consider him as one of those who lacked desire. One day the Prophet, may God bless him and grant him peace, entered upon him while he was with one of his wives, and he was describing a woman, and he said: When she comes forward she comes forward with four, and when she turns away she turns away with eight. The Prophet, may God bless him and grant him peace, said: I do not see this one knowing what is here. This one should not enter upon you. So they blocked him.

Saad bin Abdullah bin Abdul Hakam Al-Masry told me, he said: Hafs bin Omar Al-Adani told us, he said: Al-Hakam bin Abaan told us, on the authority of Ikrimah, regarding his statement, **Or the followers who lack desire**, he said: He is the effeminate man, whose penis does not stand up.

The reciters differed regarding his statement **other than those of desire**. Some of the people of Ash-Sham, and some of the people of Madinah and Kufa read it as **other than those of desire**, with the accusative of *other*. There are two views regarding the accusative of *other* here: One of them is to separate from the followers, because the followers are definite and *other* is indefinite. The other is to exclude and direct *other* to the meaning of *except*, so it is as if it was said: *except*. Others read **other than** by mentioning it with the accusative of *other* as an adjective for the followers, and it is permissible to describe the followers with *other*, and the followers are definite and *other* is indefinite, because the followers are definite and not specific. So the interpretation of the speech according to this reading, or those who have this description.

In my opinion, they are two readings with similar meanings, and they are widely recited in various regions. Whichever one the reader recites, he is correct. However, the khafd in ghair is stronger in Arabic, so reciting it with it is more pleasing to me. Irba is the action from arab, like jasla is from sitting, and mashya is from walking, and it is the need. It is said: la arb li fika **I have no need for you**, and likewise arbat li-kudha and dhakahu **such and such** if you need it, so I am arba lahu arba **I need it**. As for arba, with a damma

on the alif: it is the knot.

And His statement, **Or the children who have not yet learned the private parts of women**, God Almighty says: Or the children who have not yet learned the private parts of women by having sexual intercourse with them, so that they are not exposed to them, because of their young age.

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

Who said that?

Muhammad 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, **on the private parts of women**, he said: They did not know what was there, from childhood before puberty.

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

And His statement, **And let them not stamp their feet so as to reveal what they hide of their adornment**, God Almighty says: And let them not wear any ornaments on their feet, so that when they walk or move, the people among whom they walk will know what they hide of it.

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

Who said that?

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father, who said: A Hadrami claimed that a woman had made two silver bracelets and agate bracelets, and she passed by some people and struck them with her foot. The anklet struck the agate and made a sound, so God revealed: **And let them not stamp their feet so as to reveal what they hide of their adornment**.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-Suddi, on the authority of Abu Malik, **And let them not stamp their feet so as to reveal what they hide of their adornment**. He said: They had beads on their feet, so when they passed by gatherings, they would stamp their feet so as to reveal what they hide of their adornment.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And let them not stamp their feet**, meaning that they should strike one anklet with the other in front of men, and that they should have anklets on their feet, so that they move them in front of men. So God Almighty forbade that, because it is the work of Satan.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **And let them not stamp their feet so as to reveal what they hide of their adornment**. He said: It is the anklet. A woman should not stamp her foot so that the sound of her anklet may be heard.

Yunus told me, he said: Ibn Wahb told us, he said:

Qalib Ibn Zayd, in his statement, **And let them not stamp their feet so as to reveal what they hide of their adornment**, he said: The bells are among their ornaments that they place on their feet, in place of anklets, so God forbade them from stamping their feet so that those bells might be heard.

And His statement, **And repent to God, all of you, O believers**, means that the Most High says: And return, O believers, to obeying God in what He has commanded you and forbidden you, such as lowering your gaze, guarding your private parts, and refraining from entering houses other than your own, without asking permission or greeting them, and other than that of His commands and prohibitions, **that you may succeed**, meaning that you may succeed and attain what you seek from Him, if you obey Him in what He has commanded you and forbidden you.

Tafsir al-Qurtubi

The Almighty's saying: **And tell the believing women to reduce [some] of their vision and guard their private parts and not reveal their adornment** to His saying: **of their adornment** contains twenty-three issues:

First: The Almighty's saying: **And say to the believing women**. Here, God the Almighty has addressed females specifically for emphasis. His saying: **Say to the believing women** is sufficient, because it is a general statement that includes both male and female believers, according to every general address in the Quran. The doubling is evident in **they lower their gaze** but not in **they lower their gaze** because the lam of the verb in the second is silent and in the first is mobile, and they are both in the jussive mood as an answer. He began with lowering their gaze before the private parts because sight is a guide to the heart, just as fever is a guide to death. Some poets took this meaning and said:

Haven't you seen that the eye is the guide to the heart?
What the eyes are accustomed to, the heart is accustomed to.

In the report:

"Looking is a poisoned arrow from the arrows of Satan. Whoever lowers his gaze, God will make his heart sweet." Mujahid said: When a woman approaches, Satan sits on her head, making her look attractive to those who look. When she turns away, he sits on her rump, making her look attractive to those who look. Khalid ibn Abi Imran said: Do not follow one look with another, for perhaps a person will look once and his heart will be pierced just as leather is pierced, so he will not benefit from it. God, the Exalted, has commanded the believing men and women to lower their gazes from what is not permissible. It is not permissible for a man to look at a woman, nor for a woman to look at a man, for her relationship with him is like his relationship with her, and her intention towards him is like his intention towards her. In Sahih Muslim, it is narrated on the authority of Abu Hurayrah, who said: I heard the Messenger of God, may God bless him and grant him peace, say:

Surat al-Nur 24:31

And tell the believing women to reduce [some] of their vision and guard their private parts and not to display their adornment except that which appears thereof and to draw their veils over their chests and not display their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, Their brothers, or their brothers' sons, or their sisters' sons, or their women, or those their right hands possess, or male attendants who have no desire, or children who have not yet known the private parts of women. Nor should they stamp their feet to reveal what they conceal of their adornment. And repent to God, all of you, O believers, that you may succeed.

"God has decreed for the son of Adam his share of adultery, which he will inevitably attain. The eyes commit adultery, and their adultery is looking..." The hadith. Az-Zuhri said about looking at a woman who has not yet menstruated: It is not permissible to look at any of them whom one desires to look at, even if she is young. Ata' disliked looking at the slave girls who were sold in Mecca unless one wanted to buy. In the two Sahihs, it is narrated from him (peace be upon him) that he turned Al-Fadl away from Al-Khath'amiiyyah when she asked him, and Al-Fadl started looking at her. The Prophet (peace be upon him) said: **Jealousy is from faith, and pre-ejaculatory fluid is from hypocrisy.** Pre-ejaculatory fluid is when a man brings women and men together, then leaves them to lick each other. It is derived from pre-ejaculatory fluid. It was also said that it refers to men sending men to women, from their saying, **A horse licks pre-ejaculatory fluid** when you send it out to graze. Every male ejaculates pre-ejaculatory fluid, and every female ejaculates. It is not permissible for a woman who believes in God and the Last Day to reveal her adornment except to someone for whom it is permissible, or to someone for whom she is permanently forbidden. He is safe from his nature being moved towards her due to despairing of her.

Second: Al-Tirmidhi narrated on the authority of Nabhan, the freed slave of Umm Salamah, that the Prophet, may God bless him and grant him peace, said to her and Lamuna when Ibn Umm Maktum had entered upon her: *Argue*. They said: **He is blind**. He said: **Are you both blind? Can't you see him?** If it is said: This hadith is not authentic according to the people of transmission because its narrator on the authority of Umm Salamah is Nabhan, her freed slave, and he is one of those whose hadiths are not reliable. Even if it is authentic, then this is from him, may God bless him and grant him peace, to be strict with his wives because of their sanctity, just as he was strict with them regarding the hijab, as Abu Dawud and other imams indicated. The meaning of the authentic and proven hadith remains, which is: "The Prophet, may God bless him and grant him peace, ordered Fatimah bint Qays to observe her waiting period in the house of Umm Sharik, then he said:

"That is a woman whom my companions visit. Have your waiting period at the house of Ibn Umm Maktum, for he is a blind man. You take off your clothes and he does not see you." We said: Some scholars have used this hadith as evidence that it is permissible for a woman to see what a man is not permitted to see of a woman, such as the head and dangling earrings, but not the private parts. Based on this, it is specific to the general meaning of the words of God the Almighty:

And tell the believing women to reduce [some] of their vision. The word *min* is used to indicate some, as it is in the verse before it. Ibn al-Arabi said: He ordered her to move from the house of Umm Sharik to the house of Ibn Umm Maktum because that was better for her than remaining in the house of Umm Sharik, as Umm Sharik was influential because of the large number of people who came to her, so many would see her, and in the house of Ibn Umm Maktum no one would see her, so keeping her gaze from him was more appropriate and more appropriate, so he permitted her to do that, and God knows best.

Third: God the Almighty has commanded women not to reveal their adornment to onlookers, except what He has excluded from onlookers in the rest of the verse, to avoid temptation. Then He excluded what is apparent of adornment, and people differed regarding the extent of that. Ibn Mas'ud said: The apparent adornment is the clothing. Ibn Jubayr added the face. Sa'id ibn Jubayr also said, as did Ata' and Al-Awza'i: The face, hands and clothing. Ibn Abbas, Qatada and Al-Miswar ibn Makhramah said: The apparent adornment is kohl, bracelets, dyeing to half the arm, earrings, turban and the like, so it is permissible for a woman to reveal it to everyone who enters upon her. Al-Tabari mentioned a hadith from Qatada from the Prophet (peace and blessings of God be upon him) regarding the meaning of half the arm. Another mentioned from Aisha **may God be pleased with her** that the Prophet (peace and blessings of God be upon him) said:

It is not lawful for a woman who believes in God and the Last Day, when she menstruates, to show anything except her face and her hands to this point, and he held half of the forearm. Ibn Atiyyah said: "It appears to me, based on the wording of the verse, that a woman is commanded not to show anything and to strive to conceal all that is an adornment. The exception was made regarding what is shown due to the necessity of moving around in an unavoidable way, or fixing a matter and the like. So, 'what is shown' in this way, which is what necessity leads to in women, is excused."

I said: This is a good statement, except that since the face and hands are usually and usually exposed as a matter of worship, such as prayer and Hajj, then the exception could apply to them. Evidence for this is what Abu Dawud narrated on the authority of Aisha **may God be pleased with her**: "Asma' bint Abi Bakr **may God be pleased with her** entered upon the Messenger of God (blessings and peace of God be upon him) wearing thin clothing. The Messenger of God (blessings and peace of God be upon him) turned away from her and said to her: 'O Asma', when a woman reaches puberty, nothing should be seen of

her except this,' and he pointed to his face and hands." This is stronger in terms of precaution and consideration for the corruption of people, so a woman should not reveal of her adornment anything except what is visible of her face and hands. And God is the Grantor of success, there is no Lord but Him. Ibn Khuwayzmandad, one of our scholars, said: If a woman is beautiful and there is fear of temptation from her face and hands, then she must cover that. But if she is old or ugly, it is permissible for her to uncover her face and hands.

Fourth: Adornment is of two types: innate and acquired. Innate adornment is the face, for it is the origin of adornment, the beauty of creation, and the meaning of life, due to the benefits and paths of knowledge it contains. As for acquired adornment, it is what a woman tries to improve her appearance, such as clothing, jewelry, kohl, and henna. From this is the saying of God Almighty: **Take your adornment** (al-A'raf 7:31). And the poet said:

They take their adornment as best as you can see, and if they are idle, then they are the best of idle ones.

Fifth: Adornment is divided into apparent and hidden. That which is apparent is permissible for all people, whether mahrams or non-mahrams. We have already mentioned the scholars' opinions on the matter. As for that which is hidden, it is not permissible to reveal it except to those whom God the Most High has named in this verse, or those who take their place. There is a difference of opinion regarding bracelets. Aisha said: It is an apparent adornment because it is worn on the hands. Mujahid said: It is an internal adornment because it is outside the hands and is only worn on the arms. Ibn al-Arabi said: As for henna, it is an internal adornment if it is worn on the feet.

Sixth: The Almighty's saying: **And let them draw their veils over their bosoms**. The majority of scholars read the verse with a sukoon on the lam, which is for command. Abu Amr, in the narration of Ibn Abbas, read it with a kasra, as per the original rule, because the original rule for the lam of command is kasra, and the kasra was deleted due to its heaviness. Its sukoon is to make sukoon on the arm and thigh. *Yadribuna* is in the jussive mood of the command, but it is based on one case, following the past tense according to Sibawayh. The reason for this verse is that women at that time, when they covered their heads with their veils, would let them hang down behind their backs. Al-Naqqash said: As the Nabataeans do, leaving only the throat, neck, and ears uncovered. So God, the Almighty, commanded that the veil be draped over the bosoms, and the way to do that is for a woman to draw her veil over her bosom to cover her chest. Al-Bukhari narrated on the authority of Aisha that she said:

May God have mercy on the first emigrant women. When the verse, **And to draw their veils over their bosoms**, was revealed, they tore their lower garments and covered themselves with them. Hafsa, the daughter of her brother Abd al-Rahman **may God be pleased with them**, entered upon Aisha, and she had covered herself with something that revealed her neck. **What is this for you?** She tore it and said, **One should only cover with thick clothing that conceals**.

Seventh: Al-Khamr: the plural of Al-Khimar, which is what she covers her head with, and from this the woman khamrat and khamarat, and she is a good wine. Al-Jiyoub: the plural of Al-Jiyub, which is the cut of a shield or shirt, and it is from Al-Jawb which means to cut. The famous reading is with a damma on the jim of *Jiyoubihinna*. Some of the Kufians read it with a kasra because of the ya, as they read that in: Bayut *houses* and Shuyookh *shuyookhs*. The ancient grammarians do not permit this reading and say: Bayt *houses* and Bayut *houses* like fals *money* and fulus *fulus*. Al-Zajaj said: It is permissible on the condition that the damma is replaced by a kasra. As for what was narrated from Hamzah about combining the damma and kasra, it is impossible, no one can pronounce it except by hinting at what is not permissible. Muqatil said: **ala Jiyoubihinna** means on their chests, meaning on the places of their pockets.

Eighth: This verse is evidence that the pocket on a garment should be at the chest. This is also how the pockets were on the garments of our ancestors **may God be pleased with them**, as women do in Andalusia and men, boys, and others in Egypt. Al-Bukhari **may God have mercy on him** cited it **Chapter on the pocket of a shirt at the chest and elsewhere** and cited the hadith of Abu Hurayrah who said:

"The Messenger of God (peace and blessings be upon him) gave an example of the miser and the giver of charity as two men wearing iron cloaks, and their hands are forced to their breasts and collarbones..." The hadith, which has already been mentioned in full, states: "Abu Hurairah said: 'I saw the Messenger of God (peace and blessings be upon him) moving his fingers like this in his cloak. I wish I had seen him extend them, but they did not extend.'" This shows you that his cloak (peace be upon him) was on his chest, because if it had been on his shoulder, his hands would not have been forced to his breasts and collarbones. This is a good argument.

Ninth: The Almighty's saying: **Except for their husbands**. The husband is the husband and master in the speech of the Arabs, and from this is the saying of the Prophet, may God bless him and grant him peace, in the hadith of Gabriel:

If a slave woman gives birth to her husband, meaning her master, referring to the abundance of concubines due to the abundance of conquests. Children will come from slave women, and every mother will be freed through her child, as if he were her master who had bestowed the freedom upon her, since the freedom was granted to her through him, as Ibn al-Arabi said.

I said: And from this is his saying, peace be upon him, regarding Maria: **Her son freed her**, so he attributed the emancipation to him. This is one of the best interpretations of this hadith. And God knows best.

Question: The husband and master see the woman's adornment and more than that, because every part of her body is permissible for him to enjoy and look at. For this reason, he began with the husbands, because their access to what is greater than this. God the Almighty said: **And those who guard their private parts, Except from their wives or those their right hands possess, for indeed, they will not be blamed**.

Surat al-Nur 24:31

And tell the believing women to reduce [some] of their vision and guard their private parts and not to display their adornment except that which appears thereof and to draw their veils over their chests and not display their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, Their brothers, or their brothers' sons, or their sisters' sons, or their women, or those their right hands possess, or male attendants who have no desire, or children who have not yet known the private parts of women. Nor should they stamp their feet to reveal what they conceal of their adornment. And repent to God, all of you, O believers, that you may succeed.

(al-Mu'minin 23:5-6)

Tenth: People differed regarding the permissibility of a man looking at a woman's vagina. There are two opinions: One of them is that it is permissible, because if it is permissible for him to enjoy it, then looking is more appropriate. Another said that it is not permissible, "because of the statement of Aisha **may God be pleased with her** when describing her situation with the Messenger of God (blessings and peace of God be upon him): I did not see that from him, nor did he see that from me." The first is more correct, and this is based on good manners, as stated by Ibn al-Arabi. Asbagh, one of our scholars, said: It is permissible for him to lick it with his tongue. Ibn Khwayzmandad said: As for the husband and master, it is permissible for him to look at the rest of the body and the outside of the vagina, but not its inside. Likewise, it is permissible for a woman to look at her husband's private parts, and for a female slave to look at her master's private parts.

I said: It was narrated that the Prophet, may God bless him and grant him peace, said:

Looking at the vagina causes blindness, meaning blindness, in the one looking at it. It was also said that a child born between them will be born blind. And God knows best.

Eleventh: When God the Almighty mentioned spouses and began with them, He then mentioned mahrams and equated them with displaying adornment. However, their ranks differ according to what is in people's souls. There is no doubt that a father or brother uncovering a woman is safer than uncovering her husband's son. The ranks of what is revealed to them differ, so what is not permissible to reveal to a husband's son is revealed to a father. Judge Ismail reported on the authority of Al-Hasan and Al-Hussein **may God be pleased with them** that they did not see the Mothers of the Believers. Ibn Abbas said: Seeing them is permissible. Ismail said: I think that Al-Hasan and Al-Hussein believed that the sons of husbands were not mentioned in the verse about the wives of the Prophet (peace and blessings of God be upon him), which is the saying of God the Almighty: **There is no blame upon them concerning their fathers** (al-Ahzab 33:55). And He said in Surat al-Nur 24: **And not to reveal their adornment except to their husbands** (al-Ahzab 33:55). Ibn Abbas adopted this verse, and Al-Hasan and Al-Hussein adopted the other verse.

Twelfth: The Almighty's statement: **or the sons of their husbands**, meaning the male children of the husbands, and this includes the children of the children, even if they are low in line, whether male or female, such as the sons' sons and the daughters' sons. The same

applies to the fathers of the husbands and grandfathers, even if they are high in line on the male side, for the fathers' fathers and the mothers' fathers, as well as their sons, even if they are low in line. The same applies to the sons' sons and the daughters' sons, and the same applies to their sisters, who are from the fathers' and mothers' descendants, or one of the two categories. The same applies to the sons of the brothers and the sisters' sons, even if they are low in line, whether male or female, such as the sons' sons of the sisters and the daughters' sons. All of this is within the meaning of what is forbidden in marriage, as this is based on the meanings in births, and these are mahrams, as was previously mentioned in *Women*. The majority are of the opinion that the paternal uncle and maternal uncle are like all other mahrams in that they are permitted to look at what is permissible for them. This verse does not mention breastfeeding, which is like lineage, as was previously mentioned. According to Al-Sha'bi and 'Ikrimah, the paternal uncle and maternal uncle are not mahrams. Akrima said: He did not mention them in the verse because they are dependent on their children.

Thirteenth: The Almighty's statement: **or their women**, meaning Muslim women. This includes believing female slaves, but excludes the women of polytheists from among the People of the Covenant and others. It is not permissible for a believing woman to uncover any part of her body in front of a polytheist woman unless she is her slave. This is what the Almighty says: **or those whom their right hands possess**. Ibn Jurayj, Ubadah ibn Nasi, and Hisham al-Qari' disliked a Christian woman kissing a Muslim woman or seeing her private parts, and they interpreted **or their women**. Ubadah ibn Nasi said: "Umar **may God be pleased with him** wrote to Abu Ubaidah ibn al-Jarrah: I have been informed that the women of the People of the Covenant enter the bathhouses with Muslim women, so forbid that and prevent it, because it is not permissible for a dhimmi woman to see the nakedness of a Muslim woman." He said: "At that point, Abu Ubaidah stood up and supplicated, saying: 'Any woman who enters the bathhouse without an excuse, only wanting to whiten her face, may God blacken her face on the Day when faces will be whitened.'" Ibn Abbas **may God be pleased with him** said: It is not permissible for a Muslim woman to be seen by a Jewish or Christian woman, lest she describe her to her husband. There is a difference of opinion among jurists on this issue. If the non-Muslim woman is a slave of a Muslim woman, it is permissible for her to look at her mistress. However, it is not permissible for her to look at anyone else, because the guardianship between Muslims and non-Muslims is severed, and for the reasons we have mentioned. And God knows best.

Fourteenth: The Almighty's statement: **or those whom their right hands possess**. The apparent meaning of the verse includes male and female slaves, both Muslim and non-Muslim. This is the opinion of a group of scholars, and it is the apparent meaning of the school of thought of Aisha and Umm Salamah **may God be pleased with them**. Ibn Abbas said: There is nothing wrong with a male slave looking at his female slave's hair. Ashhab said: Malik was asked: Can a woman remove her veil in front of a eunuch? He said: Yes, if he is her slave or someone else's. As for a free man, no. But if he is a large, well-fed stallion whom she owns, but has no good looks or appearance, then let him look at her hair. Ashhab said: Malik said: It is not permissible for a male slave or wife to enter the toilet upon a man. God the Almighty said: **or those whom your right hands possess**. Ashhab said on the authority of Malik: A wicked young boy looks at his mistress's hair, and I do not like that for a husband's slave. Sa'id ibn al-Musayyab said: Do not be deceived by this verse: **or those whom their right hands possess**. It refers to the Imam *leader* and not to male slaves. Al-Sha'bi disliked a male slave looking at his female slave's hair. This is the opinion of Mujahid and Ata'. Abu Dawud narrated on the authority of Anas.

The Messenger of God, may God bless him and grant him peace, came to Fatima with a slave whom he had given to her. He said:

Fatima had a garment that, if she covered her head with it, would not reach her feet, and if she covered her feet with it, it would not reach her head. When the Prophet, may God bless him and grant him peace, saw what she had suffered from that, he said: **There is nothing wrong with you, for he is your father and your servant**.

Fifteenth: The Almighty's statement: **Or those men who follow other than those who have no desire**. That is, those who have no need. Desire is need. It is said: **I sought so-and-so, I sought after**. Desire, desire, need, and quest: need. The plural is *ma'rib*, meaning necessities. And from this is the statement of the Almighty: **And I have therein other desires**. (Ta-Ha: 18), which has already been mentioned. Tarafa said:

If a person says ignorance, sin and immorality, he will advance one day and then his goals will be lost. People differed about the meaning of his saying: **Or those who follow those who have no desire**. It was said: It is the fool who has no need for women. It was said: The idiot. It was said: The man who follows people, eats with them and is comforted by them, and he is weak and does not care about women nor desires them. It was said: The impotent. It was said: The eunuch. It was said: The effeminate. It was said: The very old man, and the boy who has not yet reached puberty. All of these differences are close in meaning, and they come together in someone who has no understanding or desire to pay attention to the matter of women. And with this description.

"Hait the effeminate man was with the Messenger of God (peace and blessings of God be upon him), and when he heard from him what he heard of the woman's beauty: Badiyah bint Ghailan, he ordered that women be veiled from him." His hadith was transmitted by Muslim, Abu Dawud, Malik in his Muwatta', and others

on the authority of Hisham ibn Urwah, on the authority of Urwah, on the authority of Aisha. Abu Umar said: Abd al-Malik ibn Habib reported on the authority of Habib, the scribe of Malik, who said: I said to Malik: Sufyan added to the hadith of bint Ghailan: **An effeminate man called Hait**, but Hait is not in your book. Malik said: He is right, that is so. The Prophet (peace and blessings of God be upon him) banished him to al-Himah, which is a place in Dhu al-Hulayfah to the north of its mosque. Habib said: I said to Malik: Sufyan said in the hadith: When she sits, she leans, and when she speaks, she sings. Malik said: He is right, that is so." Abu Omar said: What Habib, the scribe of Malik, mentioned on the authority of Sufyan, that he said in the hadith - meaning the hadith of Hisham ibn Urwah - **that an effeminate man called Hait** is not known to any of his narrators on the authority of Hisham, nor Ibn Uaynah nor anyone else. And he did not say in the order of the hadith **that an effeminate man called Hait**, but rather he mentioned it on the authority of Ibn Jurayj after the hadith had finished. Similarly, he said on the authority of Sufyan that he said in the hadith: **When you sit, you lean, and when you speak, you sing**. This is what Sufyan and anyone else did not say in the hadith of Hisham ibn Urwah. This wording is only found in the narration of al-Waqidi. What is strange is that he narrates it on the authority of Sufyan and narrates on the authority of Malik that it is like that, so it became a narration on the authority of Malik. No one narrated it on the authority of Malik except Habib, nor did anyone else mention it on the authority of Sufyan either. And God knows best. Habib, the scribe of Malik, is rejected and weak in hadith according to all of them. His hadith is not to be written down and what he produces is not to be paid attention to. Al-Waqidi and Al-Kalbi mentioned that Hayt Al-Makhnath said to Abdullah bin Umayya Al-Makhzumi, who was the brother of Umm Salamah from her father and whose mother was Atikah, the aunt of the Messenger of God, may God bless him and grant him peace. He said to him while he was in the house of his sister Umm Salamah and the Messenger of God, may God bless him and grant him peace, was listening: If God opens Taif for you, then you should go to Badiya bint Ghailan bin Salamah Al-Thaqafi, for she has four faces and eight faces, with a mouth like a daisy. When she sits, she sings, and when she speaks, she sings. Between her legs are like a turned-over vessel. She is as Qais bin Al-Khatim said:

She blinked her eyes absentmindedly, as if her face was bleeding.

I created her intentionally among the women's shapes, neither natural nor artificial.

She sleeps about her great status, but when she wakes up slowly, she almost collapses.

The Prophet (peace and blessings be upon him) said to him, **You have looked at her too intently, O enemy of God**. Then he expelled him from Madinah to Al-Hama. He said: When Taif was conquered, Abd al-Rahman ibn Awf married her and she bore him Burayha, according to al-Kalbi. He remained in that place until the death of the Prophet (peace and blessings be upon him). When Abu Bakr took over, he was spoken to about him but he refused. When Umar

And tell the believing women to reduce [some] of their vision and guard their private parts and not to display their adornment except that which appears thereof and to draw their veils over their chests and not display their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, Their brothers, or their brothers' sons, or their sisters' sons, or their women, or those their right hands possess, or male attendants who have no desire, or children who have not yet known the private parts of women. Nor should they stamp their feet to reveal what they conceal of their adornment. And repent to God, all of you, O believers, that you may succeed.

took over, he was spoken to about him but he refused. Then Uthman was spoken to about him later. It was said that he had grown old and weak and was in need, so he gave him permission to enter every Friday to ask for help and then return to his place. He said: Heet was a client of Abdullah ibn Abi Umayya al-Makhzumi, and he also had a son, Tuways, and from that point he accepted hermaphroditism. Abu Umar said: It is said: *Badiyah* with a *ya* and *badinah* with a *nun*, but the correct pronunciation is with a *ya*, and this is the opinion of most of them. Al-Zubairi also mentioned it with a *ya*

Sixteenth: Describing the followers with *ghair* because the followers are not intended specifically, so the word became like an indefinite noun. *Ghair* is not purely indefinite, so it is permissible to use it as a description of a definite noun. If you wish, you can say it is a substitute. The ruling on it is like the ruling on **ghair al-maghdhub alayhim**. Asim and Ibn Amir read *ghair* in the accusative case, so it is an exception, meaning they do not display their adornment to the followers except for those among them who have desire. It is also permissible for it to be a state, meaning those who follow them are unable to do anything about them, as Abu Hatim said. The state is what is mentioned in the followers.

Seventh: Ten: The Almighty said: **Or the child** is a generic noun meaning the plural, and the evidence for that is its description **those who**. In Hafsa's copy of the Qur'an, **or the children** is plural. It is said: a child is one who has not yet reached puberty. And **they become apparent** means they emerge through intercourse, i.e. they did not uncover their private parts for intercourse due to their young age. It was said: they did not reach the age of being able to bear women. It is said: I taught him about such-and-such, and I subdued him. The majority maintain a sukoon on the waw like *awrat* because the vowel on the waw is too heavy. It was narrated from Ibn Abbas with a fatha on the waw, like *jafna* and *jafnat*. Al-Farra' narrated that it is the language of Qais *awrat* with a fatha on the waw. An-Nahhas said: This is the analogy, because it is not an adjective, as you say *jafna* and *jafnat*, except that a sukoon is better in *awrat* and the like, because if the waw is moved and what precedes it is moved, it accepts an alif, so if this was said, the meaning would be lost.

Eighteenth: Scholars differed regarding the obligation of covering what is other than the face and hands. They had two opinions: One of them: It is not obligatory, because he is not obligated to do so, and this is the correct opinion. The other: It is obligatory for him, because he may be desired and she may also be desired. If he reaches puberty, then his ruling is the

ruling of an adult regarding the obligation of covering. The same applies to an old man whose desire has ceased. There is also a difference of opinion regarding him, as in the case of a boy. The correct opinion is that the sanctity remains, as stated by Ibn al-Arabi.

Nineteenth: Muslims unanimously agree that the private parts of men and women are 'awrah, and that all of a woman is 'awrah except for her face and hands, concerning which they differed. Most scholars say that a man's area from his navel to his knee is 'awrah and may not be seen. This has been fully discussed in Al-A'raf.

Al-Muwaffiyah 20: The people of opinion said: The private parts of a woman with her slave are from the navel to the knee. Ibn al-Arabi It is as if they thought she was a man or he thought he was a woman, and God Almighty has forbidden women absolutely for looking or pleasure, then he excepted pleasure for husbands and the right hand possession, then he excepted adornment for twelve people, including the slave, so what do we have to do with that! This is a corrupt view and an unreliable and far-fetched effort. Some people have interpreted his statement: **or what their right hands possess** to refer to female slaves and not male slaves, among them Saeed bin Al-Musayyab, so how can they be interpreted as slaves and then included with women? This is very far-fetched! It has been said that the interpretation is: or what their right hands possess of those who do not have desire or male followers who do not have desire, as narrated by Al-Mahdawi.

Twenty-first: The Almighty said: **And let them not stamp their feet Al-Ma'idah 2:175**, meaning that a woman should not stamp her foot when she walks so that the sound of her anklets is heard. Hearing the sound of adornment is like showing one's adornment or even more so, and the purpose is to cover up. Al-Tabari narrated on the authority of Al-Mu'tamir on the authority of his father that he said: A Hadrami claimed that a woman took two bracelets of silver and agate and placed them on her shin, then she walked among the people and struck the ground with her foot, and the anklet struck the agate and made a sound, so this verse was revealed. Hearing this adornment is more arousing to desire than showing it, as Al-Zajjaj said.

Twenty-second: If a woman does that out of joy over her jewelry, it is disliked. If a woman does that to flaunt herself and expose herself to men, it is forbidden and reprehensible. The same applies to a man who stamps his foot with his shoe. If he does that out of amazement, it is forbidden, because amazement is a major sin. If he does that to flaunt himself, it is not

permissible.

Twenty-three: Makki, may God have mercy on him, said: There is no verse in the Book of God Almighty that contains more pronouns than this. It contains twenty-five pronouns for believing women, both in the nominative and accusative cases.

The Almighty's saying: **And repent to God, all of you, O believers.** This contains two issues:

First: The Almighty's statement: **And repent** is a command. There is no disagreement among the Ummah regarding the obligation of repentance and that it is an established duty. This has been discussed previously in Surat An-Nisa' and elsewhere, so there is no point in repeating it. The meaning is: And repent to God, for you are not free from forgetfulness or shortcomings in fulfilling the rights of God, so do not abandon repentance under any circumstances.

Second: The majority read *Ayah* with a fat-ha on the ha'. Ibn 'Amir read it with a damma, and his reasoning is to make the ha' part of the word itself, so the vocative is in it. Abu 'Ali considered this very weak and said: The last letter of the noun is the second ya' of ay, so the damma should be the last letter of the noun. If it were permissible to add a damma to the ha' here because it is connected to the word, then it would be permissible to add a damma to the meem in *Allahumma* because it is connected to the word in a long sentence. The correct view is that if a reading is proven from the Prophet (peace and blessings of God be upon him), then there is nothing but a belief in the correctness of the language, because the Qur'an is the proof. Al-Farra' recited:

Oh stubborn heart, wake up from the beautiful, white, and ugly ones.

La'as: the color of the lip if it is slightly black, and that is considered attractive. It is said: a lip of La'asa, and young men and women of La'as. Some of them stop on *ayh*. And some of them stop on *ayha* with an alif, because the reason for deleting it in connection is its sukoon and the sukoon of the lam. So when there is a stop, the reason is gone and the alif is returned just as the ya' returns when you stop on *mahalli* from the saying of God the Almighty: **not mahalli game** (al-Ma'idah 5:1). This difference that we mentioned is in **O magician** (al-Zukhruf 43:49). **O you two heavy things** (al-Rahman 55:31).

Tafsir Ibn Kathir

This is a command from God Almighty to the believing women and out of His jealousy for their husbands, His believing servants, and to distinguish them from the women of the Age of Ignorance and the actions of the polytheists. The reason for the revelation of this verse was what Muqatil ibn Hayyan mentioned, who said: It has reached us - and God knows best - that Jabir ibn Abdullah al-Ansari narrated that Asma bint Marthad was in a place of hers among Banu Haritha, and the women would enter upon her without wearing belts, so the anklets on their feet, their breasts, and their hair were visible. Asma said: How ugly this is. Then God

Almighty revealed: **And tell the believing women to reduce [some] of their vision** (al-Baqarah 2:177). God Almighty's statement: **And tell the believing women to reduce [some] of their vision** means from what God has forbidden them of looking at anyone other than their husbands. For this reason, many scholars have said that it is not permissible for a woman to look at foreign men with lust or without lust at all.

Many of them used as evidence what was narrated by Abu Dawud and Al-Tirmidhi from the hadith of Al-Zuhri on the authority of Nabhan, the freed slave of Umm Salamah, that he narrated that Umm Salamah narrated to him that she was with the Messenger of God (peace and blessings of God be upon him) and Maymunah said: "While we were with him, Ibn Umm Maktum came and entered upon him. This was after we had been ordered to observe the veil. The Messenger of God (peace and blessings of God be upon him) said: 'Seclude yourself from him.' I said: 'O Messenger of God, is he not blind and does not see us or recognize us?' The Messenger of God (peace and blessings of God be upon him) said: 'Are you both blind? Can you not see him?'" Then Al-Tirmidhi said: This is a good and authentic hadith. Other scholars held that it is permissible for women to look at strangers without lust, as is proven in the Sahih that the Messenger of God (peace and blessings of God be upon him) looked at the Abyssinians while they were playing with their spears in the mosque on the day of Eid, and Aisha, the Mother of the Believers, looked at them from behind him, and he screened her from them until she turned away and went back.

And His statement, **and guard their private parts**, Saeed ibn Jubair said: From immoralities. Qatadah and Sufyan said: From what is not permissible for them. Muqatil said: From adultery. Abu Al-Aaliyah said: Every verse in the Qur'an that mentions guarding the private parts refers to adultery except this verse: **and guard their private parts**, that no one should see them. And His statement, **and not to reveal their adornment except that which is apparent thereof**, meaning that they should not show any of their adornment to strangers except that which cannot be hidden. Ibn Mas'ud said: Like the cloak and clothing, meaning what the Arab women used to wear of the veil that covered their clothes and what is visible from under the garment. There is no blame on her for it because she cannot hide it, and its equivalent in women's clothing is what is visible from the lower part of the garment and what cannot be hidden. Al-Hasan, Ibn Sirin, Abu Al-Jawza', Ibrahim Al-Nakha'i and others shared the same opinion of Ibn Mas'ud.

Al-A'mash narrated from Sa'id ibn Jubayr from Ibn Abbas, **And not to reveal their adornment except that which is apparent thereof**, he said: her face, her hands, and the ring. Similar to this was narrated from Ibn Umar, Ata', Ikrimah, Sa'id ibn Jubayr, Abu Ash-Sha'tha', Ad-Dahhak, Ibrahim An-Nakha'i, and others. This may be an explanation of the adornment that they are forbidden to reveal, as Abu Ishaq As-Subqi said from Abu Al-Ahwas from Abdullah, who said regarding the statement, **and not to reveal their adornment**, adornment is earrings, bracelets, anklets, and necklaces. In a narration from him with this chain of transmission, he said: Adornment is of two types:

Surat al-Nur 24:31

And tell the believing women to reduce [some] of their vision and guard their private parts and not to display their adornment except that which appears thereof and to draw their veils over their chests and not display their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, Their brothers, or their brothers' sons, or their sisters' sons, or their women, or those their right hands possess, or male attendants who have no desire, or children who have not yet known the private parts of women. Nor should they stamp their feet to reveal what they conceal of their adornment. And repent to God, all of you, O believers, that you may succeed.

adornment that no one sees except the husband: the ring and the bracelet; and adornment that non-mahrams see, which is the apparent part of the clothing. Az-Zuhri said: They should not reveal their adornment to those whom God has named as those for whom it is not permissible to show anything except bracelets, head coverings, and earrings without covering their faces. As for the common people, they should not reveal anything except rings.

Malik said on the authority of Al-Zuhri, **Except what appears of it**, meaning the ring and the anklet. It is possible that Ibn Abbas and those who followed him intended to interpret what appears of it as the face and hands, and this is the well-known view among the majority. Support for this is the hadith narrated by Abu Dawud in his Sunan: Ya'qub ibn Ka'b Al-Antaki and Mu'ammil ibn Al-Fadl Al-Harrani told us: Al-Walid told us, on the authority of Sa'id ibn Bashir, on the authority of Qatadah, on the authority of Khalid ibn Durak, on the authority of Aisha **may God be pleased with her** that Asma' bint Abi Bakr "entered upon the Prophet (blessings and peace of God be upon him) wearing thin clothing, so he turned away from her and said, 'O Asma', when a woman reaches puberty, nothing should be seen of her except this," and he pointed to his face and hands." However, Abu Dawud and Abu Hatim Al-Razi said that this is a mursal hadith, Khalid ibn Durak did not hear it from Aisha **may God be pleased with her**, and God knows best.

God the Almighty said: **And let them draw their veils over their bosoms** meaning that the veils are made to draw their features over their chests to hide what is underneath of their chests and collarbones, to differ from the symbol of the women of the Age of Ignorance, for they did not do that, but rather the woman among them would pass among men with her chest exposed, nothing hiding it, and perhaps she would show her neck, the locks of her hair, and her earrings. So God commanded the believing women to cover themselves in their appearance and conditions, as God the Almighty said: "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused." And He said in this noble verse: **And let them draw their veils over their bosoms**. Khimar is the plural of khimar, which is what is used to cover the head, and it is what people call the veils.

Sa'id ibn Jubayr said, **And let them draw** and tighten **their veils over their bosoms** meaning over the neck and chest so that nothing of it is seen. Al-Bukhari said, Ahmad ibn Shabib told us, my father told us, on the authority of Yunus, on the authority of Ibn Shihab, on the authority of 'Urwah, on the authority of 'Aisha **may**

God be pleased with her, who said, "May God have mercy on the first emigrant women. When God revealed, 'And let them draw their veils over their bosoms,' they tore their cloaks and covered themselves with them." He also said, Abu Nu'aym told us, Ibrahim ibn Nafi' told us, on the authority of Al-Hasan ibn Muslim, on the authority of Safiyyah bint Shaibah, that 'Aisha **may God be pleased with her** used to say, **When this verse was revealed, 'And let them draw their veils over their bosoms,' they took their lower garments and tore them at the edges and covered themselves with them**. Ibn Abi Hatim said: My father told us, Ahmad ibn Abdullah ibn Yunus told us, Al-Zanj ibn Khalid told us, Abdullah ibn Uthman ibn Khathim told us, on the authority of Safiyyah bint Shaibah, who said: While we were with Aishah, she said: We mentioned the women of Quraysh and their excellence, so Aishah **may God be pleased with her** said: The women of Quraysh have excellence, and by God, I have never seen anyone better than the women of the Ansar in their belief in the Book of God and in their faith in the revelation. Surah An-Nur was revealed: **And let them draw their veils over their bosoms** (An-Nur 24:1), and their men turned to them, reciting to them what God had revealed to them therein, and a man would recite to his wife, daughter, sister, and every relative. There was not a woman among them but that she would get up and take her long cloak and wrap herself in it, believing and believing in what God had revealed of His Book. So they arose behind the Messenger of God (blessings and peace of God be upon him), covered as if there were crows on their heads. Abu Dawud narrated it through other chains of transmission on the authority of Safiyyah bint Shaibah.

Ibn Jarir said: Yunus told us, Ibn Wahb told us, Qurrah ibn Abd al-Rahman told him, on the authority of Ibn Shihab, on the authority of 'Urwah, on the authority of Aisha, who said: May God have mercy on the first emigrant women. When God revealed, **And to draw their veils over their bosoms**, they tore the shoulders of their cloaks and covered themselves with them. Abu Dawud narrated it on the authority of Ibn Wahb with it. God Almighty said, **And not to reveal their adornment except to their husbands**, meaning their husbands, **or their fathers or their husbands' fathers or their sons or their husbands' sons or their brothers or their brothers' sons or their sisters' sons**, all of these are mahrams for a woman. It is permissible for her to appear before them with her adornment, but without restriction or ostentation. Ibn al-Mundhir narrated to us: Musa, meaning Ibn Harun, narrated to us: Abu Bakr, meaning Ibn Abi Shaybah, narrated to us: Affan narrated to us: Hammad Ibn Salamah narrated to us: Dawud narrated to us, on the authority of al-Sha'bi and Ikrimah, regarding this verse: **And not to reveal their adornment**

except to their husbands, their fathers, or their husbands' fathers, until he finished it. He said: He did not mention the paternal uncle or maternal uncle because they are described to their sons. She should not remove her veil in front of her paternal uncle or maternal uncle. As for the husband, all of that is for him, so she should dress up for him in ways that she would not do in the presence of anyone else.

His statement, **or their women**, means that she should also show her adornment to Muslim women, but not to the women of the People of the Covenant, lest they describe them to their men. Although this is forbidden for all women, it is more so for the women of the People of the Covenant, as nothing prevents them from doing so. As for the Muslim woman, she knows that it is forbidden, so she refrains from doing so. The Messenger of God (blessings and peace of God be upon him) said, **A woman should not touch another woman and describe her to her husband as if he is looking at her**. Narrated by both of them in their Sahihis on the authority of Ibn Mas'ud. Sa'id ibn Mansur said in his Sunan, "Ismail ibn 'Ayyash narrated to us on the authority of Hisham ibn al-Ghazi on the authority of 'Ubadah ibn Nassi on the authority of his father on the authority of al-Harith ibn Qays, who said: The Commander of the Faithful, 'Umar ibn al-Khattab, wrote to Abu 'Ubaydah, 'As for what follows, it has reached me that some Muslim women enter the bathhouses with the women of the polytheists. This is from before you, and it is not permissible for a woman who believes in God and the Last Day to have anyone look at her private parts except the people of her religion." Mujahid said about his statement, **or their women**, he said their women are the Muslim women, not the polytheist women, and it is not for a Muslim woman to uncover herself in front of a polytheist woman. Abdullah narrated in his interpretation on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas, **or their women**, he said they are the Muslim women who do not reveal it to a Jewish or Christian woman, which is the throat, earring, scarf, and whatever is not permissible for anyone except a mahram to see.

Saeed narrated to us, Jarir narrated to us, on the authority of Laith, on the authority of Mujahid, who said: A Muslim woman should not remove her veil in front of a polytheist woman, because God Almighty says: **or their women**, so she is not one of their women. And on the authority of Makhul and Ubadah ibn Nassi, that they disliked a Christian, Jewish, or Zoroastrian woman kissing a Muslim woman. As for what Ibn Abi Hatim narrated, Ali ibn al-Husayn narrated to us, Abu Umair narrated to us, Damrah narrated to us, he said: Ibn Ata' said, on the authority of his father, he said: When the companions of the Messenger of God, may God bless him and grant him peace, came to Jerusalem, the midwives of their women were Jewish and Christian women. If this is authentic, then it is based on a state of necessity or that it is a form of humiliation. Then there is no uncovering of the private parts in it, and God knows best.

And the Almighty's saying: **Or what their right hands possess**. Ibn Jarir said: He means from the women of the polytheists, so it is permissible for her to show her adornment to her, even if she is a polytheist because

she is her slave girl. Saeed bin Al-Musayyab held this view, and the majority said: Rather, it is permissible for her to show it to her male and female slaves. They provided evidence for this with the hadith narrated by Abu Dawud: Muhammad bin Isa told us, Abu Jami' Salim bin Dinar told us, on the authority of Thabit, on the authority of Anas: That the Prophet, may God bless him and grant him peace, came to Fatimah with a slave whom he had given to her. He said: Fatimah was wearing a garment which, if she covered her head with it, would not reach her feet, and if she covered her feet with it, would not reach her head. When the Prophet, may God bless him and grant him peace, saw what she was wearing, he said: **There is nothing wrong with you, he is only your father and your slave**.

Al-Hafiz Ibn Asakir mentioned in his history book in the biography of Khadij al-Himsi, Muawiyah's client: That Abdullah ibn Mas'adah al-Fazari was black with a very dark complexion, and that the Prophet (peace and blessings of God be upon him) had given him as a gift to his daughter Fatimah, who raised him and then freed him. After all of this, he went out with Muawiyah during the Battle of Siffin, and he was one of the harshest people against Ali ibn Abi Talib **may God be pleased with him**. Imam Ahmad said: Sufyan ibn Uyaynah told us, on the authority of al-Zuhri, on the authority of Nabhan, on the authority of Umm Salamah, who said that the Messenger of God (peace and blessings of God be upon him) said: **If one of you is a slave woman and has enough to pay her a debt, then let her veil herself from him**. Abu Dawud narrated it on the authority of Musaddad, on the authority of Sufyan. God the Almighty said: **Or those men who follow them who have no desire** means like hired workers and followers who are not equal to them, but are still in their minds and have no desire for women nor do they desire them. Ibn Abbas said: He is the fool who has no desire.

Mujahid said: He is the idiot. Ikrimah said: He is the effeminate one whose penis is not erect. This is what more than one of the early Muslims said. In the Sahih, from the hadith of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, that an effeminate man used to enter upon the family of the Messenger of God, may God bless him and grant him peace, and they used to consider him as one of those who lacked desire. Then the Prophet, may God bless him and grant him peace, entered while he was describing a woman, saying: When she comes forward, she comes forward with four, and when she turns away, she turns away with eight. So the Messenger of God, may God bless him and grant him peace, said: **Do I not see that this one knows what is here? He should not enter upon you**. So he took him out, and he used to enter the desert every Friday to seek food.

Imam Ahmad narrated: Abu Muawiyah told us, Hisham ibn Urwah told us, on the authority of his father, on the authority of Zainab bint Abi Salamah, on the authority of Umm Salamah, that she said: The Messenger of God (peace and blessings of God be upon him) entered upon her while her brother, an effeminate man, was with her, and Abdullah ibn Abi Umayyah was with her. The effeminate man was saying: O Abdullah, if God opens Ta'if for you tomorrow, then you should go to the daughter of Ghailan, for she opens with four and

Surat al-Nur 24:31

And tell the believing women to reduce [some] of their vision and guard their private parts and not to display their adornment except that which appears thereof and to draw their veils over their chests and not display their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, Their brothers, or their brothers' sons, or their sisters' sons, or their women, or those their right hands possess, or male attendants who have no desire, or children who have not yet known the private parts of women. Nor should they stamp their feet to reveal what they conceal of their adornment. And repent to God, all of you, O believers, that you may succeed.

turns away with eight. The Messenger of God (peace and blessings of God be upon him) heard him and said to Umm Salamah, **Do not let this man enter upon you.** They both included it in the two Sahihs on the authority of Hisham ibn Urwah. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Urwah ibn al-Zubayr, on the authority of Aisha **may God be pleased with her**, who said: A effeminate man used to enter upon the wives of the Prophet (peace and blessings of God be upon him), and they considered him to be lacking in desire. The Prophet (peace and blessings of God be upon him) entered while he was with one of his wives and he was describing a woman. He said: When she opens, she opens with four and when she turns away, she turns away with eight. The Prophet, may God bless him and grant him peace, said, **Do I not see that this man knows what is here? Let him not enter upon you.** So they prevented him. It was narrated by Muslim, Abu Dawud, and al-Nasa'i on the authority of Abd al-Razzaq on his authority on the authority of Umm Salamah.

God the Almighty said: **Or children who are not yet aware of the private parts of women** meaning that because of their young age they do not understand the conditions of women and their private parts, such as their soft speech, their graceful walk, their movements and stillness. So if the child is young and does not understand that, then there is nothing wrong with him entering upon women. But if he is an adolescent, or close to it, such that he knows that and is aware of it and can differentiate between the ugly and the beautiful, then he is not permitted to enter upon women. It has been proven in the two Sahihs on the authority of the Messenger of God (blessings and peace of God be upon him) that he said: **Beware of entering upon women.** It was said: **O Messenger of God, what about the in-law?** He said: **The in-law is death.**

And the Almighty's saying: **And let them not stamp their feet** 2:17. In the pre-Islamic era, if a woman was walking in the street and she was wearing a silent anklet whose sound was not known, she would stamp her foot on the ground, and men would hear its tinkling. So God forbade the believing women from doing such a thing. Similarly, if part of her adornment was covered and she moved to reveal what was hidden, it is included in this prohibition, as God the Almighty said: **And let them not stamp their feet** 2:17. And from that is that she is forbidden from wearing perfume or using it when she leaves her house so that men may smell her perfume. Abu 'Eisa al-Tirmidhi said: Muhammad ibn Bishr told us, Yahya ibn Sa'id al-Qattan told us, on the authority of Thabit ibn 'Amara al-Hanafi, on the

authority of Ghunaim ibn Qays, on the authority of Abu Musa, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, that he said: **Every eye is an adulteress, and if a woman applies perfume and passes by a gathering, then she is such and such, meaning an adulteress.** He said: And in this chapter on the authority of Abu Hurayrah: This is hasan saheeh. Abu Dawud and al-Nasa'i narrated it on the authority of Thabit ibn 'Amara with it.

Abu Dawud said: Muhammad ibn Kathir narrated to us, Sufyan narrated to us, on the authority of Asim ibn Ubaydullah, on the authority of Ubayd, the freed slave of Abu Ruhm, on the authority of Abu Hurayrah **may God be pleased with him**, who said: A woman met him and he smelled the fragrance of perfume on her, and her dress was flowing. He said: O slave of the tyrant, have you come from the mosque? She said: Yes. He said to her: Why did you use perfume? She said: Yes. He said: I heard my beloved Abu al-Qasim (peace and blessings of God be upon him) say: **God does not accept the prayer of a woman who uses perfume for this mosque until she returns and performs the ritual bath for major ritual impurity.** Ibn Majah narrated it on the authority of Abu Bakr ibn Abi Shaybah, on the authority of Sufyan (i.e. Ibn Uyaynah) with it. At-Tirmidhi also narrated from the hadith of Musa ibn Ubaydah, on the authority of Ayyub ibn Khalid, on the authority of Maymunah bint Sa'd, that the Messenger of God (peace and blessings of God be upon him) said: **A woman who adorns herself for someone other than her rightful owner will be like darkness on the Day of Resurrection with no light.** Another example of this is that women are forbidden from walking in the middle of the road because of the ostentatiousness involved.

Abu Dawud said: Al-Taghlabi narrated to us, Abdul Aziz, meaning Ibn Muhammad, narrated to us, from Ibn Abi Al-Yaman, from Shaddad Ibn Abi Amr Ibn Hamas, from his father, from Hamza Ibn Abi Asid Al-Ansari, from his father, that he heard the Messenger of God, peace and blessings be upon him, say while he was leaving the mosque, and the men and women were mingling in the street, so the Messenger of God, peace and blessings be upon him, said to the women, **Stay back, for you should not take up the road, stick to the edges of the road.** So the women would stick close to the wall, so much so that their garments would catch on the wall from being so close to it. God, the Most High, said: **And repent to God, all of you, O believers, that you may succeed.** That is, do what He has commanded you to do of these beautiful qualities and noble morals, and abandon the immoral morals and qualities of the people of the Jahiliyyah, for complete success lies in

doing what God and His Messenger have commanded and abandoning what they have forbidden, and God, the Most High, is the One sought for help.

Fath al-Qadir

And in that is a warning to those who do not lower their gaze and guard their private parts 31 - **And tell the believing women to reduce [some] of their vision.** God Almighty singled out females with this address as a way of emphasizing their inclusion under the address of the believers, as in all other Qur'anic addresses. The doubling appeared in *Yaghdhudhu* and did not appear in *Yaghdhudhu*, because the lam of the verb in the first is moving and in the second is still, and they are in the position of the jussive in response to the command. God Almighty began with lowering in both places before guarding the private parts, because looking is a means to not guarding the private parts, and the means is preferred over the one being approached. The meaning of **lower their gaze** is like the meaning of **lower their gaze**, so it is used as evidence of the prohibition of women looking at what is forbidden to them. Likewise, they must guard their private parts in the manner that was mentioned in men guarding their private parts. **And not reveal their adornment**, meaning what they adorn themselves with of jewelry and other things. And in the prohibition of revealing their places of Their bodies are more important. Then God Almighty made an exception to this prohibition, saying: **Except what appears thereof.**

People differed regarding the apparent adornment and what it is. Ibn Masoud and Saeed ibn Jubayr said: The apparent adornment is the clothing. Saeed ibn Jubayr added the face. Ata' and Al-Awza'i said: The face and the hands. Ibn Abbas, Qatadah, and Al-Miswar ibn Makhramah said: The apparent adornment is kohl, the siwak, dyeing the hair to the middle of the shin, and the like, as it is permissible for a woman to show it. Ibn Atiyyah said: A woman should not show any of her adornment and conceals everything of her adornment. The exception regarding what is apparent is due to necessity. It is not hidden from you that the apparent structure of the Qur'an forbids showing adornment except what is apparent, such as the jilbab, the khimar, and the like, and jewelry on the hands and feet, etc. If what is meant by adornment is their places, then the exception refers to what is difficult for a woman to cover, such as the hands, feet, and the like. Thus, if the prohibition against displaying adornment entails the prohibition against displaying its locations by the implication of the address, then the exception is carried over to what we mentioned in the two places. However, if adornment includes the locations of adornment and what women adorn themselves with, then the matter is clear, and the exception is for all of them. Al-Qurtubi said in his interpretation: Adornment is of two types: innate and acquired. Innate adornment is her face, for it is the origin of adornment, and acquired adornment is what a woman tries to improve her appearance, such as clothing.

Jewelry, kohl, and henna, including the Almighty's saying: **Take your adornment**, and the poet's saying:

They take their adornment as best as you can see, and if they are idle, then they are the best of idle ones.

And let them draw their veils over their bosoms. The majority of scholars read the verse with a sukoon on the lam of command. Abu Amr read it with a kasra, as per the original ruling, because the original lam of command is kasra. This reading was narrated from Ibn Abbas. *Khamar* is the plural of *khimar*, which is what a woman covers her head with, and it is from this that a woman covers herself and becomes covered. *Jiyub* is the plural of *jib*, which is the place where a shirt or shirt is cut. It is derived from *jub*, which means to cut. The commentators said that the women of the Age of Ignorance used to let their veils hang down behind them, and their bosoms were wide in front, so their necks and necklaces were exposed. So they were commanded to draw their veils over their bosoms to cover what was visible. The word *dribbling* exaggerates the throwing, which is to stick. The majority of scholars read *bi-khamrihinna* with a fatha on the meem, while Talhah ibn Masraf read it with a sukoon. The majority of scholars read *jiyubbihinna* with a damma on the jim, while Ibn Kathir and some of the Kufians read it with a kasra. Many of the early grammarians do not permit this reading. Al-Zajaj said: It is permissible to replace the damma with a kasra. As for what was narrated from Hamza about combining the damma and the kasra, it is impossible and no one can pronounce it except by gesturing. The majority have interpreted al-juyooob as we mentioned before, which is the real meaning. Muqatil said: The meaning of 'ala *juyooobihiinna* is 'ala their chests,' so there is an omitted noun in the verse: i.e., 'ala the places where their juyooobihiinna are'. Then the Almighty repeated the prohibition of displaying adornment for the reason that he will mention of the exception, saying: **And not to display their adornment except to their husbands.** The husband is the husband and master in the speech of the Arabs, and the husbands were mentioned first because they are the ones meant by adornment, and because the entire body of the wife and concubine is permissible for them. And like His Almighty saying: **And those who guard their private parts * Except from their wives or those their right hands possess, for indeed, they will not be blamed.** Then when the Almighty made an exception for the husband, He followed it with an exception for mahrams, saying: **Or their fathers or their husbands' fathers until His saying, Or their sisters' sons.** So it is permissible for women to display their adornment to these people because of the frequent mixing and the lack of fear of temptation because of the aversion in nature to relatives. It was narrated on the authority of Al-Hasan and Al-Hussain, may God be pleased with them, that they did not look at the Mothers of the Believers, because they believed that the sons of the husbands were not mentioned in the verse about the wives of the Prophet, may God bless him and grant him peace, which is His statement: **There is no blame upon them concerning their fathers.** What is meant by the sons of their husbands are the male children of the husbands, and what is included in His statement: **or their sons** is the sons of the sons, no matter how low they are, and the sons of their daughters, no matter how low they are, and likewise the fathers of the husbands and the fathers of the fathers and the fathers of the mothers, no matter how high they are, and likewise the sons of the husbands, no matter how low they are, and likewise the sons of the husbands, no matter how low they are, and

Surat al-Nur 24:31

And tell the believing women to reduce [some] of their vision and guard their private parts and not to display their adornment except that which appears thereof and to draw their veils over their chests and not display their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, Their brothers, or their brothers' sons, or their sisters' sons, or their women, or those their right hands possess, or male attendants who have no desire, or children who have not yet known the private parts of women. Nor should they stamp their feet to reveal what they conceal of their adornment. And repent to God, all of you, O believers, that you may succeed.

likewise the sons of the brothers and sisters. The majority of scholars are of the view that the paternal uncle and maternal uncle are like all other mahrams in that it is permissible to look at what is permissible for them, and not...

The verse mentions breastfeeding, which is like kinship. Ash-Sha'bi and Ikrimah said: **A paternal uncle or maternal uncle is not among the mahrams.** The meaning of **or their women** refers to those who are specifically related to them and are in close contact with them through service or companionship. This includes female slaves, but excludes the women of the infidels, such as the People of the Covenant and others. It is not permissible for them to reveal their adornment to themselves because they do not hesitate to describe themselves to men. There is a difference of opinion among scholars on this issue. Adding women to them indicates that this is specific to believing women. **or those their right hands possess** appears to include male and female slaves, regardless of whether they are Muslims or infidels. This is the view of a group of scholars, and it was also the view of Aisha, Umm Salamah, Ibn Abbas, and Malik. Sa'id ibn al-Musayyab said: "Do not be deceived by this verse: "or those their right hands possess"; it refers to female slaves, not male slaves. Al-Sha'bi disliked that the slave looked at his mistress's hair, and this is the opinion of Ata', Mujahid, Al-Hasan and Ibn Sirin. It was narrated from Ibn Mas'ud, and Abu Hanifa and Ibn Jurayj said the same. "Or the followers who are not possessed of desire among men. **The majority read ghayr**" in the genitive case. Abu Bakr and Ibn 'Amir read it in the accusative case as an exception, and it was said that it was a case of severance. What is meant by the followers are those who follow the people and take from their food, with no other concern than that and no need for women. This was said by Mujahid, Ikrimah and Al-Sha'bi. "Min al-Rijal" is in the accusative case as a state. The root of desire, desire and ma'ribah is need, and the plural is ma'arib, meaning needs. From this is the saying of the Most High: "And I have therein other desires." And from this is the saying of Tarafa:

If a person says ignorance, sin and treason, he will advance one day but then his goals will be lost.

It was said that what is meant by **men without sexual desire** are the foolish ones who have no need for women, or the idiot, or the impotent, or the eunuch, or the effeminate, or the very old man. There is no basis for this specification, rather what is meant by the verse is its apparent meaning and they are those who follow the Ahl al-Bayt, and have no need for women, and they do not achieve that under any circumstances. So those who have this characteristic are included among them and those who do not are excluded. **Or the child**

who is not yet aware of the private parts of women.

The term *child* applies to the singular, dual, and plural, or what is meant here is the gender used in the plural as indicated by its plural description. In the Mushaf of Abi, it is **or children** for the plural. A person is called a child until he reaches puberty. The meaning of **have not yet apparent** is **have not come to light**, from *ghuthur* meaning to see, as said by Ibn Qutaybah. It was said that it means: they have not reached the stage of desire for sexual intercourse, as said by al-Farra' and al-Zajaj. It is said that **I appeared on something** if I overcame and subdued him. The meaning is: they did not come to light on the private parts of women and uncover them for sexual intercourse, or they did not reach the stage of desire for sexual intercourse. The majority of the Arabs read it as "awrat" with a sukoon on the waw for ease. This is the language of the majority of Arabs. Ibn Amir read it in one narration with a fatha. Ibn Abi Ishaq and Al-A'mash also read it this way. This reading was narrated on the authority of Ibn Abbas, and it is the language of Hudhayl ibn Mudrikah. From this reading is the saying of the poet who was recited by Al-Farra':

Brother of eggs, fragrant, repentant, companion for wiping shoulders, Glory be to God

Scholars differed regarding the obligation of covering everything except the face and hands of children. Some said it is not obligatory because he is not obligated to do so, and this is the correct view. Others said it is obligatory because a woman may desire him. Similarly, there was a difference of opinion regarding the case of an elderly man whose desire has ceased. It is preferable for the sanctity to remain as it was, so it is not permissible for him to look at the private parts, nor is it permissible for him to uncover them.

Scholars have differed regarding the definition of the adornment. Al-Qurtubi said: Muslims are unanimously agreed that the private parts of men and women are awrah, and that a woman's entire adornment is awrah except for her face and hands, which are contrary to this. Most scholars say that a man's adornment extends from his navel to his knee. "And let them not stamp their feet so as to reveal what they hide of their adornment" means that a woman should not stamp her foot when she walks so that the sound of her anklets may be heard by men who hear them and know that she has anklets. Al-Zajaj said: Hearing this adornment arouses desire more strongly than displaying it. Then God instructed His servants to repent from sins, saying: "And repent to God, all of you, O believers." This is the command to repent, and there is no disagreement among Muslims about its obligation and that it is one of the religious obligations. We have already discussed repentance in Surat An-Nisa. Then he mentioned what

would encourage them to repent, saying: **Perhaps you will succeed**, meaning that you will win happiness in this world and the hereafter. It was said that what is meant by repentance here is what they did in the pre-Islamic era, but the first is more appropriate because it is established in the Sunnah that Islam cancels out what came before it.

Ibn Mardawayh narrated on the authority of Ali ibn Abi Talib, who said: "A man passed by during the time of the Messenger of God (peace and blessings of God be upon him) on one of the roads of Madinah. He looked at a woman and she looked at him. Satan whispered to them that they were not looking at each other except out of admiration. While the man was walking beside a wall and looking at her, the wall confronted him and split his nose. He said: 'By God, I will not wash off the blood until I go to the Messenger of God (peace and blessings of God be upon him) and inform him of my situation.' So he went to the wall and told him his story. The Prophet (peace and blessings of God be upon him) said: 'This is the punishment for your sin.' Then God revealed: 'Tell the believing men to lower their gaze' (1:17). Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas: 'Tell the believing men to lower their gaze' (1:17). He said: 'He meant from their desires that God hates.'" Ibn Abi Shaybah, Abu Dawud, Al-Tirmidhi and Al-Bayhaqi narrated in his Sunan on the authority of Buraydah who said: The Messenger of God (peace and blessings of God be upon him) said: **Do not follow one glance with another, for the first is for you, but the second is not.** Muslim, Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated on the authority of Jarir Al-Bajali who said: "I asked the Messenger of God (peace and blessings of God be upon him) about a sudden glance, and he commanded me to avert my gaze." In the two Sahihs and others on the authority of Abu Sa'id who said: "The Messenger of God (peace and blessings of God be upon him) said: 'Beware of sitting in the roads.' They said: 'O Messenger of God, what are our gatherings to sit in and talk in?' He said: 'If you refuse, then give the road its due.' They said: 'And what are its dues, O Messenger of God?' He said: 'Lowering the gaze, refraining from causing harm, returning greetings, enjoining what is right and forbidding what is wrong.'" Al-Bukhari, the Sunan scholars, and others narrated on the authority of Bahz ibn Hakeem, on the authority of his father, on the authority of his grandfather, who said: "I said: O Messenger of God, what about our private parts? What should we cover and what should we conceal? He said: Guard your private parts except from your wife or those your right hand possesses. I said: O Prophet of God, when people are with one another? He said: If you can ensure that no one sees them, then let them not see them. I said: When one of us is alone? He said: Then God is more deserving of being shy before Him than people." In the two Sahihs and others on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: "God has decreed for the son of Adam his share of zina, which he will inevitably attain. The zina of the eyes is looking, the zina of the tongue is speaking, the zina of the ears is hearing, the zina of the hands is touching, the zina of the feet is walking, the soul desires, and the private parts confirm or deny that." Al-Hakim narrated with a

chain of transmission that was authenticated on the authority of Hudhayfah who said: The Messenger of God (blessings and peace of God be upon him) said: "A glance is a poisoned arrow from the arrows of Satan. Whoever abandons it out of fear of God, God will reward him with faith whose sweetness he will find in his heart." There are many hadiths on this topic. Ibn Abi Hatim narrated on the authority of Muqatil who said: It has reached us, and God knows best, that Jabir ibn Abdullah al-Ansari narrated that Asma' bint Yazid was in a palm grove belonging to Banu Haritha. The women would enter upon her without wearing their belts, and what was on their feet **meaning their anklets** was visible, as were their breasts and hair. Asma' said: How ugly this is. Then God revealed: **And tell the believing women to reduce [some] of their vision** (al-Baqarah 2:170), and in it, although it is a mursal hadith, Muqatil is also present. Abdur-Razzaq, Al-Firyabi, Saeed bin Mansour, Ibn Abi Shaybah, Baad bin Humayd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Masoud, regarding his statement, **and not to reveal their adornment**, he said: The adornment is the bracelet, armlet, anklet, earrings, and necklace. **except that which is apparent thereof**, he said: The clothes and the jilbab. Ibn Abi Shaybah, Ibn Jarir, and Ibn Al-Mundhir narrated on his authority that he said: Adornment is of two types: apparent and hidden, which no one sees except the husband. The apparent adornment is the clothes, and the hidden adornment is kohl, bracelets, and rings. The wording of Ibn Jarir is: The apparent ones are the clothes, and what is hidden are the anklets, earrings, and bracelets. Ibn Al-Mundhir narrated on the authority of Anas, regarding his statement, **except that which is apparent thereof**, he said: The kohl and the ring. Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and al-Bayhaqi in his Sunan narrated from Ibn Abbas, "And not to reveal their adornment except that which is apparent thereof." He said: Kohl, rings, earrings, and necklaces. Abd al-Razzaq and Abd ibn Humayd narrated from him, he said: It is dyeing the palms of the hands and the ring. Ibn Abi Shaybah and Abd ibn Humayd narrated from Ibn Umar, he said: The apparent adornment is the face and the palms of the hands. They both narrated from Ibn Abbas, he said: Except that which is apparent thereof, her face, hands, and the ring. They also narrated from him, he said: The patch of the face and the inside of the palm. Ibn Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir, and al-Bayhaqi narrated in his Sunan from Aisha that she was asked about the apparent adornment. He said: The heart and the vagina, and she folded the end of her sleeve. Abu Dawud, Ibn Mardawayh, and al-Bayhaqi narrated from Aisha that Asma' bint Abi Bakr entered upon the Prophet, peace and blessings be upon him, wearing thin clothes, so he turned away from her and said: O Asma', when a woman reaches puberty, it is not appropriate for anything to be seen of her except this, and he pointed to his face and hand. Abu Dawud and Abu Hatim al-Razi said: This is a mursal hadith because it is narrated by Khalid ibn Durak from Aisha, but he did not hear it from her. Al-Bukhari, Abu Dawud, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Ibn Mardawayh, and al-Bayhaqi in his Sunan narrated on the authority of Aisha that she said: May God have mercy on the

Surat al-Nur 24:31

And tell the believing women to reduce [some] of their vision and guard their private parts and not to display their adornment except that which appears thereof and to draw their veils over their chests and not display their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, Their brothers, or their brothers' sons, or their sisters' sons, or their women, or those their right hands possess, or male attendants who have no desire, or children who have not yet known the private parts of women. Nor should they stamp their feet to reveal what they conceal of their adornment. And repent to God, all of you, O believers, that you may succeed.

women of the early emigrants. When the verse, "And draw their veils over their bosoms," was revealed, they tore the thickest parts of their cloaks and covered themselves with them. Ibn Jarir, al-Hakim **who authenticated it** and Ibn Mardawayh narrated on her authority with the wording: The women took their loins and tore them from the edges and covered themselves with them. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas, regarding the verse, "And not to reveal their adornment except that which is apparent thereof," the apparent adornment is the face, kohl for the eyes, dyed hands, and a ring. This is what she displays in her house to whoever enters upon her. Then he said, **And not to reveal their adornment except to their husbands or their fathers** (al-Baqarah 2:170). The adornment that she reveals to these people is her earrings, necklace, and bracelets. As for her anklets, bracelets, neckpieces, and hair, she should not reveal them except to her husband. Abd ibn Humayd and Ibn al-Mundhir narrated on the authority of al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas, **or their women**, he said: They are Muslim women who do not reveal it to a Jewish or Christian woman, and it is the neck, earrings, and sash, and what is forbidden for anyone except a person in ihram to see. Sa'id ibn Mansur, Ibn al-Mundhir, and al-Bayhaqi narrated in his Sunan on the authority of Umar ibn al-Khattab that he wrote to Abu Ubaydah: As for what follows, it has reached me that some Muslim women enter the bathhouses with the women of the polytheists, so I was before you about that, because it is not permissible for a woman who believes in God and the Last Day to have her private parts looked at except by the people of her religion. Ibn Abi Shaybah and Ibn al-Mundhir narrated on the authority of Ibn Abbas, who said: There is nothing wrong with a slave seeing his mistress's hair. Abu Dawud, Ibn Mardawayh, and al-Bayhaqi narrated on the authority of Anas, "that the Prophet

The Messenger of God (peace and blessings be upon him) brought a slave who had been gifted to Fatimah, and Fatimah was wearing a garment which, if it covered her head, would not reach her feet, and if she covered her feet, would not reach her head. When the Prophet (peace and blessings be upon him) saw what she was experiencing, he said: "There is no harm upon you, for he is only your father and your slave." Its chain of transmission is in Sunan Abi Dawud as follows: Muhammad ibn 'Isa told us, Abu Juma' Salim ibn Dinar told us, on the authority of Thabit, on the authority of Anas, and he mentioned it. 'Abd al-Razzaq and Ahmad narrated on the authority of Umm Salamah that the Messenger of God (peace and blessings be upon him) said: **If one of you has a slave who is a slave and**

he has something to pay her, then let her veil herself from him. Ahmad's chain of transmission is as follows: Sufyan ibn 'Uyaynah told us, on the authority of al-Zuhri, on the authority of Nabhan, on the authority of Umm Salamah, and he mentioned it. Al-Firyabi, Ibn Abi Shaybah, 'Abd ibn Humayd and Ibn Jarir narrated on the authority of Ibn 'Abbas, regarding His statement: **Or those men who lack desire**, he said: This is the one from whom women should not be shy. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and al-Bayhaqi narrated in his Sunan on the authority of Ibn 'Abbas, regarding the verse: He said: This man follows the people. He is a fool in his mind, he does not care about women and does not desire women. Ibn Jarir and Ibn Al-Mundhir narrated from him regarding the verse, he said: In the old days, a man would follow another man, he was not jealous of him, and a woman would not fear taking off her veil in his presence. He was the fool who had no need for women. Ibn Abi Shaybah, Abd bin Humayd, Ibn Al-Mundhir and Ibn Abi Hatim also narrated from him regarding the verse, he said: He is the effeminate man whose penis does not stand up. Abd Al-Razzaq, Abd bin Humayd, Muslim, Abu Dawud, Al-Nasa'i, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh and Al-Bayhaqi narrated from Aisha, she said: "A effeminate man used to enter upon the wives of the Prophet, peace and blessings be upon him, and they used to call him 'not those who have desire.' One day the Prophet, peace and blessings be upon him, entered while he was with one of his wives and he was describing a woman. He said: 'When she comes forward, she comes forward with four, and when she turns away, she turns away with eight.' The Prophet, peace and blessings be upon him, said: 'Do I not see that this one knows what is here? Let him not enter upon you.' So they blocked him." Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And let them not stamp their feet**, meaning that they should strike one anklet with the other in front of men, or that they should have anklets on their feet and move them around in front of men. God forbade that, because it is the work of Satan.

Tafsir al-Baghawi

God Almighty says: 31- **And tell the believing women to reduce [some] of their vision**, from what is not permissible, **and guard their private parts**, from what is not permissible. It was also said: **guard their private parts** means: cover them so that no one sees them.

It was narrated on the authority of Umm Salamah that she and Maymunah were with the Messenger of God, may God bless him and grant him peace, when Ibn

Umm Maktum came and entered upon him. This was after he had ordered us to veil ourselves. The Messenger of God, may God bless him and grant him peace, said: Veil yourself in front of him. I said: O Messenger of God, is he not blind and cannot see us? The Messenger of God, may God bless him and grant him peace, said: Are you both blind? Can you not see him?

God the Almighty says: **and not to reveal their adornment**, meaning that they should not show their adornment to anyone other than a mahram. What is meant by this is hidden adornment, which is of two types: hidden and apparent. Hidden adornment is like anklets, dye on the feet, bracelets on the wrists, earrings, and necklaces. It is not permissible for her to show them, nor for a stranger to look at them. What is meant by adornment is the place of adornment.

God Almighty says: **Except what is apparent thereof**, meaning the apparent adornment.

Scholars differed regarding this apparent adornment that God the Almighty has excluded. Saeed ibn Jubayr, Ad-Dahhak, and Al-Awza'i said: It refers to the face and hands. Ibn Mas'ud said: It refers to the clothing, as evidenced by the Almighty's statement: **Take your adornment at every masjid** (al-A'raf 7:31), meaning clothing. Al-Hasan said: It refers to the face and clothing. Ibn Abbas said: Kohl, rings, and dyeing the hands.

As for what is apparent adornment, it is permissible for a strange man to look at it if he does not fear temptation or desire. If he fears any of it, he should lower his gaze. It is only permissible for a woman to reveal this amount of her body because it is not private and she is commanded to uncover it during prayer. The rest of her body is private and she must cover it.

The Almighty said: **And let them draw their veils over their bosoms**, meaning: let them draw their veils over their chests, and their bosoms, to cover their hair, chests, necks, and earrings. Aisha said: May God have mercy on the women of the first emigrants. When the Almighty revealed: **And let them draw their veils over their bosoms**, they tore their cloaks and covered themselves with them.

And not to reveal their adornment means: the hidden adornment that they are not permitted to uncover during prayer or to strangers, which is everything except the face and hands, **except to their husbands**. Ibn Abbas and Muqatil said: meaning that they should not remove the jilbab or khimar except to their husbands, that is, except to their husbands, **or their fathers or their husbands' fathers or their sons or their husbands' sons or their brothers or their brothers' sons or their sisters' sons**. So it is permissible for these to look at the hidden adornment, but they should not look at what is between the navel and the knee. It is permissible for the husband to look at all of her body, but it is disliked for him to look at her private parts.

God Almighty says: **Or their women**. He meant that it is permissible for a woman to look at another woman's body except for what is between the navel and the knee, like a man in ihram. This is if the woman is Muslim. But if she is a non-Muslim, is it permissible for

a Muslim woman to uncover herself in front of her?

Scholars differed on this. Some of them said: It is permissible, just as it is permissible for a Muslim woman to uncover herself because she is one of the women. Some of them said: It is not permissible because God Almighty said: **Or their women**. And the unbelieving woman is not of our women. And because she is a foreigner in religion, so she is further away from a foreign man. Umar ibn al-Khattab wrote to Abu Ubaidah ibn al-Jarrah to prevent the women of the People of the Book from entering the bathhouse with Muslim women.

God Almighty says: **Or what their right hands possess**. They differed concerning it. Some people said: A woman's slave is forbidden to her, so it is permissible for him to enter upon her if he is chaste, and to look at the body of his mistress except what is between the navel and the knee, like the mahrams, and this is the apparent meaning of the Qur'an.

It was narrated on the authority of Aisha and Umm Salamah, and Thabit narrated on the authority of Anas, "On the authority of the Prophet, may God bless him and grant him peace, that he brought to Fatimah a slave whom he had given to her, and Fatimah was wearing a garment which, if she covered her head with it, would not reach her feet, and if she covered her feet, would not reach her head. When the Messenger of God, may God bless him and grant him peace, saw what she was going through, he said: There is nothing wrong with you, he is only your father and your servant."

Some people said: He is like a stranger to her, and this is the opinion of Saeed bin Al-Musayyab, who said: What is meant by the verse is female slaves, not male slaves. And on the authority of Ibn Jurayj, he said: Or their women or what their right hands possess, meaning that it is not permissible for a Muslim woman to undress in front of a polytheist woman unless that polytheist woman is her slave.

God the Almighty said: **Or those men who follow you and have no desire**. Abu Ja'far, Ibn 'Amir, and Abu Bakr read *ghayr* with the nasb of the ra' because the followers are definite and *ghayr* is indefinite. It was also said that it means *except*, so it is an exception, meaning: they display their adornment to the followers except for those among them who have desire, for women do not display their adornment to anyone among them who has desire.

Others read it with the accusative case as a description of the followers, and the need and the desire: the need.

The intended meaning of "followers without desire" is those who follow people to get some of their food, with no other concern, and no need for women. This is the opinion of Mujahid, Ikrimah, and Ash-Sha'bi. Ibn Abbas said that it refers to the impotent fool. Al-Hasan said: He is the one who cannot have intercourse with women and does not desire them. Sa'id ibn Jubayr said: He is the insane. Ikrimah said: He is the eunuch. It was also said: He is the effeminate. Muqatil said: He is the old man, the impotent, the eunuch, the eunuch, and the like.

Surat al-Nur 24:31

And tell the believing women to reduce [some] of their vision and guard their private parts and not to display their adornment except that which appears thereof and to draw their veils over their chests and not display their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, Their brothers, or their brothers' sons, or their sisters' sons, or their women, or those their right hands possess, or male attendants who have no desire, or children who have not yet known the private parts of women. Nor should they stamp their feet to reveal what they conceal of their adornment. And repent to God, all of you, O believers, that you may succeed.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Ahmad ibn al-Husayn al-Hiri told us, Muhammad ibn Ahmad ibn Muhammad ibn Maqal ibn Muhammad al-Maydani told us, Muhammad ibn Yahya told us, Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: "A man used to enter upon the wives of the Prophet, may God bless him and grant him peace, who was effeminate, and they considered him to be lacking in desire. One day the Prophet, may God bless him and grant him peace, entered while he was with one of his wives and he was describing a woman. He said: When she comes forward she comes forward with four, and when she turns away she turns away with eight. The Prophet, may God bless him and grant him peace, said: 'Do I not see that this one knows what is wrong here? This man should not enter upon you.' So they blocked him."

"Or the child who has not yet learned to recognize women's private parts." By child he means children, it can be singular or plural. That is, they have not yet uncovered women's private parts for intercourse so that they can see them. It has also been said that they did not know what a woman's private parts are from other parts due to their young age, which is the opinion of Mujahid. It has also been said that they could not bear to deal with women. It has also been said that they have not yet reached the age of desire.

And let them not stamp their feet so as to reveal what they hide of their adornment. When a woman walked, she would stamp her feet so that the sound of her anklets could be heard or her anklets could be seen, so she was forbidden from doing that.

And repent to God, all of you, for the shortcomings in His commands and prohibitions. It was said: Review the obedience of God in what He has commanded you and prohibited you from of the etiquette mentioned in this surah, **O believers, that you may succeed.** Ibn 'Amir read: **O believers**, "And the verse of the magician," and **O mankind**, with a damma on the ha' in them, and he pauses without an alif on the basis of the script. The others read it with a fatha on the ha's, as per the original.

Abdul Wahid Al-Malihi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Wahb bin Jarir told us, Shu'bah told us on the authority of Amr bin Murrah, on the authority of Abu Burdah that he heard Al-Agharr narrating on the authority of Ibn Umar that he heard the Messenger of God, may God bless him and grant him peace, say: **O people, repent to your Lord, for I repent to my Lord one hundred times**

every day.

Abu al-Hasan told us, on the authority of Abd al-Rahman ibn Muhammad al-Dawudi, on the authority of Muhammad ibn Abdullah ibn Ahmad ibn Hamuyah al-Sarakhsi, on the authority of Abu Ishaq Ibrahim ibn Hazim al-Shashi, on the authority of Abu Muhammad Abd ibn Hamid al-Kashi, on the authority of Ibn Abi Shaybah, on the authority of Abdullah ibn Tamir, the paternal uncle of Malik ibn Mughul, on the authority of Muhammad ibn Suqah, on the authority of Nafi', on the authority of Ibn Umar, who said: We used to count the times when the Messenger of God, may God bless him and grant him peace, would say in a gathering: **O God, forgive me and accept my repentance, for You are the Acceptor of Repentance, the Most Merciful**, a hundred times.

The gist of the discussion on the private parts is that it is not permissible for the observer to look at a man's private parts, and his private parts are between the navel and the knee, and the same applies to a woman with a woman. There is nothing wrong with looking at the rest of the body if there is no fear of temptation.

Malik and Ibn Abi Dhi'b said: The thigh is not an 'awrah, based on what was narrated on the authority of Abd al-Aziz ibn Suhayb on the authority of Anas, who said: "The Prophet of God, may God bless him and grant him peace, galloped a horse through the alley of Khaybar, and my knee was touching the thigh of the Prophet of God, may God bless him and grant him peace. Then he pulled his garment over his thigh until I could see the whiteness of the thigh of the Prophet of God, may God bless him and grant him peace."

Most scholars agree that the thigh is 'awrah. Abu Abdullah Muhammad ibn al-Fadl al-Hazqi told us, Abu al-Hasan al-Taysifuni told us, Abdullah ibn 'Umar al-Jawhari told us, Ahmad ibn 'Ali al-Kashmihani told us: "The Messenger of God, may God bless him and grant him peace, passed by Mu'ammarr and his thighs were uncovered. He said: 'O Mu'ammarr, cover your thighs, for the thighs are 'awrah.'" It was narrated on the authority of Ibn 'Abbas and Jarhad ibn Khuwaylid, who was one of the Companions of the Suffah, that the Prophet, may God bless him and grant him peace, said: **The thigh is 'awrah.**

Muhammad bin Ismail said: The hadith of Anas is more authentic, but the hadith of Jarhad is more cautious.

As for a woman with a man, if she is a free foreigner, then her entire body is 'awrah in the view of a foreigner, and it is not permissible to look at any part of it except the face and hands. If she is a female slave, then her 'awrah is like the 'awrah of a man, from the navel to the

knee. And this is how mahrams are with each other. And a woman with regard to a foreign man looking at him is like he is with her. And it is permissible for a man to look at the entire body of his wife and female slave who is permissible for him, and likewise for her with regard to him, except for the vagina itself, which it is disliked to look at. And if a man marries his female slave, it is forbidden for him to look at her 'awrah as with a foreign female slave. It was narrated on the authority of 'Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, that the Messenger of God, may God bless him and grant him peace, said: "If one of you marries his male slave to his female slave, then let him not look at what is below the navel and above the knee.

Tafsir al-Baidawi

31 - And tell the believing women to lower their gaze" so that they do not look at men that it is not permissible for them to look at. "And guard their private parts" by covering themselves or guarding against adultery. Lowering the gaze is given priority because looking leads to adultery. "And not reveal their adornment" such as jewelry, clothing, and dyes, let alone their locations, to someone to whom it is not permissible for them to show them. "Except that which appears thereof" when doing things such as clothing and rings, as denying that they should be covered would be difficult. It was said that what is meant by adornment is their locations, with the omission of the complement, or what includes physical and decorative beauties. The exception is the face and hands because they are not 'awrah. What appears more is that this is in prayer, not in looking, because the entire body of a free woman is 'awrah, and it is not permissible for anyone other than her husband or a mahram to look at any part of it except out of necessity such as medical treatment or bearing witness. "And let them draw their veils over their bosoms" as a covering for their necks. Nafi', 'Asim, Abu 'Amr, and Hisham read it with a damma on the jim. **And not to display their adornment** He repeated it to clarify who it is permissible to display and who it is not. **Except to their husbands** because they are the ones intended by the adornment, and they may look at all of their bodies, even the private parts, with dislike. **Or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons** because of their frequent interference with them and their need for their interference, and the low expectation of temptation from them because of the natural aversion to contact with relatives. They may look at what is apparent of them in their profession and service. He did not mention paternal uncles and maternal uncles because they are in the same category as brothers, and it is more cautious to conceal themselves from them, lest they describe them to their sons. **Or their women** meaning the believing women, because the disbelieving women do not hesitate to describe themselves to all men or women. There is a difference of opinion among the scholars on this matter. "Or what their right hands possess **includes female slaves and male slaves, as it was narrated that** the Prophet (peace and blessings be upon him) came to Fatimah

with a slave he had given her, and she was wearing a garment which, if she covered her head with it, would not reach her feet, and if she covered her feet, would not reach her head. So the Prophet (peace and blessings be upon him) said: 'There is no harm upon you; he is only your father and your slave.'" It was also said that what was meant by it was female slaves, and a woman's slave is like a stranger to her. "Or those men who follow others who have no desire" means those who have a need for women, and they are the elderly and the anointed. There is a difference of opinion regarding the eunuch or the castrated. It was said that they are the fools who follow people because of their surplus food and do not know anything about women's affairs. Ibn 'Amir and Abu Bakr read it in the accusative case as a state. "Or the children who are not yet aware of the private parts of women **because of their lack of discrimination from appearing in the sense of looking at it, or because they have not reached the stage of desire from appearing**" in the sense of dominance. The child is a gender that was used in the plural because the description is sufficient. "And let them not stamp their feet so as to reveal what they hide of their adornment" so that her anklets would clink and it would be known that she has anklets, as that causes men to be attracted to her. This is more eloquent than the prohibition against displaying adornment and more indicative of the prohibition against raising one's voice. "And repent to God, all of you, O believers" because there is hardly any one among you who is free from negligence, especially in refraining from desires. It was said: Repent for what you used to do in the Jahiliyyah, because even if it is obligatory upon Islam, it is obligatory to regret it and resolve to refrain from it whenever one remembers. Ibn Amir read: "O believers" and in al-Zukhruf 43: "O magician" and in al-Rahman 55: "O mankind" with a damma on the ha' in the connection in all three, and with a fatha on the ha'. Abu Amr and Al-Kisa'i stopped on them with an alif, and the rest stopped without an alif. "Perhaps you will be successful" with happiness in the two abodes.

Surat al-Nur 24:32

And marry the unmarried among you and the righteous among your male slaves, male and female. If they should be poor, God will enrich them from His bounty. And God is all-Encompassing and Knowing.

Surat al-Nur 24:32

And marry the unmarried among you and the righteous among your male slaves, male and female. If they should be poor, God will enrich them from His bounty. And God is all-Encompassing and Knowing.

Tafsir al-Jalalayn

32 - **And marry the solitary among you** the plural of *ayyam*, which is the one who does not have a husband, whether she is a virgin or a widow, and the one who does not have a husband. This applies to free men and women **and the righteous** the believers **among your male and female slaves** and slaves from the plural of slave **if they** that is the free **are poor, God will enrich them** through marriage (from His bounty). And God is All-Encompassing) of His creation **and Knowing** of them.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: **And marry, O believers, those who have no wife from among your free men and women, and from the righteous among your people and your slaves.** "Ayyami" is the plural of *ayyim* widows. The plural of *ayyim* is *ayami* because it is a fa'ila in meaning, so it was made plural in this way, just as the plural of *yatima* is *yatama* orphans. This is the origin of the beautiful saying of Jameel.

I love the days when Buthaina was a widow, and I loved when the girls sang

If you put *ayyam* in the plural, it would be correct. *Ayyam* is used to describe both males and females. It is said: a man is *ayyam*, and a woman is *ayyam* or *ayma*: if she does not have a husband. From this comes the saying of the poet:

If you marry, I will marry, and if you become a widow, I will become a widow. If I am a fatwa-giver among you, I will become a widow.

If they are poor He says: If these men and women, male and female slaves whom you marry, are people of need and poverty, then God will enrich them from His bounty, so do not let their poverty prevent you from marrying them.

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, regarding his statement, **And marry the single among you and the righteous among**

your male slaves and female slaves, he said: God Almighty delayed marriage, encouraged them to do it, and commanded them to marry their free men and their slaves, and promised them wealth in that, so He said, **If they should be poor, God will enrich them from His bounty.**

Abu Kuraib told us: Hasan Abu al-Hasan told us - Ismail bin Subaih was this man's client - he said: I heard al-Qasim bin al-Walid, on the authority of Abdullah bin Masoud, who said: Seek wealth through marriage. God says: **If they should be poor, God will enrich them from His bounty.**

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And marry those among you who are single**, he said: The single women are those who do not have husbands.

And His statement, **And God is All-Encompassing, All-Knowing**, meaning that God, the Most High, says: God is All-Encompassing in bounty and is generous with His gifts. So marry your female slaves, for God is All-Encompassing and will grant them plenty from His bounty, if they are poor. All-Knowing: meaning that He is the One with knowledge of the poor and the rich among them. Nothing about the state of His creation or their management is hidden from Him.

The statement in the interpretation of the Almighty's saying: "And let those who find not the wherewithal for marriage keep themselves chaste until God enriches them from His bounty. And those who seek a contract from those whom your right hands possess - make a contract with them if you know good in them and give them from the wealth of God which He has given you."

God Almighty says: **And let those who do not find what they can marry keep themselves chaste** from committing what God has forbidden them of immoralities **until God enriches them from the abundance of His bounty** and expands their provision.

And His saying, **And those who seek a contract from among those whom your right hands possess**, God Almighty says: And those who seek a contract from among you from among your slaves, **then contract a contract with them if you know any good in them.**

Scholars differed about the reason for a man to write a contract with his slave in whom he knows good. Is his statement, **Then write a contract with them if you know good in them**, an obligation or a recommendation? Some of them said: It is obligatory for a man to write a contract with his slave in whom he knows good, if the slave asks him to do so.

Who said that?

Al-Hasan told us: Abd al-Razzaq told us: Ibn Jurayj told us: I said to Ata': If I learn of wealth, is it obligatory for me to write a contract for it? He said: I do not see it as anything but obligatory. Amr ibn Dinar said the same. He said: I said to Ata': Did I learn it from someone else? He said: No.

Muhammad bin Bashar told us: Muhammad bin Bakr told us: Saeed told us, on the authority of Qatada, on the authority of Anas bin Malik, that Sirin wanted to write to him, but he hesitated, so Umar said to him: Write to him.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, Ibn Abbas, he said: If a man has a good slave who has money and wants to write a contract with him, he should not write a contract with him.

Others said: This is not obligatory for the master. Rather, his statement, **Then write a contract with them**, is an encouragement from God to the masters of slaves to write a contract with anyone in whom he knows there is good, not an obligation.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Malik ibn Anas said: The matter with us is that the master of a slave is not obligated to write a contract with him if he asks him to do so, and I have not heard of any of the imams forcing someone to write a contract with his slave.

I heard some scholars, when asked about this, say: God the Blessed and Exalted says in His Book: **Then write a contract of manumission with them if you know any good in them** (al-Ma'idah 5:2), then hunt (al-Ma'idah 5:2), and **Then when the prayer has been concluded, disperse within the land and seek from the bounty of God** (al-Jumu'ah 62:10). Malik said: This is something God has permitted for the people, but it is not obligatory upon the people and is not binding on anyone. Al-Thawri said: If a slave wants his master to write a contract of manumission with him, then if the master wishes, his writer may write a contract of manumission with him, but the master is not forced to do that.

Ali told me this on the authority of Zaid on his authority.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Then write a contract with them if you know any good in them**, he said: It is not obligatory for him to write a contract with him, rather this is a matter that God has permitted and is evidence for.

The first of the two opinions on this matter, in my opinion, is the correct opinion: the opinion of the one who said: It is obligatory for the master of a slave to write to him, if he knows good about him, and the slave asks him to write to him. This is because the apparent meaning of his statement, **Then write to them**, is the apparent meaning of a command, and the command of God is obligatory to adhere to, unless there is evidence from the Book or Sunnah that it is recommended, based on what we have explained of the reason in our book entitled Al-Bayan 'an Usul al-Ahkam.

As for the good that God Almighty delayed mentioning to His servants by writing it down to them when He knew it was in them, it is the ability to work and earn, to perform what they were written to do.

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abd al-Karim al-Jazari, on the authority of Nafi', on the authority of Ibn Umar, that he disliked writing a contract with his slave if he did not have a profession. He said: You feed me the filth of the people.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Then write a contract with them if you know any good in them**, meaning: if you know that they have a plan, and do not throw their burden on the Muslims.

Yunus told me, he said: Ibn Wahb told us, he said: Ashhab told us, he said: Malik ibn Anas was asked about his statement, **Then write a contract with them if you know any good in them**, so he said: It is said that good means the strength to perform.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd told me, on the authority of his father, regarding the statement of God, **Then write a contract with them if you know any good in them**, he said: Good means the ability to do that.

Others said: Rather, the meaning of this is: If you know in them honesty, loyalty, and performance.

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, he said: Yunus told us, on the authority of Al-Hasan, regarding his statement, **Then write a contract with them if you know any good in them**, he said: Truthfulness, loyalty, fulfillment, and trustworthiness.

He said: Ibn Ulayyah told us, he said: Abdullah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid and Tawus, that they said regarding His statement, **Then write a contract with them if you know any good in them**, they said: Money and trust.

Abu Kurayb told us, he said: Jabir bin Nuh told us, he said: Ismail bin Abi Khalid told us, on the authority of Abu Salih: **Then write a contract with them if you know any good in them**. He said: Fulfillment and honesty.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of al-Mughira, who said: Ibrahim used to say regarding this verse, **Then write a contract with them if you know any good in them**. He said: Truthfulness, loyalty, or one of the two.

Abu Kurayb told us, he said: Ibn Idris told us, he said: I heard Abd al-Malik ibn Abi Sulayman, on the authority of Ata', regarding his statement, **Then write a contract with them if you know any good in them**, he said: Payment and money.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Ibn Jurayj told us: Amr bin Dinar said: I think all of that was money and righteousness.

Ali bin Sahl told me, he said: Zaid told us, he said: Sufyan told us, **If you know good in them**, meaning: truthfulness, loyalty, and trustworthiness.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn

Surat al-Nur 24:32

And marry the unmarried among you and the righteous among your male slaves, male and female. If they should be poor, God will enrich them from His bounty. And God is all-Encompassing and Knowing.

Zayd said, regarding His statement, **If you know good in them**, he said: If you know good in him for yourself, that he will convey to you and tell you the truth about what he told you, then write to him.

Others said: Rather, the meaning of this is: If you know that they have money.

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, **Then write a contract with them if you know any good in them**, meaning: if you know that they have money.

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, **If you know any good in them**, he said: Money.

Ibn Bashar and Ibn Al-Muthanna told us: Abd Al-Rahman told us: Shu'bah told us, on the authority of Al-Hakam, on the authority of Mujahid: **Then write a contract with them if you know any good in them**. He said: *Malah*.

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, similarly.

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, **If you know any good in them**, he said: Money, so write a contract with them.

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, the same.

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: **Then write a contract with them if you know good in them**. He said: If you know that they have money, whatever their morals and religions may be.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Mansur, on the authority of Zadan, on the authority of 'Ata' ibn Abi Rabah: **Then write a contract with them if you know any good in them**. He said: Money.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hisham told us, he said: Abu Bishr told us, on the authority of Mujahid, he said: If you know that they have money.

Yunus told me, he said: Ibn Wahb told us, he said: Muhammad ibn Amr al-Yafei told me, on the authority of Ibn Jurayj, that Ata ibn Abi Rabah used to say: We see nothing but money, meaning his statement, **If you know any good in them**. He said: Then he recited, **It is prescribed for you, when death approaches one of you,**

if he leaves behind wealth (al-Baqarah 2:180).

The first of these opinions on the meaning of that, in my opinion, is the opinion of the one who said: Its meaning is: Then write a contract with them if you know that they have the ability to work and earn a living, and are faithful to what he has obligated and imposed upon himself, and are truthful in their speech. This is because these meanings are the reasons that the master of a slave needs when he writes a contract with his slave, which are in the slave. As for money, even if it is from goodness, it is not in the slave, but rather it is with him or for him, not in him. God only made it obligatory upon us to write a contract with a slave if we know that there is good in him, not if we know that he has it or for him. Therefore, we did not say that goodness in this context means money.

And His statement, **And give them from the wealth of God which He has given you**, means that God Almighty says: And give them from the wealth of God which He has given you.

Then the people of interpretation differed about who is the one who is commanded to give him from the money that God has given him? And regarding the money, which money is it? Some of them said: The one whom God has commanded to give to the one who has been freed from God's money is the master of the slave who has been freed from God's money, and the money of God from which he has been commanded to give him is the money of the freed slave, and the amount of it that he has been commanded to give him is a quarter.

Others said: Rather, whatever the Master wills of that.

Who said that?

Amr bin Ali told me, he said: Imran bin Uwaynah told us, he said: Ata bin Al-Sa'ib told us, on the authority of Abu Abd Al-Rahman Al-Salami, on the authority of Ali, regarding the statement of God, **And give them from the wealth of God which He has given you**, he said: A quarter of the manumission.

Al-Hasan bin Arafah told us: Abd al-Rahman bin Muhammad al-Maharbi told us, on the authority of Ata' bin al-Sa'ib, on the authority of Abu Abd al-Rahman al-Salami, on the authority of Ali, regarding the statement of God, **And give them from the wealth of God which He has given you**, he said: A quarter of the writing is removed from him.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Layth, on the authority of Abd al-A'la, on the authority of Abu Abd al-Rahman, on the authority of Ali, may God be pleased with him, regarding God's statement, **And give them from the wealth of God which He has given you**, he said: A quarter of the first of its stars.

He said: Ibn Ulayyah told us, he said: Ata' bin Al-Sa'ib said, on the authority of Abu Abd Al-Rahman Al-Salami, on the authority of Ali, regarding his

statement, **And give them from the wealth of God which He has given you**, he said: A quarter of his freed slave's property.

Muhammad ibn Ismail al-Ahmasi told us: Muhammad ibn Ubayd told us: Abd al-Malik ibn Abi Sulayman told us on the authority of Abd al-Malik ibn A'yan: Abu Abd al-Rahman wrote a contract with a slave for four thousand dirhams, then he gave him a quarter, then he said: If I had not seen Ali, may God be pleased with him, writing a contract with his slave, then giving him a quarter, I would not have given you anything.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of 'Abd Al-A'la, on the authority of Abu 'Abd Al-Rahman Al-Salami, that he wrote to a slave of his for one thousand two hundred, but he left out the quarter and made me a witness. He said to me: Your friend used to do this, meaning 'Ali, may God be pleased with him, interpreting **and give them from the wealth of God which He has given you**.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abd al-Malik, who said: Fadala ibn Abi Umayya told me, on the authority of his father, who said: Umar ibn al-Khattab, may God be pleased with him, wrote to me and borrowed two hundred dirhams from Hafsa. I said: Why don't you put it towards my writing? He said: I don't know whether I will see that or not.

He said: Abd al-Rahman told us, he said: Sufyan told us, I was informed that he wrote to him for one hundred ounces.

He said: Sufyan narrated to us, on the authority of Abd al-Malik, who said: I mentioned that to Ikrimah, and he said: It is the saying of God, **And give them from the wealth of God which He has given you**.

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 the statement of God, **And give them from the wealth of God which He has given you**, he said: Waive their obligation to write their slaves.

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 give them from the wealth of God which He has given you**, meaning: Forgive them what you have cut off from them.

Abu Kurayb told us, he said: Ibn Idris told us, he said: I heard Abd al-Malik ibn Abi Sulayman, on the authority of Ata', regarding his statement, **And give them from the wealth of God which He has given you**, he said: From what God has brought forth for you from them.

Abu Al-Sa'ib told me, he said: Ibn Idris told us, on the authority of Layth, on the authority of Mujahid, **And give them from the wealth of God which He has given you**, he said: Give them from what is in your hands.

Al-Husayn ibn Amr al-Anqazi told me: My father told me, on the authority of Asbat, on the authority of al-Suddi, on the authority of his father, who said: Zaynab bint Qays ibn Makhramah from Banu

al-Muttalib ibn Abd Manaf wrote to me for ten thousand, and she left me one thousand. Zaynab had prayed with the Messenger of God, may God bless him and grant him peace, facing both qiblas.

Mujahid bin Musa told us: Yazid told us: Abu Masoud Al-Jariry told us, on the authority of Abu Nadra, on the authority of Abu Saeed, the freedman of Abu Asid, who said: Abu Asid wrote to me for twelve hundred, so I brought them to him, and he took one thousand from them and returned two hundred to me.

Ibn Hamid told us: Harun ibn al-Mughira told us, on the authority of Anbasa, on the authority of Salim al-Aftas, on the authority of Sa'id ibn Jubayr, who said: When Ibn Umar wrote a contract with a slave, he did not reduce anything from his first contract, for fear that he would be unable to pay it back to him, and his charity would be returned to him. But when it was the end of his contract, he would reduce what he liked.

Yunus told me, he said: Ibn Wahb told us, he said: Mukhramah told me, on the authority of his father, on the authority of Nafi', he said: Abdullah ibn Umar's scribe assigned a slave of his called Sharaf for thirty-five thousand dirhams, and he deducted five thousand from the last part of his assignment. Nafi' did not mention that he gave him anything other than what was assigned to him.

He said: Ibn Wahb told us, Malik said: I heard some of the people of knowledge say: That is when a man writes a contract to his slave, then he removes from his account a specified amount from the end of his contract. Malik said: That is the best thing I have heard, and the people of knowledge are upon that, and the people act upon it according to us.

Ali told me, he said: Zaid told us, he said: Sufyan told us: I prefer that he give him a quarter, or a little less than that, but it is not obligatory, and it is good for him to do that.

Ibn Hamid told us: Jarir told us, on the authority of Ata', on the authority of Abdullah bin Habib Abu Abd al-Rahman al-Salami, on the authority of Ali, may God be pleased with him: **And give them from the wealth of God which He has given you**. He said: It is a quarter of the manumission.

Others said: Rather, this is an urging from God to those with wealth to give them their share of the obligatory charity that He has given them from their wealth, by His saying: **Zakat is only for the poor and the needy, and those who collect it, and those whose hearts are to be reconciled, and for freeing slaves** (al-Tawbah 9:60). He said: So the slaves for whom one of the eight shares of charity has been given are those who are in debt. He said: And this is what God, the Most High, meant by His saying: **And give them from the wealth of God which He has given you** meaning their share of charity.

Who said that?

Ibn Hamid told us, he said: Yahya bin Wadh told us, he said: Al-Hussein told us, on the authority of Ibn Zayd, on the authority of his father, regarding his statement, **And give them from the wealth of God which He has given you**, he said: God urges them to give it.

Surat al-Nur 24:32

And marry the unmarried among you and the righteous among your male slaves, male and female. If they should be poor, God will enrich them from His bounty. And God is all-Encompassing and Knowing.

Yaqub told me, he said: Ibn Ulayyah told me, he said: Yunus told us, on the authority of Al-Hasan: **And give them from the wealth of God which He has given you.** He said: He urged people to do it: his master and others.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Hammad, on the authority of Ibrahim, regarding his statement, **And give them from the wealth of God which He has given you**, he said: He gives to his slaves and others, urging people to do it.

Yaqub told me: Hisham told us, on the authority of Mughira, on the authority of Ibrahim, that he said regarding His statement, **And give them from the wealth of God which He has given you**, he said: He ordered his master and all the people to help him.

Ibn Al-Muthanna told us: Muhammad told us: Shu'bah told us, on the authority of Mughirah, on the authority of Ibrahim: **And give them from the wealth of God which He has given you.** He said: He commanded the Muslims to give them from what God has given them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd told me, on the authority of his father: **And give them from the wealth of God which He has given you.** He said: That is in the zakat on the rulers, they give them from the zakat. God says: **And for the freeing of slaves.** al-Tawbah 9:60

He said: Ibn Zayd narrated to me, on the authority of his father, **And give them from the wealth of God which He has given you.** He said: The spoils of war and the charity. And he recited the statement of God, **The charity is only for the poor and the needy At-Tawbah 9:60**, and he recited until he reached **and for the freeing of slaves At-Tawbah 9:60**. So God commanded that they should pay it from it, so that is not from the writing. He said: My father used to say that it is not for him and for the writing, it is from the wealth of God in which He has ordained for him a share.

The first of the two opinions that is more correct in my opinion is the second opinion, which is the opinion of those who said: He meant by it giving them their share of the obligatory charity.

We said that this is the more correct of the two opinions, because His statement, **And give them from the wealth of God which He has given you**, is a command from God, the Most High, to give to those who have been freed from the wealth that He gave to the people of wealth, and God's command is an obligation upon His servants to adhere to it, unless He informs them that He means encouragement, as we have explained in more than one place in our book. So if that is the case, and He has not informed us in His book, nor...

On the tongue of the Messenger of God, may God bless him and grant him peace, that it is recommended, then it is obligatory. If that is the case, and the proof

has been established that no one has a right to the money of another Muslim, except what God has obligated for the people of the two shares of charity, from the money of the rich among them, and the writing that the master of the freed slave demands from his slave is money from the money of the master of the freed slave, then it is understood that the right that God has obligated for him from the believers, that they give him from their money, is what he has obligated on the rich from their money for him, from the obligatory charity, since no one has a right to their money except them.

Tafsir al-Qurtubi

It contains seven issues:

First: This address falls under the category of concealment and righteousness, meaning marry those among you who have no husbands, as this is the path to chastity. The address is to guardians. It was also said to husbands. The first is correct, because if he had wanted husbands, he would have said *wa-marryu* without a hamza, and the alif is for connection. This is evidence that a woman does not have the right to marry herself without a guardian, and this is the opinion of most scholars. Abu Hanifa said: If a previously married woman or a virgin marries herself without a suitable guardian, it is permissible. This has been discussed in full in *Al-Baqarah*.

Second: Scholars differed on this matter into three opinions. Our scholars said: The ruling on that differs according to the believer's condition, such as fear of hardship, lack of patience, and his ability to be patient and the removal of the fear of hardship from him. If he fears destruction in his religion or his worldly life, or both, then marriage is obligatory. If he does not fear anything and the situation is absolute, Al-Shafi'i said: Marriage is permissible. Malik and Abu Hanifa said: It is recommended. Al-Shafi'i believed that it is a means of satisfying pleasure, so it is permissible like eating and drinking. Our scholars based their opinion on the authentic hadith:

Whoever turns away from my Sunnah is not of me.

Third: The Almighty's saying: **Those among you who are widows** meaning those men and women who have no spouses, the singular of which is ayyam. Abu Amr said: ayami is the reverse of ayyam. Linguists agreed that ayyam in origin is the woman who has no husband, whether she is a virgin or previously married. This was narrated by Abu Amr, Al-Kisa'i, and others. The Arabs say: A woman has become a widow if she remains without getting married. In the hadith of the Prophet (peace and blessings of God be upon him):

I and a woman with sunken cheeks who has become a widow with her young children until they reach maturity or God enriches them from His bounty, like these two in Paradise. And the poet said:

If you marry, I will marry, and if you become a widow, I will become a widow. If I am a fatwa-giver among you, I will become a widow.

It is said: **Aym among the mothers.** She died, and I died. The poet said:

I died so much that every friend blamed me for hoping that Salma would become orphaned as I died.

Abu Ubaid said: It is said that a man is widowed and a woman is widowed, and this is more common in women, and it is like a metaphor for men. Umayyah ibn Abi Salt said:

May God bless the sons of Ali, they are widows and married

Some people said: This verse abrogates the ruling of the Almighty's statement: "And the adulteress - no one marries her except an adulterer or a polytheist. And that is forbidden to the believers" (al-Nur 24:3). We explained this at the beginning of the surah. Praise be to God.

Fourth: The meaning of the Almighty's saying: **And marry those among you who are single** refers to free men and women. Then He explained the ruling on slaves, saying: **and the righteous among your male slaves and female slaves.** Al-Hasan read: **and the righteous among your slaves**, and *slaves* is a plural noun. Al-Farra' said: **And your female slaves** in the accusative case is permissible, referring it to **the righteous**, meaning males and females, and to the soundness of faith. It was said: The meaning should be that the desire to marry female slaves and male slaves should be if they are righteous, so it is permissible to marry them, but it is neither encouraged nor recommended, as He said: **Then write a contract of marriage with them if you know any good in them** (al-Nur 24:33). Then writing may be permissible even if it is not known that there is any good in the slave, but the address came in encouragement and recommendation, and it is only recommended to write a contract of marriage to someone who is good.

Fifth: Most scholars agree that a master has the right to force his male or female slaves into marriage. This is the opinion of Malik, Abu Hanifa, and others. Malik said, **This is not permissible if it would cause harm.** A similar opinion was narrated from Al-Shafi'i, who then said, **A master has no right to force a slave into marriage.** Al-Nakha'i said, **They used to force slaves into marriage and close the doors on them.** Al-Shafi'i's followers held firm and said, "A slave is accountable and cannot be forced into marriage. This is because accountability indicates that a slave is complete in terms of humanity, and ownership only applies to him in what the master has a share of ownership and benefit from. This is unlike a female slave, who has the right of ownership in her vagina to fulfill it. As for the slave's vagina, he has no right to it. For this reason, a female slave is not permissible for her slave. This is the main opinion of the people of Khurasan and Iraq, and their main opinion is also divorce, because the slave owns him by owning his contract. Our scholars have a great point in that the ownership of a slave is completely absorbed by the ownership of the master. Therefore, a woman cannot marry without his

permission, by consensus. Marriage and its chapter are only among the interests, and the interests of the slave are entrusted to the master. He sees to it and establishes it for the slave.

Sixth: The Almighty's statement: **If they are poor, God will enrich them from His bounty.** This refers to the free, meaning do not refrain from marriage because of the man or woman's poverty. **If they are poor, God will enrich them from His bounty.** This is a promise of wealth for those who marry, seeking God's pleasure and abstaining from His disobedience. Ibn Mas'ud said: **Seek wealth in marriage**, and he recited this verse. Umar **may God be pleased with him** said: "I am amazed at those who do not seek wealth in marriage, when God **the Almighty** said: 'If they are poor, God will enrich them from His bounty.'" This meaning was also narrated from Ibn Abbas **may God be pleased with them both.** It was narrated from Abu Hurairah **may God be pleased with him** that the Messenger of God (blessings and peace of God be upon him) said:

"There are three who are entitled to God's help: the one who strives in the cause of God, the one who marries seeking to remain chaste, and the one who is in debt seeking to pay off his debt." Narrated by Ibn Majah in his Sunan. We may find that the one who marries is not self-sufficient. We say: This does not necessarily mean that this is the case all the time. Rather, if it were for a single moment, the promise would be fulfilled. It has also been said: **It makes him self-sufficient**, meaning it makes the soul self-sufficient. In the Sahih:

Wealth does not lie in abundance of possessions, but rather wealth is the wealth of the soul. It has been said: There is no promise that cannot be broken, rather the meaning is that wealth comes and goes, so hope for wealth. It has also been said: The meaning is that God will enrich them from His bounty if He wills, as He, the Most High, says: **Then He will remove that for which you call, if He wills.** (al-An'am 6:41) and He, the Most High, says: **He expands provision for whom He wills.** (al-Ra'd 13:26) It has also been said: The meaning is that if they are poor in need of marriage, God will enrich them with what is lawful so that they will abstain from fornication.

Seventh: This verse is evidence for marrying off the poor. It does not ask, **How can I marry when I have no wealth?** For his provision is from God. The Prophet (peace and blessings of God be upon him) married off the woman who came to him offering herself to him to a man who did not have a single garment. She does not have the right to annul the marriage contract due to insolvency, because she entered into his presence. This only applies if she entered into his presence wealthy and left insolvent, or if insolvency arose after that, because hunger cannot be tolerated, as our scholars have stated. Al-Naqqash said: This verse is an argument against those who say that the judge should separate the spouses if the husband is poor and cannot provide for them, because God Almighty said, **God will enrich them**, and He did not say, **will separate them.** This is a weak argument, and this verse is not a ruling on those who are unable to provide for them, but rather a promise of enrichment for those who marry a poor man. As for the one who

Surat al-Nur 24:32

And marry the unmarried among you and the righteous among your male slaves, male and female. If they should be poor, God will enrich them from His bounty. And God is all-Encompassing and Knowing.

marries a wealthy man but is unable to provide for them, then they should be separated. God Almighty said:

And if they separate, God will enrich each one from His bounty. (An-Nisa': 130) And the blessings of God Almighty are hoped for and promised in every situation.

Tafsir Ibn Kathir

These noble verses contain numerous decisive rulings and definitive commands. God the Almighty says: "And marry those among you who are unmarried" and so on. This is a command to marry. A group of scholars have deemed it obligatory for everyone who is able to do so. They cited as evidence the apparent meaning of the Prophet's (peace be upon him) saying: "O young men, whoever among you can support himself, let him marry, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it, then let him fast, for it will be a restraint for him." Both of them were included in the two Sahihs on the authority of Ibn Mas'ud. It was reported in the Sunan from other chains of narration that the Messenger of God (peace and blessings of God be upon him) said: "Marry and reproduce, for I will be proud of you before the nations on the Day of Resurrection." In another narration: "Even a miscarriage." Unmarried is the plural of widow, and this is said of a woman who has no husband and of a man who has no wife, whether he married then divorced or neither of them ever married again. Al-Jawhari narrated this from the linguists. It is said of a widowed man and a widowed woman.

And the Almighty said: **If they are poor, God will enrich them from His bounty** [verse]. Ali bin Abi Talha said on the authority of Ibn Abbas: God encouraged them to marry and commanded the free and slaves to do so and promised them wealth for it, so He said: **If they are poor, God will enrich them from His bounty.** Ibn Abi Hatim said: My father told us, Mahmud bin Khalid Al-Azraq told us, Umar bin Abdul Wahid told us on the authority of Saeed - meaning Ibn Abdul Aziz - who said: It reached me that Abu Bakr Al-Siddiq, may God be pleased with him, said: Obey God in what He has commanded you regarding marriage, and He will fulfill for you what He has promised you of wealth. God the Almighty said: **If they are poor, God will enrich them from His bounty.** [verse] And on the authority of Ibn Masoud: Seek wealth through marriage. God the Almighty says: **If they are poor, God will enrich them from His bounty.** Narrated by Ibn Jarir. Al-Baghawi narrated a similar report from Umar, and from Al-Layth from Muhammad ibn Ajlan from Saeed Al-Maqburi from Abu Hurairah **may God be pleased with him** who said: The Messenger of God (peace and blessings be upon him) said: "There are three whom God has made it a right to help: the one who marries in order to remain chaste, the one who is freed from slavery in

order to pay it back, and the one who fights in the cause of God." Narrated by Imam Ahmad, Al-Tirmidhi, Al-Nasa'i and Ibn Majah. The Prophet (peace and blessings be upon him) married that man who had nothing but his lower garment and could not afford an iron ring. Despite this, he married him to that woman and stipulated that her dowry was that he should teach her what he had memorized of the Quran. It is well known from the generosity and kindness of God the Almighty that He would provide him with what would suffice for her and him. As for what many people cite as a hadith, **Marry the poor and God will enrich you**, it has no basis and I have not seen it with a strong or weak chain of narration to date. The Quran is sufficient without need, as are these hadiths that we have mentioned. All praise and thanks be to God.

And the Almighty said: **And let those who find not the means for marriage abstain until God enriches them from His bounty.** This is a command from God to those who do not find marriage to abstain from what is forbidden, as the Prophet (peace and blessings of God be upon him) said: "O young men, whoever among you can afford to marry, let him marry, for it is more effective in lowering the gaze and guarding chastity. And whoever cannot afford it, let him fast, for it will be a shield for him." This verse is general, while the one in Surat An-Nisa is more specific, which is His saying: "And whoever among you cannot afford to marry free, believing women, then let him marry from those whom your right hands possess of your believing slave girls. And God knows best about your faith. You are one from another. So marry them with the permission of their people and give them their due compensation according to what is acceptable - chaste, not unchaste, nor taking secret lovers. But when they have become chaste, then if they commit an immorality, then upon them is half the punishment of the free women. That is for him among you who fears hardship. But to be patient is better for you." That is, your patience in not marrying slave girls is better for you, because the child will come as a slave. **And God is Forgiving and Merciful.** He said: Ikrimah, in his statement, **And let those who do not find the wherewithal for marriage abstain**, said: It is a man who sees a woman and it is as if he desires her. If he has a wife, then let him go to her and satisfy his need with her. If he does not have a wife, then let him look into the kingdom of the heavens and the earth until God enriches him.

God the Almighty said: {And those who seek a contract from among those whom your right hands possess, then make a contract with them if you know there is good in them.} This is a command from God the Almighty to masters, if their slaves ask them to write a contract, to write a contract with them on the condition that the slave has the means and means to earn enough to pay his master the money that he stipulated. Many scholars have stated that this command is guidance and recommendation, not obligatory or mandatory. Rather, the master has a choice if his slave asks him to write a contract. If he wishes, he may write a contract with him, and if he wishes, he may not

write a contract. Al-Thawri said, from Jabir, from Al-Sha'bi: If he wishes, he may write a contract with him, and if he wishes, he may not write a contract. Ibn Wahb said the same, from Ismail ibn Ayyash, from a man, from Ata' ibn Abi Rabah: If he wishes, he may write a contract with him, and if he wishes, he may not write a contract. Muqatil ibn Hayyan and Al-Hasan Al-Basri said the same. Others stated that if his slave asks him to write a contract, the master must comply with his request, taking the apparent meaning of this command.

Al-Bukhari said: Ruh narrated from Ibn Jurayj, "I said to Ata', 'If I know he has money, is it obligatory for me to write a contract with him?' He said, 'I do not think it is obligatory.' Amr ibn Dinar said: 'I said to Ata', 'Did you transmit it from someone else?' He said, 'No.' Then he told me that Musa ibn Anas told him that Sirin asked Anas for a contract of manumission, and he was very wealthy, but he refused. So he went to 'Umar **may God be pleased with him** and said, 'Write a contract with him.' But he refused, so he hit him with a whip. 'Umar **may God be pleased with him** recited, 'Then write a contract with them if you know any good in them.' So he wrote a contract with him. This is how Al-Bukhari mentioned it as a suspended verse. 'Abd al-Razzaq narrated it, 'Ibn Jurayj told us, he said: I said to Ata', 'If I know he has money, is it obligatory for me to write a contract with him?' He said, 'I do not think it is obligatory.' Ibn Jarir said: Muhammad ibn Bashir narrated to us, Muhammad ibn Bakr narrated to us, Sa'id narrated to us, from Qatadah, from Anas ibn Malik, that Sirin wanted to write a contract of manumission with him, but he hesitated, so 'Umar said to him, 'Write a contract of manumission with him.' Its chain of transmission is sound." Saeed bin Mansour said: Hisham bin Juwaybir narrated to us on the authority of Ad-Dahhak who said: It is a firm decision. This is the old opinion of Al-Shafi'i. In the new opinion, he said that it is not obligatory, based on the saying of the Prophet (peace be upon him): **The property of a Muslim is not permissible except with his consent.** Ibn Wahb said: Malik said: The matter with us is that the master of a slave is not obligated to write a contract of manumission for him if he asks him to do so, and I have not heard any of the imams forcing anyone to write a contract of manumission for his slave. Malik said: Rather, it is a command from God Almighty and a permission from Him to the people, and it is not obligatory. This is what Ath-Thawri, Abu Hanifa, Abdur-Rahman bin Zaid bin Aslam and others said. Ibn Jarir preferred the opinion of obligation based on the apparent meaning of the verse.

And the saying of God the Almighty: {If you know any good in them} Some of them said: Trustworthiness, and some of them said: Truthfulness, and some of them said: Money, and some of them said: Cunning and earnings. Abu Dawud narrated in Al-Marasil, on the authority of Yahya bin Abi Katheer who said: The Messenger of God, may God bless him and grant him peace, said: {Then write a contract with them if you know any good in them} He said: {If you know any trade in them, and do not send them as a burden on the people}. And the saying of God the Almighty: {And give them from the wealth of God which He has given you} The commentators differed concerning it. Some of them said: Its meaning is subtract some of the

contract for them, then some of them said: The amount of a quarter, and it was said a third, and it was said half, and it was said a part of the contract without limit.

Others said: Rather, what is meant by His statement, **And give them from the wealth of God which He has given you**, is the share that God has prescribed for them from the zakat money. This is the statement of Al-Hasan, Abdur-Rahman bin Zaid bin Aslam and his father, and Muqatil bin Hayyan, and it was the preferred opinion of Ibn Jarir. Ibrahim Al-Nakha'i said about His statement, **And give them from the wealth of God which He has given you**, that his master and others urged the people to do it. Buraydah bin Al-Husaib Al-Aslami and Qatadah said the same. Ibn Abbas said: God commanded the believers to help in freeing slaves. It was mentioned earlier in the hadith from the Prophet (peace and blessings of God be upon him) that he said, **There are three who have a right to God's help**, and he mentioned among them the one who was freed from slavery, meaning he wanted to pay it. The first statement is more famous. Ibn Abi Hatim said: Muhammad bin Ismail told us, Waki' told us, from Ibn Shabib, from Ikrimah, from Ibn Abbas, from Umar: That he freed a slave of his who was called Abu Umayyah. He came with his star when it was ready and said, **O Abu Umayyah, go and use it for your freeing.** Umar said, **O Commander of the Faithful, why don't you leave it until it is from the last star?** He said: I am afraid that I will not reach that, then he recited: **Then free them if you know any good in them and give them from the wealth of God which He has given you.** Ikrimah said: So it was the first star to be paid in Islam.

Ibn Jarir said: Ibn Hamid told us, Harun ibn al-Mughira told us, on the authority of Anbasa, on the authority of Salim al-Aftas, on the authority of Saeed ibn Jubayr, who said: When Ibn Umar wrote a contract with a slave, he would not reduce anything from his first installments for fear that he would be unable to pay them and his charity would be returned to him. But when it was the end of his contract, he would reduce what he liked. Ali ibn Abi Talha said on the authority of Ibn Abbas regarding the verse, **And give them from the wealth of God which He has given you**, he said: He means reduce their compensation for their contract. This is what Mujahid, Ata', al-Qasim ibn Abi Bazza, Abd al-Karim ibn Malik al-Jazari, and al-Suddi said. Muhammad ibn Sirin said regarding His statement, **And give them from the wealth of God which He has given you**, they liked it when a man left a portion of his contract for his slave. Ibn Abi Hatim said: Al-Fadl ibn Shadhan al-Muqri told us, Ibrahim ibn Musa told us, Hisham ibn Yusuf told us, on the authority of Ibn Jurayj, Ata' ibn al-Sa'ib told me that Abdullah ibn Jundub told him, on the authority of Ali, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said, **A quarter of the contract.** This is a strange hadith, and it was traced back to the Prophet. It is rejected, and it is more likely that it is attributed to Ali, may God be pleased with him, as narrated by Abu Abdul Rahman Al-Salami, may God have mercy on him.

And the Almighty said: **And do not compel your girls to prostitution verse.** The people of the Age of Ignorance, if one of them had a female slave, he would send her

Surat al-Nur 24:32

And marry the unmarried among you and the righteous among your male slaves, male and female. If they should be poor, God will enrich them from His bounty. And God is all-Encompassing and Knowing.

to commit adultery and impose a tax on her that he would take from her at all times. When Islam came, God forbade the believers from that. The reason for the revelation of this noble verse, as mentioned by more than one of the commentators of the Salaf and Khalaf, was in the matter of Abdullah bin Ubayy bin Salul, as he had female slaves, and he would compel them to prostitution in order to obtain their tax, and out of desire for their children and as a leader, as he claims.

Mentioning the effects mentioned in that

Al-Hafiz Abu Bakr Ahmad bin Amr bin Abdul Khaliq Al-Bazzar **may God have mercy on him** said in his Musnad: Ahmad bin Dawud Al-Wasiti told us, Abu Amr Al-Lakhmi - meaning Muhammad bin Al-Hajjaj - told us, Muhammad bin Ishaq told us, on the authority of Al-Zuhri, who said: There was a slave girl of Abdullah bin Ubayy bin Salul, whose name was Mu'adhah, and he used to force her to commit adultery. Then when Islam came, the verse, **And do not compel your girls to prostitution** was revealed. Al-A'mash said, on the authority of Abu Sufyan, on the authority of Jabir, regarding this verse: It was revealed about a slave girl of Abdullah bin Ubayy bin Salul, whose name was Masikah. He used to force her to commit immorality, and there was nothing wrong with her, but she refused. Then God revealed this verse, "And do not compel your girls to prostitution, if they desire chastity, seeking the goods of worldly life. And whoever compels them - then indeed, after their compulsion, God is Forgiving and Merciful." An-Nasa'i narrated something similar from the hadith of Ibn Jurayj, on the authority of Abu Al-Zubayr, on the authority of Jabir.

Al-Hafiz Abu Bakr al-Bazzar said: Amr ibn Ali told us, Ali ibn Saeed told us, al-A'mash told us, Abu Sufyan told me, on the authority of Jabir, who said: Abdullah ibn Ubayy bin Salul had a slave girl called Masikah, and he used to force her into prostitution. Then God revealed: "And do not compel your slave girls to prostitution if they desire chastity, seeking the goods of worldly life. And whoever compels them - then indeed, after their compulsion, God is Forgiving and Merciful." Al-A'mash explicitly stated that he heard it from Abu Sufyan ibn Talhah ibn Nafi', which proves the invalidity of the statement of those who said: He did not hear it from him, but it is a document narrated by al-Bazzar. Abu Dawud al-Tayalisi said, on the authority of Sulayman ibn Muadh, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: That a slave girl of Abdullah ibn Ubayy used to commit adultery during the pre-Islamic period and bore children from adultery. Malik said to her: **You will commit adultery**. She said: **By God, I will not commit adultery**. So he beat her. Then God revealed: **And do not compel your slave girls to prostitution**.

Al-Bazzar also narrated: Ahmad bin Dawud al-Wustî narrated to us, Abu Amr al-Lakhmi, meaning Muhammad bin al-Hajjaj, narrated to us, Muhammad bin Ishaq narrated to us, on the authority of al-Zuhri, on the authority of Anas **may God be pleased with him**,

who said: There was a slave girl of Abdullah bin Ubayy, whose name was Muadh. He used to force her into adultery. When Islam came, the following verse was revealed: "And do not compel your slave girls to prostitution, if they desire chastity, seeking the goods of worldly life. And whoever compels them - then indeed, after their compulsion, God is Forgiving and Merciful." And Abd al-Razzaq said: Mu'ammār told us, on the authority of al-Zuhri, that a man from Quraysh was taken prisoner on the day of Badr and he was a prisoner with Abdullah bin Ubayy. Abdullah bin Ubayy had a slave girl called Muadh. The Quraysh prisoner wanted her for himself, but she was a Muslim, and she refused him because of her Islam. Abdullah bin Ubayy used to force her to do that and beat her, hoping that she would become pregnant by the Quraysh man so that he could demand the ransom of his child. So God, the Blessed and Exalted, said: **And do not compel your slave girls to prostitution, if they desire chastity**.

Al-Suddi said: This noble verse was revealed about Abdullah bin Ubayy bin Salul, the leader of the hypocrites. He had a slave girl called Mu'adhah. Whenever a guest visited him, he would send her to him so that he could have intercourse with her, seeking reward and honor from him. The slave girl went to Abu Bakr **may God be pleased with him** and complained to him. Abu Bakr mentioned this to the Prophet (peace and blessings of God be upon him), who ordered him to seize her. Abdullah bin Ubayy shouted: Who will excuse us from Muhammad, who has taken control of our slave girl? So God revealed this about them. Muqatil bin Hayyan said: It has reached me - and God knows best - that this verse was revealed about two men who hated two slave girls of theirs, one of whom was called Masikah and she belonged to the Ansar. Umaymah, Masikah's mother, belonged to Abdullah bin Ubayy, while Mu'adhah and Arwa were in the same position. Masikah and her mother came to the Prophet (peace and blessings of God be upon him) and mentioned that to him, so God revealed concerning that: {And do not compel your girls to prostitution} meaning adultery.

God the Almighty said: **If they desire chastity** This is stated in a general sense and has no meaning. God the Almighty said: **To seek the goods of worldly life** meaning from their tax, their dowries and their children. The Messenger of God (blessings and peace of God be upon him) forbade the earnings of a cupper, the dowry of a prostitute and the fee of a soothsayer. In another narration: **The dowry of a prostitute is impure, the earnings of a cupper are impure, and the price of a dog is impure**. God the Almighty said: **But whoever compels them - then indeed, after their compulsion, God is Forgiving and Merciful** meaning to them as mentioned previously in the hadith from Jabir. Ibn Abi Talhah said from Ibn Abbas: **If you do that, then indeed, God is Forgiving and Merciful to them, and their sin is upon the one who compelled them**. This is what Mujahid, Ata' al-Khurasani, al-A'mash and Qatadah said.

Abu Ubaid said: Ishaq Al-Azraq narrated to me on the authority of Awf on the authority of Al-Hasan regarding this verse, **Then indeed, God, after their compulsion, is Forgiving and Merciful**, he said to them, **By God, by God**. And on the authority of Al-Zuhri, he said, **Forgiving to them what they are forced to do**. And on the authority of Zaid bin Aslam, he said, **Forgiving and Merciful to those who are forced**. Ibn Al-Mundhir narrated them in his Tafsir with his chains of transmission. And Ibn Abi Hatim said: Abu Zur'ah narrated to us, Yahya bin Abdullah narrated to us, Ibn Lahi'ah narrated to me, Ata' narrated to me on the authority of Saeed bin Jubair, he said regarding the recitation of Abdullah bin Mas'ud, **Then indeed, God, after their compulsion, is Forgiving and Merciful**, to them and their sin is upon the one who compelled them. And in the hadith attributed to the Prophet, may God's prayers and peace be upon him, he said, **Mistakes, forgetfulness, and what they are forced to do are lifted from my nation**.

After God, the Blessed and Exalted, detailed and clarified these rulings, He, the Most High, said: **And We have certainly sent down to you clear verses** meaning the Qur'an contains clear and explanatory verses **and an example from those who passed on before you** meaning report about the past nations and what happened to them because of their disobedience to God's commands, as He, the Most High, said: **So We made them a precedent and an example to later generations** meaning a deterrent against committing sins and forbidden acts **for the righteous** meaning for those who fear God and are in awe of Him. Ali ibn Abi Talib, may God be pleased with him, said in describing the Qur'an: "In it is the ruling between you and the report of what came before you and the report of what will come after you. It is the decisive factor and is not a joke. Whoever abandons it among the tyrants, God will break him, and whoever seeks guidance other than it, God will lead him astray."

Fath al-Qadir

32- When God the Almighty commanded lowering the gaze and guarding the private parts, He then guided to what is permissible for His servants of marriage, by which desire is satisfied, the urges to fornication are stilled, and after which it is easy to lower the gaze from forbidden things and guard the private parts from what is not permissible. 32- He said, **And marry those among you who are solitary**, meaning those who have no husband, whether they were virgins or previously married. The plural is ayami, and the root is ayāyim, with a shaddah on the ya', and it includes both men and women. Abu Amr and al-Kisa'i said: The linguists agreed that the original meaning of ayam is the woman who has no husband, whether they were virgins or previously married. Abu Ubaid said: It is said, **A widow man** and **a widow woman**, and it is mostly used for women, and it is like a metaphor for men. From this is the saying of Umayyah bint Abi al-Salt:

May God bless the sons of Ali, they are widows and married

And also from it the other saying:

I died so much that every man with a healthy hope

blamed me for dying as I died.

The address in the verse is to guardians, and it was said to be to husbands, but the first is more likely, and it is evidence that a woman does not marry herself, and Abu Hanifa disagreed on this.

Scholars differed on whether marriage is permissible, recommended, or obligatory. Al-Shafi'i and others held the first view, Malik and Abu Hanifah held the second, and some scholars held the third view, with their own details. They said: If a person fears falling into a sin, then it is obligatory, otherwise it is not. It appears that those who hold that it is permissible and recommended do not disagree about it being obligatory in the case of such fear. In short, even if there is no fear, it is a confirmed Sunnah, based on the Prophet's statement in the authentic hadith after encouraging marriage: "And whoever turns away from my Sunnah is not of me. **However, if one is able to do so and to provide for it, as will be discussed soon, what is meant by unmarried**" here are free men and women. As for slaves, this was explained by the statement: "And the righteous among your male and female slaves. **The majority of scholars read it as your male slaves, while al-Hasan read it as your slaves.**" Al-Farra' said: It is permissible to use the accusative case to refer it to the righteous, and righteousness is faith. God the Almighty mentioned righteousness in slaves but not in free people because the majority of free people are righteous, unlike slaves. This is evidence that a slave does not marry himself, but rather his owner marries him. The majority of scholars hold that it is permissible for a master to force his male or female slave to marry. Malik said: It is not permissible. Then God the Almighty returned to speaking about free people and said: **If they should be poor, God will enrich them from His bounty**. That is, do not refrain from marrying free people because of the poverty of the man or woman, or one of them, because if they are poor, God the Almighty will enrich them and bestow His favor upon them thereby. Al-Zajaj said: God urged marriage and knew that it is a means of eliminating poverty. However, this does not necessarily apply to every poor person who marries, because that is subject to God's will. Many poor people exist outside of the world who do not become wealthy if they marry. It was also said that the meaning is that He enriches them through the wealth of the soul. Another said that the meaning is that if they are poor in need of marriage, God will enrich them from His bounty with lawful means so that they will refrain from fornication. The first interpretation is more appropriate, and is indicated by the statement of God Almighty: **And if you fear poverty, then God will enrich you from His bounty, if He wills**. So the general meaning here is interpreted according to the restricted meaning there, and the phrase **And God is all-Encompassing and Knowing** confirms and confirms what preceded it. What is meant is that He, glory be to Him, is all-Encompassing, and the wealth of whomever He enriches among His servants does not diminish the vastness of His kingdom. He is All-Knowing of the interests of His creation. He enriches whomever He wills and impoverishes whomever He wills.

Surat al-Nur 24:32

And marry the unmarried among you and the righteous among your male slaves, male and female. If they should be poor, God will enrich them from His bounty. And God is all-Encompassing and Knowing.

Tafsir al-Baghawi

God Almighty says: 32- **And marry those among you who are single.** "Ayyami" is the plural of *ayyim*, which refers to someone who has no spouse, whether man or woman. It is said: **Ayyim man** and **ayyimah woman**. The meaning of the verse is: O believers, marry those among your free men and women who have no spouse, **and the righteous among your male and female slaves.** This command is recommended and desirable.

It is recommended for the one who longs for marriage and finds the means to do so to get married. If he does not find the means to do so, he should suppress his desire by fasting, as Abu Bakr Muhammad ibn Ali ibn al-Husayn al-Tusi informed us, Abu Ishaq Ibrahim ibn Muhammad ibn Ibrahim al-Isfarayini informed us, Abu Bakr Muhammad ibn Dawud ibn Mas'ud informed us, Abu Abdullah Muhammad ibn Ayyub al-Bajali informed us, Muhammad ibn Kathir informed us, Sufyan informed us, on the authority of al-A'mash, on the authority of 'Ammarah ibn 'Umair, on the authority of 'Abd al-Rahman ibn Yazid, on the authority of 'Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: "O young men, whoever among you can afford marriage, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford marriage, let him fast, for it will be a restraint for him."

The Messenger of God, may God bless him and grant him peace, said: **Marry and multiply, for I will boast about you to the nations, even about miscarriages.**

The Prophet, may God bless him and grant him peace, said: **Whoever loves my nature should follow my Sunnah, and one of my Sunnahs is marriage.**

As for the one who does not desire marriage but is able to do so, then devoting himself to worship is better for him than marriage according to Al-Shafi'i, may God have mercy on him, and according to the proponents of the opinion, marriage is better.

Al-Shafi'i said: God Almighty mentioned a servant whom He honored, saying: **And a master, chaste, and a prophet from among the righteous.** (Al Imran 3:39). The chaste person is the one who does not have intercourse with women despite being able to do so. He mentioned post-menopausal women and did not encourage them to marry.

This verse indicates that marrying widowed women to their guardians is permissible, because God the Almighty addressed them with this, just as marrying male and female slaves to their masters is permissible, as God the Almighty says: **and the righteous among your male and female slaves.** This is the opinion of most of the scholars among the Companions and those who came after them. It was narrated on the authority of Umar, Ali, Abdullah ibn Masoud, Abdullah ibn Abbas, Abu Hurairah, and Aisha. It was also the

opinion of Saeed ibn al-Musayyab, al-Hasan, Shuraih, Ibrahim al-Nakha'i, and Umar ibn Abdul Aziz. Ath-Thawri, al-Awza'i, Abdullah ibn al-Mubarak, al-Shafi'i, Ahmad, and Ishaq.

The opinion holders allowed a free woman to marry herself.

Malik said: If the woman is lowly, it is permissible for her to marry herself, but if she is noble, it is not.

The evidence that the guardian is a condition with regard to information: What Abdul Wahid Al-Malihi told us, Muhammad bin Al-Hasan bin Ahmad Al-Mukhalladi told us, Abu Al-Abbas Muhammad bin Ishaq Al-Sarraj told us, Qutaybah bin Saeed told us, Abu Awana told us on the authority of Abu Ishaq on the authority of Abu Burdah on the authority of Abu Musa on the authority of the Prophet, may God bless him and grant him peace, who said: **There is no marriage without a guardian.**

Abdul Wahhab bin Muhammad Al Khatib told us, Abdul Aziz bin Ahmad Al Khallal told us, Abu Al Abbas Al Asam told us, Al Rabi' told us, Al Shafi'i told us, Saeed bin Salim told us, on the authority of Ibn Jurayj, on the authority of Sulayman bin Musa, on the authority of Ibn Shihab, on the authority of Urwah, on the authority of Aishah, on the authority of the Prophet, may God bless him and grant him peace, that he said: "Any woman who marries without the permission of her guardian, her marriage is invalid, three times. But if he has intercourse with her, then she is entitled to the dowry for what he has made permissible of her vagina. But if they quarrel, then the ruler is the guardian of he who has no guardian."

God the Almighty says: "If they are poor, God will enrich them from His bounty. And God is All-Encompassing and Knowing." It was said that wealth here means contentment. It was also said that it means the combination of two provisions: the provision of the husband and the provision of the wife. Omar said: I am amazed at someone who seeks wealth without marriage, while God the Almighty says: **If they are poor, God will enrich them from His bounty.** It was narrated from some of them that God the Almighty promised wealth through marriage and separation, so He the Almighty said: **If they are poor, God will enrich them from His bounty.** And He the Almighty said: **But if they separate, God will enrich each one from His abundance.** An-Nisa' 4:130

Tafsir al-Baidawi

32 - **And marry those among you who are single and those among your male and female slaves who are righteous.** When he forbade what might lead to fornication, which damages lineage and requires harmony, good upbringing, and more compassion that leads to the survival of the species after warning against exaggerating in it, he followed it with the

command to marry, which preserves it, and the address is to guardians and masters. In it is evidence of the obligation to marry the female and male slave when they request it, and a notification that the woman and the slave do not take it for granted, because if they took it for granted, it would not be obligatory on the guardian and master. *Ayami* is the reverse of *ayyim* like *orphans*, all of *ayyim* is the single person, whether male or female, virgin or previously married. He said:

If you marry, I will marry, and if you become a widow, I will become a widow. If I am a fatwa-giver among you, I will become a widow.

The specification of **the righteous** is because chastity in their religion and taking care of their affairs is more important. It was also said that what is meant is those who are righteous for marriage and fulfilling its rights. **If they should be poor, God will enrich them from His bounty** is a response to what might prevent marriage. The meaning is that poverty of the suitor or fiancée should not prevent them from marriage, for in God's bounty there is sufficient wealth, for it comes and goes. Or it is a promise from God to enrich oneself, as the Prophet (peace and blessings of God be upon him) said: **Seek wealth in this verse**. But it is conditional upon God's will, as in His statement: **If you fear poverty, then God will enrich you from His bounty, if He wills**. "And God is Bountiful" is the One with bounty whose blessings are inexhaustible, as His power is endless. *Knowing* expands provision and measures what His wisdom dictates.

Surat al-Nur 24:33

And let those who do not find the wherewithal for marriage keep themselves chaste until God enriches them from His bounty. And those who seek a contract from among those your right hands possess - make a contract with them if you know good in them and give them from the wealth of God which He has given you. And do not compel your slave girls to prostitution if they desire chastity, seeking [some] honor. worldly life. And whoever compels them - then indeed, God, after their compulsion, is Forgiving and Merciful.

Surat al-Nur 24:33

And let those who do not find the wherewithal for marriage keep themselves chaste until God enriches them from His bounty. And those who seek a contract from among those your right hands possess - make a contract with them if you know good in them and give them from the wealth of God which He has given you. And do not compel your slave girls to prostitution if they desire chastity, seeking [some] honor. worldly life. And whoever compels them - then indeed, God, after their compulsion, is Forgiving and Merciful.

Tafsir al-Jalalayn

33 - **And let those who find not the means for marriage abstain** what they can marry with of dowry and maintenance from fornication **until God enriches them** He gives them plenty of **His bounty** so they can marry. **And those who seek a contract** meaning a free contract **from among those whom your right hands possess** of male and female slaves **then free them if you know good in them** meaning trustworthiness and the ability to earn to pay the money for the contract. Its formula is, for example, he freed you for two thousand in two months, one thousand each month. If you pay them, you are free. He says, **I accept. And give them** an order to the masters **from the wealth of God which He has given you** what they can use to help them in fulfilling what they have committed to you. **And do not compel your female slaves** your female slaves **to prostitution** fornication **if they desire chastity** to abstain from it. This desire is the subject of compulsion, so there is no meaning to the condition. **That you may seek** by compulsion **the goods of worldly life**. It was revealed about Abdullah bin Ubayy who forced his female slaves to Earning money through adultery **and whoever compels them - then indeed, after their compulsion, God is Forgiving and Merciful** to them.

Tafsir al-Suyuti

God Almighty said: And those who seek the Book, the verse. Ibn al-Sakn narrated in Ma'rifat al-Sahaba on the authority of Abdullah bin Subaih on the authority of his father who said: I was a slave of Huwaytib bin Abd al-Uzza and I asked him to write, so the verse was revealed: And those who seek the Book, the verse.

God Almighty said: **And do not compel your girls to prostitution**. Muslim narrated on the authority of Abu Sufyan on the authority of Jabir bin Abdullah, who said: "Abdullah bin Ubayy used to say to a female slave of his: 'Go and seek something for us.' Then God revealed: "And do not compel your girls to prostitution."

Al-Hakim narrated on the authority of Abu al-Zubayr on

the authority of Jabir, who said: There was a woman who belonged to one of the Ansar, and she said: My master forces me to prostitution. So the verse was revealed: **And do not compel your girls to prostitution**.

Al-Bazzar and Al-Tabarani narrated with a sound chain of transmission on the authority of Ibn Abbas, who said: Abdullah Ibn Abi had a slave girl who used to commit adultery during the pre-Islamic period. When adultery was forbidden, she said: No, by God, I will never commit adultery. Then the verse **And do not compel your girls into prostitution** was revealed. Al-Bazzar narrated with a weak chain of transmission on the authority of Anas something similar, and he named the slave girl Mu'adhah.

Saeed bin Mansour narrated on the authority of Shaaban on the authority of Amr bin Dinar on the authority of Ikrimah that Abdullah bin Ubayy had two female slaves, Masikah and Mu'adhah, and he used to force them to commit adultery. One of them said, **If it is good, then I have done a lot of it, but if it is not, then I should leave it**. Then God revealed, **And do not force your girls into prostitution**, the verse.

Tafsir al-Tabari

God Almighty says: Marry the righteous from among your male and female slaves, and do not compel your female slaves to prostitution, which is adultery, **if they desire chastity** meaning: if they desire chastity from adultery, **to seek the goods of worldly life** meaning: to seek by forcing them to fornication the goods of worldly life, which is what they need of its luxury, adornments and wealth, **whoever compels them** meaning: and whoever compels his girls to prostitution, then God, after forcing them to that, is **forgiving and merciful** for them, and the burden of what was of that is on them, not them.

It was mentioned that this verse was revealed about Abdullah bin Ubayy bin Salul, when he forced his slave girl, Masika, to commit adultery.

Who said that?

Al-Hasan bin Al-Sabah told us: Hajjaj bin Muhammad told us, on the authority of Ibn Jurayj, who said: Abu Al-Zubayr told me that he heard Jabir bin Abdullah say: Masika came to some of the Ansar and said: My master is forcing me to commit adultery, so the following verse was revealed regarding that: **And do not compel your girls to prostitution**.

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 Abu Sufyan, on the authority of Jabir, who said: There was a slave girl of Abdullah bin Ubayy bin Salul, and her name was Masikah. He either hired her

out or forced her - At-Tabari is uncertain. So she came to the Prophet, may God bless him and grant him peace, and complained about that to him. Then God revealed: "And do not compel your girls to prostitution, if they desire chastity, seeking the goods of worldly life. And whoever compels them - then indeed, after their compulsion, God is Forgiving and Merciful." He helps them.

Or Hasin Abdullah bin Ahmad bin Yunus told us, he said: Abthar told us, he said: Hasin told us, on the authority of Al-Sha'bi, regarding his statement, **And do not compel your girls to prostitution**, he said: A man had a slave girl who committed fornication, and when she converted to Islam, this was revealed.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, saying: Abu Al-Zubayr informed me, on the authority of Jabir, who said: A slave girl of one of the Ansar came and said: My master forced me into prostitution. So God revealed concerning that: **And do not compel your slave girls into prostitution**. Ibn Jurayj said: Amr ibn Dinar informed me, on the authority of Ikrimah, who said: A slave girl of Abdullah ibn Ubayy was ordered to commit adultery, so she brought a cloak, and he said to her: Go back and have intercourse with me. She said: By God, I will not do it. If this is good, then I have done too much of it, but if it is bad, then it is time for me to give it up. Ibn Jurayj said: Mujahid said something similar, and he added: Prostitution means adultery. **And God is Forgiving and Merciful**. He said: Regarding those forced into adultery, and this verse was revealed concerning it.

Al-Hasan narrated to us, saying: Abd al-Razzaq informed us, saying: Muammar informed us, on the authority of al-Zuhri, that a man from Quraysh was taken prisoner on the day of Badr. Abdullah ibn Ubayy had taken him prisoner, and Abdullah had a slave girl called Muadhah. The Quraysh prisoner wanted to have intercourse with her, but she was a Muslim, so she refused him because of her Islam. Ibn Ubayy forced her to do that and beat her, hoping that she would bear a child for the Quraysh man, so that he might seek ransom for his son. Then God said: "And do not compel your girls to prostitution, if they desire chastity, seeking the goods of worldly life. And whoever compels them - then indeed, after their compulsion, God is Forgiving and Merciful." He says: Forgiving to them what they are forced to do.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, that he used to recite: **Indeed, after their compulsion, God is Forgiving and Merciful**.

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, **And do not compel your slave girls to prostitution if they desire chastity**, means: Do not compel your female slaves to commit adultery, for if you do, then God Almighty is Forgiving and Merciful to them, and their sin is upon the one who compelled them.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told

me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And do not compel your slave girls to prostitution**, he said: In the pre-Islamic era, they used to compel their female slaves to commit adultery, taking their wages. Then God said: Do not compel them to commit adultery for the sake of worldly gain. And whoever compels them, then indeed, after their compulsion, God is Forgiving and Merciful to them: meaning if they are compelled.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And do not compel your girls to prostitution** to commit adultery. He said: Abdullah ibn Ubayy ibn Salul ordered his slave girl to commit adultery, so she came to him with a dinar or a cloak - Abu Asim was unsure - so she gave it to him, and he said: Go back and give me another, but she said: By God, I will not go back.

God is Forgiving and Merciful to those forced to commit adultery, and this is why this verse was revealed.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar, except that he said in his hadith: He ordered his female slave to commit adultery, and this is why this verse was revealed.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar, except that he said in his hadith: He ordered his female slave to commit adultery, so she committed adultery, so she brought him a cloak and gave it to him, and he did not complain.

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, **And do not compel your girls to prostitution**, meaning: to commit adultery. **For indeed, after their compulsion, God is Forgiving and Merciful**, meaning: Forgiving of them, of those who are compelled to commit adultery.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And whoever compels them - then indeed, after their compulsion, God is Forgiving**, he said: Forgiving and Merciful to them when they were compelled and forced to do that.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, who said: They used to order their slave girls to commit adultery, and they would do so, and they would get it, and then they would bring them their earnings. Abdullah ibn Ubayy ibn Salul had a slave girl, and she used to commit adultery, but she hated it and swore that she would not do it. Her people forced her, so she went and surprised them with a green cloak, and brought it to them. Then God, the Blessed and Exalted, revealed: **And do not compel your girls to prostitution...** the verse.

And let those who do not find the wherewithal for marriage keep themselves chaste until God enriches them from His bounty. And those who seek a contract from among those your right hands possess - make a contract with them if you know good in them and give them from the wealth of God which He has given you. And do not compel your slave girls to prostitution if they desire chastity, seeking [some] worldly life. And whoever compels them - then indeed, God, after their compulsion, is Forgiving and Merciful.

Tafsir al-Qurtubi

The Almighty's saying: **And let those who do not find the wherewithal for marriage keep themselves chaste until God enriches them from His bounty.** There are four issues in this:

First: The Almighty's saying: **And let those who are able to do so abstain from...** The address is to the one who has control over his own affairs, not to the one whose reins are in the hands of someone else, for he will be led to what he sees fit, such as the one under guardianship - according to one opinion - and the female slave and the male slave, according to one of the two opinions of the scholars.

Second: And he sought to be chaste, its weight is istaf'ala, and its meaning is to ask to be chaste. So God the Almighty commanded in this verse everyone who is unable to marry and does not find any means to do so to be chaste. Then, since the most common obstacle to marriage is lack of money, He promised enrichment from His bounty, so He will provide him with what he needs to marry, or he will find a woman who will accept a small dowry, or his desire for women will go away. An-Nasa'i narrated on the authority of Abu Hurairah that the Prophet (peace and blessings of God be upon him) said:

"There are three who all have a right to God's help: the one who strives in the ways of God, the one who marries seeking to remain chaste, and the one who is in debt seeking to pay off his debt."

Third: The Almighty's statement: **They find no means for marriage**, meaning a long marriage, so the complement was omitted. It was said: Marriage here is what a woman gets married with in terms of dowry and maintenance, just as a blanket is the name for what one covers oneself with. And clothing is the name for what one wears. Based on this, there is no omission in the verse, as stated by a group of commentators. Their basis for this is the Almighty's statement: **until God enriches them from His bounty**, so they thought that the one commanded to be chaste is only due to the lack of money with which one could get married. This statement specifies those commanded to be chaste, and this is weak. Rather, the command to be chaste is directed to everyone who finds marriage difficult in any way, as we mentioned earlier, and God knows best.

Fourth: If someone longs for marriage, and he finds the means, it is recommended for him to get married. If he does not find the means, then he should abstain as much as possible, even by fasting, as fasting is a shield for him, as stated in the authentic hadith. If someone does not have the desire for marriage, it is better for him to devote himself to the worship of God Almighty. In the hadith:

The best of you is the light-witted, who has neither family nor children. The permissibility of marrying female slaves when a free woman is not able to bear children has already been mentioned in An-Nisa' *Women*, and praise be to God. Since God did not assign a degree of chastity and marriage to it, it indicates that everything else is forbidden, and that does not include the right hand's possession, because it is permissible according to another text, which is His Most High's statement: **Or what your right hands possess An-Nisa' 4:3**, so an addition came in it. Masturbation remains forbidden, in response to Ahmad. Mut'ah marriage is also excluded from this prohibition, as it was abrogated, and this has already been mentioned in Al-Mu'minun **The Believers**.

God Almighty says: **And those who seek a contract from among those whom your right hands possess, then write a contract with them if you know any good in them.** There are sixteen issues in this:

First: The Almighty's saying: **And those who seek the Book** "those" is in the nominative case. According to Al-Khalil and Sibawayh, it is in the accusative case with an implied verb, because it is followed by a command. When male and female slaves were mentioned previously, it was connected to the fact that if a slave asks for a book, it is preferable to write it down. Perhaps the intention behind writing it is to become independent, earn a living, and marry if he wishes, so that it will be more chaste for him. It was said that it was revealed about a slave of Huwaytib bin Abd Al-Uzza called Subh - or it was said Subhi - who asked his master to write a book for him but he refused, so God revealed this verse. Huwaytib wrote it down for him for one hundred dinars and gave him twenty dinars, which he paid back. He was killed in the battle of Hunayn. Al-Qushayri mentioned it and Al-Naqqash narrated it. Makki said: He is Subhi Al-Qibti, the slave of Hatib bin Abi Balta'ah. In short, God the Almighty commanded all believers to write a book for anyone who has a slave and the slave asks for a book and his master knows good about him.

Second: The book and correspondence are the same, a reciprocal verb that only occurs between two people, because it is a contract between the master and his slave. It is said: A writer writes a book and a female writer, just as it is said: He fought, fighting, and fighting. So the book in the verse is a verbal noun like fighting, fighting, and defense. It was said: The book here is the well-known book in which something is written, and that is because when they wrote a book to a slave, they wrote a book on him and themselves regarding that. So the meaning is that they seek the emancipation for which the book is written and it is given to them.

Third: The meaning of writing in Islamic law: It is that a man writes a contract with his slave for money that he

pays him in installments. If he pays it, he is free. It has two conditions: The first: That the slave asks for it and the master responds. This is the general and apparent meaning of the verse. The second: That the slave asks for it and the master refuses. There are two opinions: The first is from Ikrimah, Ata', Masruq, Amr ibn Dinar, Ad-Dahhak ibn Muzahim and the group of the apparent meanings that it is obligatory on the master. The scholars of the regions said: It is not obligatory. Those who make it obligatory rely on the general command, and do according to the general command on the obligation until there is evidence to the contrary. This was narrated on the authority of Umar ibn Al-Khattab and Ibn Abbas, and it was the preferred opinion of At-Tabari. Dawud also provided evidence that Sirin Abu Muhammad ibn Sirin asked Anas ibn Malik to write it, and he was his slave, but Anas refused. So Umar raised his whip to him and recited: {Then write a contract with them if you know good in them.}, so Anas wrote it to him. Dawud said: Umar would not have raised his whip to Anas about something that was permissible for him, unless he did it. The majority held that there is consensus that if he asked him to sell it to someone else, he is not obligated to do so, and he is not forced to do so, even if he doubles the price. Similarly, if he said to him, **Free me**, "Provide me with a manager," or **Marry me**, he is not obligated by consensus. The same applies to writing, because it is an exchange and is not valid except with mutual consent. Their statement, **An absolute command implies obligation**, is correct, but if it is devoid of any indication that necessitates diverting it from obligation, and its condition here is based on knowledge of its goodness, then the obligation is conditional on an underlying matter, which is the master's knowledge of its goodness. If the slave says, **Make me a contract**, and the master says, **I did not know anything good about you**, which is an underlying matter, then the master should refer to him and rely on him. This is strong in its category.

Fourth: The scholars differed concerning the statement of God the Almighty: *good*. Ibn Abbas and Ata' said: It means wealth. Mujahid: Wealth and performance. Al-Hasan and An-Nakha'i: Religion and trustworthiness. Malik said: I heard some of the people of knowledge say: It means the ability to earn and perform. Al-Layth narrated something similar, and it is the opinion of Al-Shafi'i. Ubaydah As-Salmani said: It means establishing prayer and doing good. At-Tahawi said: The statement of those who said it means wealth is not valid in our view, because the slave is the property of his master, so how can he have wealth? The meaning according to us is: If you know that they are religious and truthful, and you know that they treat you as if they are obligated to fulfill their contractual obligations to you and are truthful in their dealings, then write a contract with them. Abu 'Umar said: Whoever does not say that *good* here means wealth denies that it can be said that you know that they are wealthy. Rather, it is said: I know that he is a good person, righteousness, and trustworthiness. It is not said: I know that he has wealth. Rather, it is said: I know that he has wealth.

I said: The hadith of Barrah refutes the statement of those who say that goodness is money, as follows.

Fifth: Scholars differed regarding writing a contract for someone who has no trade. Ibn Umar disliked writing a contract for his slave if he had no trade, and he would say: **Are you ordering me to eat people's filth?** Salman Al-Farisi said something similar. Hakeem bin Hizam narrated: Umar bin Al-Khattab wrote to Umair bin Saad: **As for what follows! Muslims before you used to write a contract for their slaves to ask people for money.** Al-Awza'i, Ahmad, and Ishaq disliked it. Malik, Abu Hanifa, and Al-Shafi'i permitted it. It was narrated from Ali **may God be pleased with him** that Ibn Al-Tayyah, his muezzin, said to him: **Should I write a contract for a slave when I have no money?** He said: *Yes*. Then he urged people to give me charity, so they gave me what was left over from my contract. I came to Ali and he said: **Distribute it toward freeing slaves.** It was narrated from Malik that he disliked this, and that writing a contract for a slave woman who has no trade is disliked because of the corruption it leads to. The evidence lies in the Sunnah, not in what contradicts it. The Imams narrated from Aisha **may God be pleased with her** that she said:

Barira came to me and said: My family has written a contract of manumission for me for nine ounces in nine years, one ounce each year, so help me... The hadith. This is evidence that a master can write a contract of manumission for his slave even though he does not have anything. Don't you see that Barira came to Aisha to inform her that she wrote a contract of manumission to her family and asked her to help her? This was at the beginning of her contract of manumission before she had paid anything from it? This is also mentioned by Ibn Shihab on the authority of Urwah that Aisha told him that Barira came to ask her help with her contract of manumission and she had not paid anything from her contract of manumission. Narrated by Al-Bukhari and Abu Dawud. This is evidence that it is permissible to write a contract of manumission for a female slave even though she has no craft, trade or wealth. The Prophet (peace and blessings of God be upon him) did not ask whether she had any earnings, regular work or wealth. If this were obligatory, he would have asked about it so that his ruling would apply to it, because he was sent to clarify and teach (peace and blessings of God be upon him). This hadith indicates that whoever interprets the verse: **If you know any good in them** that wealth means good, this is not a good interpretation, and that the good mentioned is the ability to earn a living combined with trustworthiness. God knows best.

Sixth: The contract may be for little or much money, and it may be based on stars, according to the hadith of Barira. There is no disagreement among scholars about this, praise be to God. If he wrote to him for a thousand dirhams and did not mention a time limit, it would be based on his efforts, even if the master disliked it. Al-Shafi'i said: There must be a time limit, and the minimum is three stars. They differed if it was based on a single star, so most scholars permit it based on a single star. Al-Shafi'i said: It is not permissible based on a single star, and it is not permissible at all. Rather, it is manumission based on a condition, as if he said: If you pay such and such, then you are free. It is not a contract. Ibn al-Arabi said: The scholars and early Muslims differed regarding the contract if it was based on a single star, and they

And let those who do not find the wherewithal for marriage keep themselves chaste until God enriches them from His bounty. And those who seek a contract from among those your right hands possess - make a contract with them if you know good in them and give them from the wealth of God which He has given you. And do not compel your slave girls to prostitution if they desire chastity, seeking [some] worldly life. And whoever compels them - then indeed, God, after their compulsion, is Forgiving and Merciful.

differed as they did. The correct view is that the contract of manumission is deferred, as it was reported in the hadith of Barira when she contracted with her family for nine ounces, one ounce each year, and as the companions did. It is called a contract of manumission because it is written and witnessed. The name and the hadith are consistent, and the meaning supports it. If the money is made immediate and the slave has something, then it is money for a ransom and a ransom contract, not a contract of manumission. Ibn Khuwayzmandad said: If he contracted with him for immediate money, then it is manumission for money, and it is not a contract of manumission. Others among our companions permitted the immediate contract of manumission and called it a fixed contract, and this is analogical reasoning, because the term in it is only a leeway for the slave to earn a living. Don't you see that if he brought the money before its due date, the master would be obligated to take it and hasten the manumission of the manumitted slave. The immediate contract of manumission is permissible, as the Kufians said.

I said: There is no explicit text from Malik regarding the current writing, and the companions say: It is permissible, and they call it a decisive statement. As for the statement of Al-Shafi'i that it is not permissible for less than three stars, it is not correct, because if it were correct, then it would have been permissible for others to say: It is not permissible for less than five stars, because they were the least stars that existed in Barira during the time of the Messenger of God, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, knew about it and ruled on it, so his argument is more correct. Al-Bukhari narrated on the authority of Aisha: Barira came to her to ask her help with her writing, and she owed five ounces that had been written on her in five years... the hadith. This is what Al-Layth said on the authority of Yunus on the authority of Ibn Shihab on the authority of Urwah on the authority of Aisha: And she owed five ounces that had been written on her in five years. Abu Usamah said on the authority of Hisham ibn Urwah on the authority of his father on the authority of Aisha, may God be pleased with her, she said: Barira came and said: I have written a contract with my wife for nine ounces... the hadith. The two narrations appear to contradict each other, but Hisham's hadith is more reliable because it is connected and Yunus's hadith is interrupted, as Al-Bukhari said: Al-Layth said Yunus told me, and because Hisham is more reliable in the hadith of his father and grandfather than others, and God knows best.

Seventh: The slave who has not yet received any of the money for writing is a slave, based on the saying of the Prophet, peace be upon him:

The slave is a slave who owes a dirham as a result of his manumission. Narrated by Abu Dawud on the authority of Amr ibn Shu'ayb on the authority of his father on the authority of his grandfather. It was also narrated on his authority that the Prophet, may God bless him and grant him peace, said:

Any slave who is given a contract of manumission for one hundred dinars and pays them back less than ten dinars is a slave. This is the opinion of Malik, Ash-Shafi'i, Abu Hanifah and their companions, Ath-Thawri, Ahmad, Ishaq, Abu Thawr, Dawud and At-Tabari. It has been narrated from Ibn 'Umar through various chains of narration, and from Zayd ibn Thabit, Aisha and Umm Salamah, and there was no disagreement from them **may God be pleased with them.** It has also been narrated from 'Umar ibn Al-Khattab, and this is the opinion of Ibn Al-Musayyab, Al-Qasim, Salim and 'Ata'. Malik said: **Everyone we knew in our country said this.** There is another opinion, narrated from 'Ali, that if he pays back half of the contract, he is a debtor. This is the opinion of An-Nakha'i. It has also been narrated from 'Umar **may God be pleased with him**, and the chain of narration from him that the one who is given a contract of manumission is a slave as long as he owes one dirham is better than the chain of narration from him that if he pays back half, he is not enslaved, as Abu 'Umar said. 'Ali also said that he is to be freed according to what he has paid. He also said that manumission begins with the first installment he pays. Ibn Mas'ud said: If he pays back a third of the contract of manumission, he is a freedman but a debtor. This is the opinion of Shuraih. It was narrated from Ibn Mas'ud: If the contract was worth two hundred dinars and the value of the slave was worth one hundred dinars, and the slave paid the one hundred dinars, which is his value, then he is freed. This is also the opinion of Al-Nakha'i. A seventh opinion: If he paid three-quarters and there is a quarter left, then he is a debtor and does not return to being a slave. This was said by 'Ata' ibn Abi Rabah, narrated by Ibn Jurayj from him. It was narrated from some of the early generations that by the contract of contracting he is free, but he is a debtor by virtue of the contract and does not return to slavery. This opinion is refuted by the hadith of Barira, which is authentic from the Prophet (peace and blessings of God be upon him). It contains clear evidence that the one who was being freed was a slave. Otherwise, Barira would not have been sold. If there was any manumission in her, he would not have permitted her sale, since it is his unanimously agreed upon Sunnah that a free man is not to be sold. Similarly, the contract of contracting with Salman and Juwayriyyah, the Prophet (peace and blessings of God be upon him) ruled that they would all be slaves until they paid the contract of contracting. This is an argument for the majority that the one who was being freed was a slave as long as he owed

nothing. 'Ali ibn Abi Talib debated Zayd ibn Thabit regarding the one who was being freed, and he said to 'Ali: Would you stone him if he committed adultery, or accept his testimony if he testified? 'Ali said: No. Zaid said: He is a slave who owes nothing. Al-Nasa'i narrated on the authority of Ali and Ibn Abbas, may God be pleased with them, on the authority of the Messenger of God, may God bless him and grant him peace, that he said:

"The mukatab is freed from him in proportion to what he has paid, and the prescribed punishment is carried out on him in proportion to what he has paid, and he inherits in proportion to what he has freed." Its chain of transmission is authentic. It is evidence for what was narrated on the authority of Ali, and it is supported by what was narrated by Abu Dawud, on the authority of Nabhan, the mukatab of Umm Salamah, who said: I heard Umm Salamah say: The Messenger of God (blessings and peace of God be upon him) said to us: If one of you has a mukatab and he has enough to pay, then let her veil herself from him." At-Tirmidhi included it and said: A hasan saheeh hadith. However, it is possible that he was addressing his wives, taking precaution and piety in their regard, as in "He said to Sawda: Veil yourself from him," even though he had ruled that her sisters were his, and "In his saying to Aisha and Hafsa: Are you both blind? Can you not see him?" He meant Ibn Umm Maktum, even though "He said to Fatimah bint Qays: Observe your waiting period in the presence of Ibn Umm Maktum," and this meaning has already been mentioned.

Eighth: The scholars agreed that if one, two, or all of the stars of a slave are present and the master stops demanding his demands and leaves him alone, the contract will not be annulled as long as they remain in this condition.

Ninth: Malik said: A slave may not render himself incapacitated if he has apparent wealth. If he does not have apparent wealth, then that is his responsibility. Al-Awza'i said: A slave may not render himself incapacitated if he is strong enough to pay. Al-Shafi'i said: He may render himself incapacitated, whether he knows he has wealth or the strength to write, or he does not know. If he says: I am incapacitated and the writing is invalid, then that is his responsibility. Malik said: If a slave is incapacitated, then whatever his master took from him before he became incapacitated is permissible for him, whether it was from his earnings or from charity. As for what was given to him to free his slave, and that does not suffice for his writing, then each of those who helped him may return what he gave or release the slave from it. If they helped him with charity but not with the release of his slave, then if he is incapacitated, then it is permissible for his master, and his release is not completed by it, and there remains a surplus. If it was meant to be freed, then he may return it to them in shares, or they may release him from it. This is all the view of Malik, as mentioned by Ibn al-Qasim. Most scholars said: Whatever the master takes from him from his writing, and whatever remains in his possession after he becomes unable to give it in charity or otherwise, belongs to his master, and it is permissible for him to take it all. This is the opinion of Al-Shafi'i, Abu Hanifah and their companions, Ahmad ibn Hanbal, and a narration from

Shuraih. Al-Thawri said: The master puts what he gave towards freeing slaves. This is the opinion of Masruq and Al-Nakha'i, and a narration from Shuraih. A group said: Whatever the master takes from him belongs to him, and whatever remains in his possession after he becomes unable to give it belongs to him and not to his master. This is the opinion of some who hold the view that the slave has ownership. Ishaq said: Whatever was given in the case of writing should be returned to its owners.

Tenth: The hadith of Barira, despite its various chains of narration and wording, indicates that Barira was sold after a written contract had been signed. Scholars differed regarding the sale of a freed slave because of this. Al-Bukhari titled his chapter on selling a freed slave if he is satisfied. Ibn al-Mundhir and al-Dawudi held that it is permissible to sell him for emancipation if the freed slave agrees to the sale, even if he is not unable to do so. This is the view of Abu Umar ibn Abd al-Barr, and it was also the view of Ibn Shihab, Abu al-Zinad, and Rabi'ah. However, they said that his agreement to the sale was due to his inability to do so. Malik, Abu Hanifah, and their companions said: It is not permissible to sell a freed slave as long as he is a freed slave until he becomes unable to do so. It is not permissible to sell his freed slave under any circumstances. This was the view of al-Shafi'i in Egypt. In Iraq, he used to say: Selling it is permissible, but selling his freed slave is not permissible. Malik permitted the sale of a freed slave; if he pays it, he is freed; otherwise, he is a slave for the buyer of the freed slave. Abu Hanifah forbade it because it is a sale of uncertainty. Al-Shafi'i's opinions differed on whether to forbid or permit it. A group said: It is permissible to sell a freed slave on the condition that he completes his manumission. If he fulfills his obligation, he is to be emancipated and his loyalty is to the one who bought him. If he is unable to do so, he is still his slave. This is the view of Al-Nakha'i, Ata', Al-Layth, Ahmad and Abu Thawr. Al-Awza'i said: A freed slave may not be sold except for emancipation, and it is disliked for him to be sold before he is unable to do so. This is the view of Ahmad and Ishaq. Abu 'Umar said: In the hadith of Barira, it is permissible to sell a freed slave if he agrees to the sale and is not unable to pay a debt that has become due. This is contrary to the view of those who claim that selling a freed slave is not permissible except in the case of inability. This is because Barira did not mention that she was unable to pay a debt, nor did she state that a debt had become due, nor did the Prophet (peace and blessings of God be upon him) ask her: Are you unable to do so or has a debt become due for you? If it were not permissible to sell a freed slave or a freed slave except in the case of inability to do so, then the Prophet (peace and blessings of God be upon him) would have asked her whether she was unable to do so or not. He would not have given permission to buy her except after he (peace and blessings of God be upon him) knew that she was unable to do so, even if it was only for one debt that had become due. In the hadith of Az-Zuhri, it is stated that she had not paid any of her contract. I do not know of any more authentic evidence in this regard than this hadith of Barirah. Nothing has been narrated from the Prophet (peace and blessings of God be upon him) to contradict it, nor is there any evidence of her inability

And let those who do not find the wherewithal for marriage keep themselves chaste until God enriches them from His bounty. And those who seek a contract from among those your right hands possess - make a contract with them if you know good in them and give them from the wealth of God which He has given you. And do not compel your slave girls to prostitution if they desire chastity, seeking [some] worldly life. And whoever compels them - then indeed, God, after their compulsion, is Forgiving and Merciful.

to do so. Those who forbid the sale of a woman who is in a state of freedman's freedom have cited several evidences, including that the aforementioned contract had not been concluded, and that her saying, **I have written to my family**, means that she negotiated with them about it, and they estimated its amount and term, but did not conclude it. The apparent meaning of the hadiths contradicts this when their context is considered. It was said that Barirah was unable to pay, so she and her family agreed to cancel the contract, and in that case the sale is valid. However, this is in line with the opinion of those who say that the inability of a woman who is in a state of freedman's freedom does not require a ruling from a judge if the slave and her master agree on it, because the right does not extend beyond them, and this is the well-known doctrine. Sahnun said, **The authority is necessary**, and this was only for fear that they might collude to abandon the right of God Almighty. What indicates that she was unable to do so is the narration that Barira came to Aisha seeking her help with her manumission, and she had not paid any of her manumission, so Aisha said to her: **Go back to your family, and if they like me to pay your manumission, I will do so**. The apparent meaning of this is that all or part of her manumission is due from her, because rights are not paid except for what must be demanded, and God knows best. These interpretations are most similar to what they have and they have the basis that we have explained. Ibn al-Mundhibir said: **I do not know of any evidence for those who say that he does not have the right to sell the one who is being manumitted except that they might say that Barira was unable to do so**. Al-Shafi'i said: **The most obvious meaning is that the owner of the one who is being manumitted has the right to sell him**.

Eleventh: If a slave who has been granted manumission fulfills his obligation, he is freed and does not need to initiate manumission from his master. Likewise, his children who were born during his manumission from his female slave are freed by his manumission and ascend through his enslavement, because a person's child from his female slave is considered to be a free man, as is the case with a free man. The same applies to the child of a slave who has been granted manumission. If they had a child before the manumission, he is not included in the manumission except under one condition.

Twelfth: The Almighty said: **And give them from the wealth of God which He has given you**. This is a command to the masters to help them with the money owed for the manumission, either by giving them something from what they have in their hands - I mean the hands of the masters - or by reducing some of the money owed to them. Malik said: The amount owed by the slave is to be reduced from the last part of his manumission. Ibn Umar set the amount at five

thousand out of thirty-five thousand, and Ali **may God be pleased with him** preferred that it be a quarter of the manumission. Al-Zahrawi said: This was narrated from the Prophet (peace and blessings of God be upon him). Ibn Mas'ud and Al-Hasan ibn Abi Al-Hasan preferred a third of it. Qatadah said: A tenth of it. Ibn Jubayr said: Something is to be reduced from him, but he did not set a specific amount. This is the opinion of Al-Shafi'i, and Al-Thawri also favored it. Al-Shafi'i said: A thing is the least amount that can be called something, and the master is obligated to pay it, and the judge rules accordingly against the heirs if the master dies. Malik **may God have mercy on him** viewed this as recommended, and he did not see a specific amount for the amount of the depreciation. Al-Shafi'i argued with the absolute command in His statement: **And give them**, and he saw that the conjunction of obligation with recommendation is known in the Qur'an and Arabic, as God the Almighty said: **Indeed, God commands justice, the doing of good, and liberality to kith and kin** (al-Naml 27:90) and what was similar to it. Ibn al-Arabi said, and Ismail ibn Ishaq al-Qadi mentioned it before him, Al-Shafi'i made the giving obligatory, and the writing not obligatory, so he made the root not obligatory and the branch obligatory, and this has no parallel, so it became a mere claim. If it is said: This is like marriage, it is not obligatory, but when it is concluded, its rulings are obligatory, including mut'ah. We say: In our view, mut'ah is not obligatory, so there is no meaning to the followers of Al-Shafi'i. Uthman ibn Affan wrote to his slave and he swore not to deprive him..., in a long hadith.

I said: Al-Hasan, Al-Nakha'i and Buraydah said that the address in His statement, **And give them** is to all people, so that they should give charity to those who have been freed and help them in freeing their slaves. Zayd ibn Aslam said: The address is to the rulers, so that they should give those who have been freed their share of the charity money, which is what is included in the statement of God Almighty, **And for the freeing of slaves At-Tawbah 9:60**. According to these two opinions, the master of the one who has been freed has no right to deduct anything from his slave. The evidence for this is that if he wanted to deduct something from the stars of the contract, he would have said, **Deduct such and such from them**.

Thirteenth: If we say that what is meant by the address is the masters, then Umar ibn al-Khattab saw that it should be from the first of its stars, in an effort to do good for fear that he would not reach its last. Malik, may God have mercy on him, and others saw that the placement should be from the last star. The reason for that is that if it is placed from the first star, the slave may become unable to pay and return himself and his money to the master, and his estate is returned to him, which is similar to charity. This is the opinion of Ubayd God ibn Umar and Ali. Mujahid said: He is left for him

from every star. Ibn al-Arabi said: I think it is stronger that it should be at the end, because the cancellation always occurs at the end of debts.

Fourteenth: If a slave who has been freed is sold for emancipation with his consent after the emancipation, and the seller receives the price, he is not obligated to give him anything from the price, whether he sold him for emancipation or for something other than emancipation. This is not like the master who gives his slave his emancipation and gives him some of it, or reduces from the end of it a star or whatever he wants, according to what God has commanded in His Book, because the Prophet, may God bless him and grant him peace, did not command Barerah's clients to give her anything from what they received, even if they had sold her for emancipation.

Fifteenth: They differed regarding the nature of the contract of manumission. Ibn Khuwayzmandad said: Its nature is that the master says to his slave, "I have manumitted you for such and such an amount of money, on such and such stars. If you pay it, you are free." Or he says to him, **Pay me a thousand on ten stars and you are free.** The slave says, **I accept,** and similar expressions. When he pays it, he is freed. Similarly, if the slave says, **I have manumitted me,** and the master says, **I have done so,** or **I have manumitted you.** Ibn al-Arabi said: This is not binding, because the wording of the Qur'an does not require it and the situation supports it. If he mentions it, then it is good, but if he leaves it out, then it is known and there is no need for it. The issues of this chapter and its branches are many, and the principles have been mentioned in general. They are sufficient for those who limit themselves to them. And God is the Grantor of success and guidance.

Sixteenth: Concerning the inheritance of the one who has been freed from the contract. Scholars have differed on this matter into three opinions: The Maliki school of thought is that if the one who has been freed from the contract dies and leaves behind more money than what remains of his money from his freedmen, and he has children who were born during his freedmen's contract or were freed from their freedmen's contract, they inherit what remains of the money after the completion of his freedmen's contract, because their ruling is like his ruling, and they must strive to obtain what remains of his freedmen's contract if he did not leave behind money, and they are not freed except by his freeing them, even if he paid on their behalf what was due to them, because they are freed on his behalf, so they are more deserving of his inheritance because they are equal to him in all his circumstances.

The second opinion: That all of his writing should be paid from his own money, and he should be treated as if he had died a free man, and all of his children should inherit from him, and this is the same for those of his children who were free before his death, and for those for whom he wrote, or for those who were born in his writing, because they were all equal in freedom when their writing was paid. This opinion was narrated from Ali and Ibn Masoud, and from the Tabi'in from Ata', al-Hasan, Tawus, and Ibrahim. The jurists of Kufa, Sufyan al-Thawri, Abu Hanifa and his companions,

and al-Hasan ibn Salih ibn Hayy, said the same, and Ishaq adopted the same opinion.

The third opinion: If a person who was given a contract of manumission dies before paying all of his contract of manumission, he has died as a slave, and whatever property he leaves behind belongs to his master, and none of his children inherit it, neither the free nor those with him in his contract of manumission. This is because since he died before paying all of his contract of manumission, he died as a slave and his property belongs to his master. Therefore, his emancipation after his death is not valid, because it is impossible for a slave to be emancipated after his death. His children, for whom he had a contract of manumission or who were born in his contract of manumission, must strive to pay for the remainder of the contract, and their share of it is waived. If they pay, they are emancipated because they were dependent on their father in it. If they do not pay, they are enslaved. This is the opinion of al-Shafi'i, and Ahmad ibn Hanbal also said the same. It is the opinion of 'Umar ibn al-Khattab, Zayd ibn Thabit, 'Umar ibn 'Abd al-'Aziz, al-Zuhri and Qatadah.

God the Almighty said: **And do not compel your female slaves to prostitution if they desire chastity.** It was narrated on the authority of Jabir ibn Abdullah and Ibn Abbas, may God be pleased with them, that this verse was revealed about Abdullah ibn Ubayy, who had two slave girls, one of whom was called Mu'adhah and the other Masikah. He used to compel them to commit adultery and beat them for it, seeking reward and to have children. They complained about that to the Prophet, may God bless him and grant him peace, and the verse was revealed about him and those who did what he did from the hypocrites. This Mu'adhah was Umm Khawlah, who argued with the Prophet, may God bless him and grant him peace, about her husband. In Sahih Muslim, on the authority of Jabir

"Abdullah bin Ubayy had a slave girl called Masika and another called Umamah, and he used to force them to commit adultery. They complained about that to the Prophet, may God bless him and grant him peace, and God Almighty revealed: 'And do not compel your girls to prostitution' - until His saying - 'Forgiving, Most Merciful.'"

God's statement, **If they both desire chastity,** refers to young women. If a young woman wants chastity, then it is possible and conceivable that her master could be forced, and it is possible to forbid her from being forced. If a young woman does not want chastity, then it is inconceivable that the master would be told not to force her, because coercion cannot be imagined if she wants to commit adultery. This is the case for masters and young women in this situation. Ibn al-Arabi alluded to this meaning when he said, "God Almighty mentioned the desire for chastity from the woman because that is what represents coercion. However, if she wants to commit adultery, then coercion is not conceivable, so they obtained it." Many commentators held this view. Some of them said that His statement, **If they both desire chastity,** refers to unmarried women. Al-Zajjaj and al-Husayn ibn al-Fadl said, **There is an inversion in the statement, meaning, marry the unmarried and the righteous among your slaves if they want chastity.** Some of them said, **This condition in His**

Surat al-Nur 24:33

And let those who do not find the wherewithal for marriage keep themselves chaste until God enriches them from His bounty. And those who seek a contract from among those your right hands possess - make a contract with them if you know good in them and give them from the wealth of God which He has given you. And do not compel your slave girls to prostitution if they desire chastity, seeking [some] honor. worldly life. And whoever compels them - then indeed, God, after their compulsion, is Forgiving and Merciful.

statement, 'If they both desire,' is void, and similar things are weak. And God is the Grantor of success.

God Almighty says: **To seek the goods of worldly life** meaning the things that a female slave earns with her private parts, and the child is enslaved and sold. It was said that the adulterer would ransom his child from the woman he had committed adultery with by giving one hundred camels to their master.

God Almighty says: **And whoever compels them** meaning subdues them. **Then indeed, after their compulsion, God is Forgiving and Merciful.** Ibn Masoud, Jabir ibn Abdullah, and Ibn Jubayr read for **them** as *forgiving* with an addition to **for them**. Compulsion has been discussed previously in An-Nahl. Praise be to God.

Tafsir Ibn Kathir

These noble verses contain numerous decisive rulings and definitive commands. God the Almighty says: **And marry those among you who are unmarried** and so on. This is a command to marry. A group of scholars have deemed it obligatory for everyone who is able to do so. They cited as evidence the apparent meaning of the Prophet's (peace be upon him) saying: "O young men, whoever among you can support himself, let him marry, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it, then let him fast, for it will be a restraint for him." Both of them were included in the two Sahihs on the authority of Ibn Mas'ud. It was reported in the Sunan from other chains of narration that the Messenger of God (peace and blessings of God be upon him) said: **Marry and reproduce, for I will be proud of you before the nations on the Day of Resurrection.** In another narration: **Even a miscarriage.** Unmarried is the plural of widow, and this is said of a woman who has no husband and of a man who has no wife, whether he married then divorced or neither of them ever married again. Al-Jawhari narrated this from the linguists. It is said of a widowed man and a widowed woman.

And the Almighty said: **If they are poor, God will enrich them from His bounty** [verse]. Ali bin Abi Talha said on the authority of Ibn Abbas: God encouraged them to marry and commanded the free and slaves to do so and promised them wealth for it, so He said: **If they are poor, God will enrich them from His bounty.** Ibn Abi Hatim said: My father told us, Mahmud bin Khalid Al-Azraq told us, Umar bin Abdul Wahid told us on the authority of Saeed - meaning Ibn Abdul Aziz - who said: It reached me that Abu Bakr Al-Siddiq, may God be pleased with him, said: Obey God in what He has commanded you regarding marriage, and He will fulfill for you what He has promised you of wealth. God the

Almighty said: **If they are poor, God will enrich them from His bounty.** [verse] And on the authority of Ibn Masoud: Seek wealth through marriage. God the Almighty says: **If they are poor, God will enrich them from His bounty.** Narrated by Ibn Jarir. Al-Baghawi narrated a similar report from Umar, and from Al-Layth from Muhammad ibn Ajlan from Saeed Al-Maqburi from Abu Hurairah **may God be pleased with him** who said: The Messenger of God (peace and blessings be upon him) said: "There are three whom God has made it a right to help: the one who marries in order to remain chaste, the one who is freed from slavery in order to pay it back, and the one who fights in the cause of God." Narrated by Imam Ahmad, Al-Tirmidhi, Al-Nasa'i and Ibn Majah. The Prophet (peace and blessings be upon him) married that man who had nothing but his lower garment and could not afford an iron ring. Despite this, he married him to that woman and stipulated that her dowry was that he should teach her what he had memorized of the Quran. It is well known from the generosity and kindness of God the Almighty that He would provide him with what would suffice for her and him. As for what many people cite as a hadith, **Marry the poor and God will enrich you**, it has no basis and I have not seen it with a strong or weak chain of narration to date. The Quran is sufficient without need, as are these hadiths that we have mentioned. All praise and thanks be to God.

And the Almighty said: **And let those who find not the means for marriage abstain until God enriches them from His bounty.** This is a command from God to those who do not find marriage to abstain from what is forbidden, as the Prophet (peace and blessings of God be upon him) said: "O young men, whoever among you can afford to marry, let him marry, for it is more effective in lowering the gaze and guarding chastity. And whoever cannot afford it, let him fast, for it will be a shield for him." This verse is general, while the one in Surat An-Nisa is more specific, which is His saying: "And whoever among you cannot afford to marry free, believing women, then let him marry from those whom your right hands possess of your believing slave girls. And God knows best about your faith. You are one from another. So marry them with the permission of their people and give them their due compensation according to what is acceptable - chaste, not unchaste, nor taking secret lovers. But when they have become chaste, then if they commit an immorality, then upon them is half the punishment of the free women. That is for him among you who fears hardship. But to be patient is better for you." That is, your patience in not marrying slave girls is better for you, because the child will come as a slave. **And God is Forgiving and Merciful.** He said: Ikrimah, in his statement, **And let those who do not find the wherewithal for marriage abstain**, said: It is a man who sees a woman and it is as if he desires her. If he has a wife, then let him go to her and satisfy his need with her. If he does not have a

wife, then let him look into the kingdom of the heavens and the earth until God enriches him.

God the Almighty said: {And those who seek a contract from among those whom your right hands possess, then make a contract with them if you know there is good in them.} This is a command from God the Almighty to masters, if their slaves ask them to write a contract, to write a contract with them on the condition that the slave has the means and means to earn enough to pay his master the money that he stipulated. Many scholars have stated that this command is guidance and recommendation, not obligatory or mandatory. Rather, the master has a choice if his slave asks him to write a contract. If he wishes, he may write a contract with him, and if he wishes, he may not write a contract. Al-Thawri said, from Jabir, from Al-Sha'bi: If he wishes, he may write a contract with him, and if he wishes, he may not write a contract. Ibn Wahb said the same, from Ismail ibn Ayyash, from a man, from Ata' ibn Abi Rabah: If he wishes, he may write a contract with him, and if he wishes, he may not write a contract. Muqatil ibn Hayyan and Al-Hasan Al-Basri said the same. Others stated that if his slave asks him to write a contract, the master must comply with his request, taking the apparent meaning of this command.

Al-Bukhari said: Ruh narrated from Ibn Jurayj, "I said to Ata', 'If I know he has money, is it obligatory for me to write a contract with him?' He said, 'I do not think it is obligatory.' Amr ibn Dinar said: 'I said to Ata', 'Did you transmit it from someone else?' He said, 'No.' Then he told me that Musa ibn Anas told him that Sirin asked Anas for a contract of manumission, and he was very wealthy, but he refused. So he went to 'Umar **may God be pleased with him** and said, 'Write a contract with him.' But he refused, so he hit him with a whip. 'Umar **may God be pleased with him** recited, 'Then write a contract with them if you know any good in them.' So he wrote a contract with him. This is how Al-Bukhari mentioned it as a suspended verse. 'Abd al-Razzaq narrated it, 'Ibn Jurayj told us, he said: I said to Ata', 'If I know he has money, is it obligatory for me to write a contract with him?' He said, 'I do not think it is obligatory.' Ibn Jarir said: Muhammad ibn Bashir narrated to us, Muhammad ibn Bakr narrated to us, Sa'id narrated to us, from Qatadah, from Anas ibn Malik, that Sirin wanted to write a contract of manumission with him, but he hesitated, so 'Umar said to him, 'Write a contract of manumission with him.' Its chain of transmission is sound." Saeed bin Mansour said: Hisham bin Juwaybir narrated to us on the authority of Ad-Dahhak who said: It is a firm decision. This is the old opinion of Al-Shafi'i. In the new opinion, he said that it is not obligatory, based on the saying of the Prophet (peace be upon him): **The property of a Muslim is not permissible except with his consent.** Ibn Wahb said: Malik said: The matter with us is that the master of a slave is not obligated to write a contract of manumission for him if he asks him to do so, and I have not heard any of the imams forcing anyone to write a contract of manumission for his slave. Malik said: Rather, it is a command from God Almighty and a permission from Him to the people, and it is not obligatory. This is what Ath-Thawri, Abu Hanifa, Abdur-Rahman bin Zaid bin Aslam and others said. Ibn Jarir preferred the opinion of obligation based on

the apparent meaning of the verse.

And the saying of God the Almighty: {If you know any good in them} Some of them said: Trustworthiness, and some of them said: Truthfulness, and some of them said: Money, and some of them said: Cunning and earnings. Abu Dawud narrated in Al-Marasil, on the authority of Yahya bin Abi Katheer who said: The Messenger of God, may God bless him and grant him peace, said: {Then write a contract with them if you know any good in them} He said: {If you know any trade in them, and do not send them as a burden on the people}. And the saying of God the Almighty: {And give them from the wealth of God which He has given you} The commentators differed concerning it. Some of them said: Its meaning is subtract some of the contract for them, then some of them said: The amount of a quarter, and it was said a third, and it was said half, and it was said a part of the contract without limit.

Others said: Rather, what is meant by His statement, **And give them from the wealth of God which He has given you**, is the share that God has prescribed for them from the zakat money. This is the statement of Al-Hasan, Abdur-Rahman bin Zaid bin Aslam and his father, and Muqatil bin Hayyan, and it was the preferred opinion of Ibn Jarir. Ibrahim Al-Nakha'i said about His statement, **And give them from the wealth of God which He has given you**, that his master and others urged the people to do it. Buraydah bin Al-Husaib Al-Aslami and Qatadah said the same. Ibn Abbas said: God commanded the believers to help in freeing slaves. It was mentioned earlier in the hadith from the Prophet (peace and blessings of God be upon him) that he said, **There are three who have a right to God's help**, and he mentioned among them the one who was freed from slavery, meaning he wanted to pay it. The first statement is more famous. Ibn Abi Hatim said: Muhammad bin Ismail told us, Waki' told us, from Ibn Shabib, from Ikrimah, from Ibn Abbas, from Umar: That he freed a slave of his who was called Abu Umayyah. He came with his star when it was ready and said, **O Abu Umayyah, go and use it for your freeing.** Umar said, **O Commander of the Faithful, why don't you leave it until it is from the last star?** He said: I am afraid that I will not reach that, then he recited: **Then free them if you know any good in them and give them from the wealth of God which He has given you.** Ikrimah said: So it was the first star to be paid in Islam.

Ibn Jarir said: Ibn Hamid told us, Harun ibn al-Mughira told us, on the authority of Anbasa, on the authority of Salim al-Aftas, on the authority of Saeed ibn Jubayr, who said: When Ibn Umar wrote a contract with a slave, he would not reduce anything from his first installments for fear that he would be unable to pay them and his charity would be returned to him. But when it was the end of his contract, he would reduce what he liked. Ali ibn Abi Talha said on the authority of Ibn Abbas regarding the verse, **And give them from the wealth of God which He has given you**, he said: He means reduce their compensation for their contract. This is what Mujahid, Ata', al-Qasim ibn Abi Bazza, Abd al-Karim ibn Malik al-Jazari, and al-Suddi said. Muhammad ibn Sirin said regarding His statement, **And give them from the wealth of God which He has given you**, they liked it when a man left a portion of his

And let those who do not find the wherewithal for marriage keep themselves chaste until God enriches them from His bounty. And those who seek a contract from among those your right hands possess - make a contract with them if you know good in them and give them from the wealth of God which He has given you. And do not compel your slave girls to prostitution if they desire chastity, seeking [some] worldly life. And whoever compels them - then indeed, God, after their compulsion, is Forgiving and Merciful.

contract for his slave. Ibn Abi Hatim said: Al-Fadl ibn Shadhan al-Muqri told us, Ibrahim ibn Musa told us, Hisham ibn Yusuf told us, on the authority of Ibn Jurayj, Ata' ibn al-Sa'ib told me that Abdullah ibn Jundub told him, on the authority of Ali, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said, **A quarter of the contract**. This is a strange hadith, and it was traced back to the Prophet. It is rejected, and it is more likely that it is attributed to Ali, may God be pleased with him, as narrated by Abu Abdul Rahman Al-Salami, may God have mercy on him.

And the Almighty said: **And do not compel your girls to prostitution** *verse*. The people of the Age of Ignorance, if one of them had a female slave, he would send her to commit adultery and impose a tax on her that he would take from her at all times. When Islam came, God forbade the believers from that. The reason for the revelation of this noble verse, as mentioned by more than one of the commentators of the Salaf and Khalaf, was in the matter of Abdullah bin Ubayy bin Salul, as he had female slaves, and he would compel them to prostitution in order to obtain their tax, and out of desire for their children and as a leader, as he claims.

Mentioning the effects mentioned in that

Al-Hafiz Abu Bakr Ahmad bin Amr bin Abdul Khaliq Al-Bazzar **may God have mercy on him** said in his Musnad: Ahmad bin Dawud Al-Wasiti told us, Abu Amr Al-Lakhmi - meaning Muhammad bin Al-Hajjaj - told us, Muhammad bin Ishaq told us, on the authority of Al-Zuhri, who said: There was a slave girl of Abdullah bin Ubayy bin Salul, whose name was Mu'adhah, and he used to force her to commit adultery. Then when Islam came, the verse, **And do not compel your girls to prostitution** was revealed. Al-A'mash said, on the authority of Abu Sufyan, on the authority of Jabir, regarding this verse: It was revealed about a slave girl of Abdullah bin Ubayy bin Salul, whose name was Masikah. He used to force her to commit immorality, and there was nothing wrong with her, but she refused. Then God revealed this verse, "And do not compel your girls to prostitution, if they desire chastity, seeking the goods of worldly life. And whoever compels them - then indeed, after their compulsion, God is Forgiving and Merciful." An-Nasa'i narrated something similar from the hadith of Ibn Jurayj, on the authority of Abu Al-Zubayr, on the authority of Jabir.

Al-Hafiz Abu Bakr al-Bazzar said: Amr ibn Ali told us, Ali ibn Saeed told us, al-A'mash told us, Abu Sufyan told me, on the authority of Jabir, who said: Abdullah ibn Ubayy bin Salul had a slave girl called Masikah, and he used to force her into prostitution. Then God revealed: "And do not compel your slave girls to prostitution if they desire chastity, seeking the goods of worldly life. And whoever compels them - then indeed,

after their compulsion, God is Forgiving and Merciful." Al-A'mash explicitly stated that he heard it from Abu Sufyan ibn Talhah ibn Nafi', which proves the invalidity of the statement of those who said: He did not hear it from him, but it is a document narrated by al-Bazzar. Abu Dawud al-Tayalisi said, on the authority of Sulayman ibn Muadh, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: That a slave girl of Abdullah ibn Ubayy used to commit adultery during the pre-Islamic period and bore children from adultery. Malik said to her: **You will commit adultery**. She said: **By God, I will not commit adultery**. So he beat her. Then God revealed: **And do not compel your slave girls to prostitution**.

Al-Bazzar also narrated: Ahmad bin Dawud al-Wust'i narrated to us, Abu Amr al-Lakhmi, meaning Muhammad bin al-Hajjaj, narrated to us, Muhammad bin Ishaq narrated to us, on the authority of al-Zuhri, on the authority of Anas **may God be pleased with him**, who said: There was a slave girl of Abdullah bin Ubayy, whose name was Muadh. He used to force her into adultery. When Islam came, the following verse was revealed: "And do not compel your slave girls to prostitution, if they desire chastity, seeking the goods of worldly life. And whoever compels them - then indeed, after their compulsion, God is Forgiving and Merciful." And Abd al-Razzaq said: Mu'ammal told us, on the authority of al-Zuhri, that a man from Quraysh was taken prisoner on the day of Badr and he was a prisoner with Abdullah bin Ubayy. Abdullah bin Ubayy had a slave girl called Muadh. The Quraysh prisoner wanted her for himself, but she was a Muslim, and she refused him because of her Islam. Abdullah bin Ubayy used to force her to do that and beat her, hoping that she would become pregnant by the Quraysh man so that he could demand the ransom of his child. So God, the Blessed and Exalted, said: **And do not compel your slave girls to prostitution, if they desire chastity**.

Al-Suddi said: This noble verse was revealed about Abdullah bin Ubayy bin Salul, the leader of the hypocrites. He had a slave girl called Mu'adhah. Whenever a guest visited him, he would send her to him so that he could have intercourse with her, seeking reward and honor from him. The slave girl went to Abu Bakr **may God be pleased with him** and complained to him. Abu Bakr mentioned this to the Prophet (peace and blessings of God be upon him), who ordered him to seize her. Abdullah bin Ubayy shouted: Who will excuse us from Muhammad, who has taken control of our slave girl? So God revealed this about them. Muqatil bin Hayyan said: It has reached me - and God knows best - that this verse was revealed about two men who hated two slave girls of theirs, one of whom was called Masikah and she belonged to the Ansar. Umaymah, Masikah's mother, belonged to Abdullah bin Ubayy, while Mu'adhah and Arwa were in the same position. Masikah and her

mother came to the Prophet (peace and blessings of God be upon him) and mentioned that to him, so God revealed concerning that: {And do not compel your girls to prostitution} meaning adultery.

God the Almighty said: **If they desire chastity** This is stated in a general sense and has no meaning. God the Almighty said: **To seek the goods of worldly life** meaning from their tax, their dowries and their children. The Messenger of God (blessings and peace of God be upon him) forbade the earnings of a cupper, the dowry of a prostitute and the fee of a soothsayer. In another narration: **The dowry of a prostitute is impure, the earnings of a cupper are impure, and the price of a dog is impure.** God the Almighty said: **But whoever compels them - then indeed, after their compulsion, God is Forgiving and Merciful** meaning to them as mentioned previously in the hadith from Jabir. Ibn Abi Talhah said from Ibn Abbas: **If you do that, then indeed, God is Forgiving and Merciful to them, and their sin is upon the one who compelled them.** This is what Mujahid, Ata' al-Khurasani, al-A'mash and Qatadah said.

Abu Ubaid said: Ishaq Al-Azraq narrated to me on the authority of Awf on the authority of Al-Hasan regarding this verse, **Then indeed, God, after their compulsion, is Forgiving and Merciful, he said to them, By God, by God.** And on the authority of Al-Zuhri, he said, **Forgiving to them what they are forced to do.** And on the authority of Zaid bin Aslam, he said, **Forgiving and Merciful to those who are forced.** Ibn Al-Mundhir narrated them in his Tafsir with his chains of transmission. And Ibn Abi Hatim said: Abu Zur'ah narrated to us, Yahya bin Abdullah narrated to us, Ibn Lahi'ah narrated to us, Ata' narrated to me on the authority of Saeed bin Jubair, he said regarding the recitation of Abdullah bin Mas'ud, **Then indeed, God, after their compulsion, is Forgiving and Merciful,** to them and their sin is upon the one who compelled them. And in the hadith attributed to the Prophet, may God's prayers and peace be upon him, he said, **Mistakes, forgetfulness, and what they are forced to do are lifted from my nation.**

After God, the Blessed and Exalted, detailed and clarified these rulings, He, the Most High, said: **And We have certainly sent down to you clear verses** meaning the Qur'an contains clear and explanatory verses **and an example from those who passed on before you** meaning report about the past nations and what happened to them because of their disobedience to God's commands, as He, the Most High, said: **So We made them a precedent and an example to later generations** meaning a deterrent against committing sins and forbidden acts **for the righteous** meaning for those who fear God and are in awe of Him. Ali ibn Abi Talib, may God be pleased with him, said in describing the Qur'an: "In it is the ruling between you and the report of what came before you and the report of what will come after you. It is the decisive factor and is not a joke. Whoever abandons it among the tyrants, God will break him, and whoever seeks guidance other than it, God will lead him astray."

Fath al-Qadir

Then the Almighty mentioned the state of those unable

to marry after explaining the permissibility of their marriage, guiding them to what is best, saying: 33- **And let those who do not find the means for marriage abstain.** Abstain means to be chaste: that is, let those who do not find the means for marriage seek to abstain from adultery and what is forbidden, i.e., the reason for marriage, which is money. It was said that marriage here is what a woman gets married with in terms of dowry and maintenance, just as a blanket is the name for what is covered with, and clothing is the name for what is worn. God Almighty restricted this prohibition to that goal, which is **until God enriches them from His bounty**, meaning He provides them with a provision that will make them independent and enable them to marry. This verse indicates a restriction, the first sentence: that they be poor whom God wills to enrich, as we mentioned. If it were a definite promise that would inevitably happen, then wealth and marriage would be linked together, and then there would be no great benefit in ordering one to be chaste while being poor, because he would inevitably become independent when he married, so his marriage despite his poverty would be an attainment of wealth. Unless it is said that this order to be chaste is for the one who is unable to attain the basics of marriage, and that does not contradict the occurrence of wealth for him after he marries, because it has been said of him that he did not find marriage if he did not find the reasons by which it is attained, the greatest of which is money. Then, when He, the Almighty, desired to marry the righteous from among the male and female slaves, He guided the owners to a way by which the owned would become among the free, saying: **And those who seek a contract from among those whom your right hands possess.** The relative pronoun is in the nominative case as a subject, and it is permissible for it to be in the accusative case as an implied verb explained by what follows: that is, write a contract to those who seek a contract. The contract is a source of writer like correspondence. It is said: a writer writes a contract and correspondence, just as it is said a fighter fights fighting and fighting. It is said that the contract here is a name for the contract in which something is written, and that is because when they wrote a contract to a slave, they wrote a contract for him and for themselves, so the meaning is those who seek a contract of correspondence. The meaning of mukataba in Islamic law is that a man contracts a contract with his slave for money to be paid in installments. If he pays it, he is free. The apparent meaning of the phrase **then contract them** is that if the slave requests a contract from his master, he must contract him with the condition mentioned after it, which is **if you know any good in them.** Good is the ability to fulfill what was contracted for even if he does not have money. It was also said that it refers to money only, as was the opinion of Mujahid, Al-Hasan, Ata', Al-Dahhak, Tawus, and Muqatil. Ibn 'Umar and Ibn Zayd held the former view, and it was chosen by Malik, Al-Shafi'i, Al-Farra', and Al-Zajaj. Al-Farra' said: He says if you expect them to fulfill and pay the money. Al-Zajaj said: When he said **in them**, it was more apparent that it refers to earning, fulfilling the trust, and fulfilling the trust. Al-Nakha'i said: Good is religion and trust. A similar narration was narrated from Al-Hasan. 'Ubaidah Al-Salmi said: Performing the prayer. Al-Tahawi said: The opinion of those who say it refers to money is

And let those who do not find the wherewithal for marriage keep themselves chaste until God enriches them from His bounty. And those who seek a contract from among those your right hands possess - make a contract with them if you know good in them and give them from the wealth of God which He has given you. And do not compel your slave girls to prostitution if they desire chastity, seeking [some] worldly life. And whoever compels them - then indeed, God, after their compulsion, is Forgiving and Merciful.

not valid in our view, because the slave is the property of his master, so how can he have money? He said: The meaning in our view is if you know that they are religiously committed and truthful. Abu Omar bin Abdul Barr said: Whoever does not say that the good here is money, denies that it can be said: If you know of money in them. Rather, it is said: I know of goodness, righteousness, and trustworthiness in them, and not: I know of money in them. This is the gist of the disagreement that occurred among the people of knowledge regarding the good mentioned in this verse. If this is established for you, then know that the apparent meaning of what is required by the command mentioned in the verse of obligation has been lost. As for Ikrimah, Masruq, Omar bin Dinar, Ad-Dahhak, and the people of the apparent meaning, they said: It is obligatory for the master to write a contract of manumission for his slave if he asks him to do so and knows good in him. The majority of the people of knowledge said: It is not obligatory, and they adhered to the consensus that if the slave asks his master to sell him to someone else, he is not obligated to do so and is not forced to do so. The same applies to writing, because it is an exchange.

It is no secret that this is a weak argument and a refuted suspicion. The truth is what the ancients said, and it was also said by Umar ibn al-Khattab and Ibn Abbas, and it was chosen by Ibn Jarir. Then God, the Almighty, commanded the Mawali to be kind to the freedmen, saying: **And give them from the wealth of God which He has given you.** In this verse, there is a command to the owners to help the freedmen with the money for the contract, either by giving them some of the money or by reducing what they were contracted to pay. The apparent meaning of the verse is that this is not specified by a specific amount. Some say it is a third, a quarter, or a tenth. Perhaps the reason for specifying this command specifically for the Mawali is that the speech is about them, and the context is with them, as they are the ones commanded to pay the contract. Al-Hasan, al-Nakha'i, and Buraydah said: The address in His saying: **And give them** is to all people. Zayd ibn Aslam said: The address is to the rulers to give the freedmen their share of the charity money, as in His saying: **and for the freeing of slaves.** The freedman has well-known rulings if he pays some of the money for the contract. Then, when He, the Almighty, guided the clients to marry righteous slaves, He forbade the Muslims from what the people of ignorance did of forcing their slave girls into adultery. He said: **And do not compel your girls into prostitution.** What is meant by girls here are slave girls, although young men and young women may be used to refer to free people in other contexts. Prostitution is adultery, the source of the verb baght, meaning a woman commits adultery. This is specific to women's adultery, so a man cannot be called a prostitute if he commits adultery. God, the Almighty, stipulated this prohibition

by saying: **if they desire chastity**, because compulsion can only be imagined when they desire chastity. A woman who does not desire chastity cannot be called forced into adultery. What is meant by chastity here is chastity and marriage. It was said that this restriction refers to single men. Al-Zajjaj and Al-Hasan ibn Al-Fadl said: There is an inversion in the speech: that is, marry the single and righteous among your male and female slaves if they desire chastity. This was said to be a condition. Cancelled. It was said that this condition was based on what they were doing, as they were forced to do so even though they wanted to be chaste, and not because the prohibition was specific to their desire to be chaste. It was also said that this condition was taken as a common occurrence, because coercion usually only occurs when one wants to be chaste, so it does not necessarily mean that coercion is permissible when one does not want to be chaste. This is the strongest of these aspects, as a female slave may not want what is permissible or forbidden, as in the case of someone who has no desire to marry, and a young girl is described as being forced into adultery even though she does not want to be chaste. Thus, what was said, that coercion is only conceivable when one wants to be chaste, is not complete unless it is said that what is meant by chastity here is merely chastity, and that it is not true of someone who wants to marry that she wants to be chaste, which is far-fetched. Al-Habr ibn al-Abbas said: What is meant by chastity is chastity and marriage, and others followed him in this. Then God, the Almighty, gave a reason for this prohibition by saying: {That you may seek the goods of this worldly life}, which is what a female slave earns through her vagina. This reasoning also goes beyond the usual context. The meaning is that this goods are what usually drives them to force female slaves into prostitution, because a man forcing his female slave into prostitution for no benefit at all is something that no rational person would do. Therefore, this reasoning does not indicate that it is permissible for him to force her if he is not seeking worldly goods by forcing her. It was said that this reasoning for coercion is based on their custom, not that it is the basis for the prohibition against forcing them. This is consistent with the first meaning and does not contradict it: {And whoever compels them - then indeed, God, after their compulsion, is Forgiving and Merciful}. This confirms and emphasizes what precedes it. The meaning is that the punishment for coercion is directed at the coercer, not the coerced, as is indicated by the reading of Ibn Mas'ud, Jabir ibn 'Abdullah, and Sa'id ibn Jubayr: {Then indeed, God is Forgiving and Merciful to them}. It has been said that this interpretation is flawed, because the one who is forced to commit adultery is not sinful. The answer is that even if she is forced, there may be a trace of consent in the folds of adultery, either by virtue of human nature, or the coercion falls short of

compulsion that removes choice. It has been said that the meaning is: Indeed, God is Forgiving and Merciful to them after their coercion, either absolutely, or on the condition of repentance. When He, the Almighty, finished explaining those rulings, He proceeded to describe the Qur'an with three attributes: The first is that they are clear verses: that is, clear in themselves or clarifying, so the verses mentioned are included in this image primarily. The second attribute is that it is an example of those who came before them: that is, an example based on the amazing stories of those who have passed away, and the examples given for them in previous scriptures. The astonishment at the story of Aisha **may God be pleased with her** is like the astonishment at the story of Joseph and Mary and what they were accused of, then its falsehood and their innocence were proven, may God bless them both.

Tafsir al-Baghawi

33- And let those who do not find the means for marriage abstain from it meaning: let those who do not find the means to marry for the sake of dowry and maintenance seek to abstain from forbidden acts and fornication, **until God enriches them from His bounty** meaning: He expands His provision for them.

The Almighty said: **And those who seek a contract meaning: those who ask for a contract of manumission from among those whom your right hands possess, then make a contract of manumission with them.** The reason for the revelation of this verse is what was narrated that a slave of Huwaytib ibn Abd al-Uzza asked his master to make a contract of manumission with him, but the master refused. So God revealed this verse, and Huwaytib made a contract of manumission with him for one hundred dinars, and gave him twenty dinars from it, which he paid, and he was killed in the war on the day of Hunayn.

And the writing is that a man says to his slave: I have written to you for such and such a sum of money, and he names a known sum of money, and he pays that in two or known numbers, in each number, so and so. When you pay it, you are free, and the slave accepts that. When he pays the money, he is freed, and the slave becomes more entitled to his earnings after the writing. If he is freed after paying the money, then whatever money remains in his hand, it belongs to him, and his children who were born during the writing follow him in the manumission. If he is unable to pay the money, his master has the right to cancel his writing and return him to slavery, and whatever money is in his hand belongs to his master, because Abu al-Hasan al-Sarkhasi informed us, Zahir ibn Ahmad informed us, Abu Ishaq al-Hashimi informed us, Abu Mus'ab informed us, on the authority of Malik, on the authority of Nafi', who informed us, Abdullah ibn Umar used to say: The one who has been written to is a slave who owes nothing of his writing.

Amr bin Shuaib narrated it on the authority of his father on the authority of his grandfather, with a chain of transmission traceable to the Prophet: **The slave who has been freed from the contract is a slave as long as**

he owes a dirham for his contract.

Some scholars have said that the Almighty's statement, **Then write a contract with them** is an obligation. It is obligatory for the master to write a contract with his slave whom he knows is good if the slave asks for that, based on his value or more. If he asks for less than his value, then it is not obligatory. This is the opinion of Ata' and Amr ibn Dinar. It was narrated that Sirin asked Anas ibn Malik to write a contract with him, but he hesitated, so he complained to Umar, who hit him with a whip and ordered him to write, so he wrote a contract with him.

It is not permissible to write on less than two stars according to Al-Shafi'i, because it is a contract that allows for the sake of kindness to the slave, and the completion of kindness is that the money is owed to him for a period of time so that he pays it back slowly, so the purpose is achieved, like the blood money in accidental killing, which is required of the agnatic family as a form of consolation, so it is deferred and paid by them in stages. Abu Hanifa permitted writing on one star and a single time.

God the Almighty says: {If you know any good in them}. They differed about the meaning of good. Ibn Umar said: The ability to earn a living. This is the opinion of Malik and Ath-Thawri. Al-Hasan, Mujahid and Ad-Dahhak said: Wealth, like God the Almighty's saying: {If he leaves behind any good} **Al-Baqarah 2:180**, meaning wealth. It was narrated that a slave of Salman Al-Farsi said to him: Write a contract of manumission with me. He said: Do you have wealth? He said: No. He said: Do you want to feed me from the filth of the people? But he did not write a contract of manumission with him.

Al-Zajaj said: If he meant money, he would have said: If you knew good for them. Ibrahim, Ibn Zayd, and Ubaidah said: Truthfulness and honesty. Tawus and Amr ibn Dinar said: Money and honesty.

Al-Shafi'i said: The most obvious meaning of the hadith about the slave is: earning money with trustworthiness, so I would like it not to be forbidden to write it down if it is like this.

Abu al-Hasan Ali ibn Yusuf al-Juwayni told us, Abu al-Hasan ibn Ali ibn Sharik al-Shafi'i told us, Abdullah ibn Muhammad ibn Muslim told us, Abu Bakr al-Jurabadhi told us, Yunus ibn Abd al-A'la told us, Ibn Wahb told us, al-Layth told me, on the authority of Muhammad ibn Ajlan, on the authority of Sa'id ibn Abi Sa'id al-Maqburi, on the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "There are three who have a right to God's help: the one who has been given a contract of manumission and wants to pay it back, the one who gets married to remain chaste, and the one who strives in the cause of God."

Muhammad bin Sirin narrated on the authority of Ubaidah: If you know good in them, meaning: they establish prayer.

It was said that the slave must be an adult of sound mind. As for a child or an insane person, their writing is not valid because seeking to write from them is not

Surat al-Nur 24:33

And let those who do not find the wherewithal for marriage keep themselves chaste until God enriches them from His bounty. And those who seek a contract from among those your right hands possess - make a contract with them if you know good in them and give them from the wealth of God which He has given you. And do not compel your slave girls to prostitution if they desire chastity, seeking [some] worldly life. And whoever compels them - then indeed, God, after their compulsion, is Forgiving and Merciful.

valid. Abu Hanifa permitted writing for an adolescent boy.

The Almighty said: **And give them from the wealth of God which He has given you.** They differed concerning this. Some of them said: This is addressed to the clients, and the client must reduce the money of his client's contract from his contract. This is the opinion of Uthman, Ali, al-Zubayr and a group, and it is also the opinion of al-Shafi'i.

Then they differed over its amount. Some said: A quarter of the amount due for writing should be deducted from him. This is the opinion of Ali. Some of them narrated it on the authority of Ali with a chain of transmission traceable to the Prophet. Ibn Abbas **may God be pleased with them both** narrated that a third should be deducted from him. Others said: There is no limit to it, but he can deduct whatever he wishes. This is the opinion of Al-Shafi'i.

Nafi' said: Abdullah bin Umar wrote to a slave of his for thirty-five thousand dirhams, and he deducted five thousand dirhams from the last part of his contract.

Saeed bin Jubair said: When Ibn Omar wrote to his slave, he did not reduce anything from the beginning of his contract for fear that he would be unable to pay it back and his charity would be returned to him. He reduced from the end of his contract what he liked.

Some of them said: It is a recommended matter. However, the obligation is more apparent.

Some people said: By his saying: **And give them from the wealth of God**, he meant their share that God made for them from the obligatory charity, in His Almighty's saying: **And for the freeing of slaves** (al-Tawbah 9:60). This is the saying of Al-Hasan and Zaid bin Aslam.

Ibrahim said: It is an encouragement to all people to help them.

If the person in the contract of manumission dies before paying the dues, scholars have differed on this matter. Many of them are of the view that he dies a slave, and the manumission is lifted, regardless of whether he left behind any wealth or not, just as if the sold item is destroyed before being taken possession of, the sale is lifted. This is the view of 'Umar, Ibn 'Umar, and Zayd ibn Thabit. It was also the view of 'Umar ibn 'Abd al-'Aziz, al-Zuhri, and Qatadah. It was also the view of al-Shafi'i and Ahmad.

Some people said: If he leaves behind what remains of the writing, he is free, and if there is a surplus, then the excess goes to his free children. This is the opinion of Ata', Tawus, Al-Nakha'i, and Al-Hasan, and it is what Malik, Al-Thawri, and the people of opinion said.

If he wrote a contract to his slave, he is emancipated

by paying the money because his emancipation is contingent upon payment, and he is found and followed by children and earnings as in the case of a valid contract. They differ in some rulings: the master does not have the right to cancel a valid contract unless the mukatab is unable to pay the stars, and it is not invalidated by the death of the master, and he is emancipated by releasing the stars. The master has the right to cancel a corrupt contract before paying the money, even if he pays the money after the cancellation, he is not emancipated and is invalidated by the death of the master, and he is not emancipated by releasing the stars. If the mukatab is emancipated by paying the money, the revocation is not established in the case of a valid contract, but it is established in the case of a corrupt contract, so the master can claim from him the value of his neck, and he can claim from the master what he paid him if it was money.

God the Almighty said: **And do not compel your girls to prostitution if they desire chastity.** This verse was revealed about Abdullah bin Abi Salul, the hypocrite. He had two slave girls: Mu'adhah and Masikah. He used to compel them to commit adultery by taking a tax from them. This is what they used to do in the pre-Islamic era, renting out their female slaves. When Islam came, Mu'adhah said to Masikah: "This matter that we are in is not without two aspects. If it is good, then we have taken much of it, and if it is evil, then it is time for us to abandon it." So God revealed this verse.

It was narrated that one day two slave girls came with a cloak and the other came with a dinar. He said to them: Go back and commit adultery. They said: By God, we will not do that. Islam has come and forbidden adultery. So they came to the Messenger of God, may God bless him and grant him peace, and complained to him, so he revealed this verse:

And do not compel your female slaves to prostitution i.e., adultery **if they desire chastity** i.e., if they desire it. It does not mean a condition, because it is not permissible to compel them to adultery even if they do not desire chastity, like the Almighty's saying: **And you will be superior if you are believers Al Imran 3:139**, i.e., if you are believers. It was said: the condition is the desire for chastity because compulsion only occurs when one desires chastity. If she does not desire chastity, she will rebel willingly, and chastity means abstinence.

Al-Hasan bin Al-Fadl said: There is an inversion in the verse, meaning: And marry those among you who are single if they desire chastity, and do not compel your girls into prostitution.

To seek the goods of worldly life, meaning: to seek from the wealth of this world, meaning from their earnings and the sale of their children, **and whoever forces them - then indeed, after their compulsion, God**

is **Forgiving and Merciful**, meaning those who are forced, and the burden of sin is on the one who is forced. When Al-Hasan would recite this verse, he would say: **For them, by God, for them, by God.**

Tafsir al-Baidawi

33 - **And let him abstain** and strive to be chaste and suppress desire. **Those who do not find the wherewithal for marriage** means the means for marriage, and it is possible that what is meant by marriage is what one marries with or by finding the ability to do so. **Until God enriches them from His bounty** so that they find what they can marry with. **And those who seek a contract** means that a man says to his slave, **I have contracted with you for such and such a period of time** because the master has written upon himself his emancipation if he pays the money, or because it is something that is written for deferment, or from the contract in the sense of collection because the compensation in it is calculated by stars that are added together. **From among those whom your right hands possess** whether a male or female slave, and the relative clause is the subject and predicate. **Then write to them** or an object of an implied verb, this is its interpretation, and the *fa* is to include the meaning of a condition. The command in it is for encouragement according to most scholars because writing is an exchange that includes kindness, so it is not obligatory like other types of contracting. The Hanafi argument based on its generality on the permissibility of current writing is weak because the general meaning does not include, while the inability to pay immediately prevents its validity, as in the case of a salam contract that does not exist at the place of payment. **If you know good in them** means trustworthiness and the ability to pay money professionally. A similar hadith has been narrated with a chain of transmission traceable to the Prophet. It was also said that it refers to righteousness in religion. It was also said that it refers to wealth, and its weakness is apparent in wording and meaning, and it is a condition of the command, so its absence does not necessarily mean that it is not permissible. **And give them from the wealth of God which He has given you** means a command to the clients, as before, to give them something from their wealth. Its meaning is to reduce something from the money written, which is obligatory according to most scholars, and the least amount that is available is sufficient. On the authority of Ali, may God be pleased with him, he said that a quarter is deducted, and on the authority of Ibn Abbas, may God be pleased with them both, he said that a third is deducted. It was also said that it is given to them to spend on them after they are given and freed. It was also said that it is an order for all Muslims to help those who are freed and to give them their share of zakat, and it is permissible for the master even if he is rich, because he does not take it as charity like the creditor and the buyer. This is indicated by his statement, peace and blessings be upon him, in the hadith of Barirah: **It is charity for her and a gift for us.** "And do not compel your girls" your female slaves **to prostitution** to commit adultery. Abdullah ibn Ubayy had six female slaves whom he forced to commit adultery and imposed taxes on them, so some of them

complained to the Messenger of God, peace and blessings be upon him, and this was revealed. **If they desire chastity** is a condition for compulsion, as there is no condition without it. If it is made a condition for prohibition, it does not necessarily mean that compulsion is permissible because the prohibition may be lifted by refraining from what is prohibited. Preferring *if over if* is because the desire of the chaste among the female slaves is like the rare and unusual. "...to seek the goods of this world. And whoever compels them - then indeed, God, after their compulsion, is Forgiving and Merciful." That is, they have a first chance if they repent. The first is more in accordance with the apparent meaning and with what is in the copy of Ibn Mas'ud, may God be pleased with him: **after their compulsion, He is Forgiving and Merciful.** It does not contradict that the one who was compelled is not sinful, so there is no need for forgiveness, because compulsion does not in itself negate accountability. Therefore, killing the one who was compelled is forbidden, and retaliation is obligatory upon him.

Surat al-Nur 24:34

And We have certainly sent down to you clear verses and an example from those who passed on before you and an instruction for the righteous.

Surat al-Nur 24:34

And We have certainly sent down to you clear verses and an example from those who passed on before you and an instruction for the righteous.

Tafsir al-Jalalayn

34 - **And We have certainly sent down to you clear verses** with the opening and closing of the *ya'* in this surah, in which He explained what was mentioned or a clear proof **and an example** of amazing report, which is the report of Aisha **from those who passed on before you** that is, from the same kind as their examples, that is, their amazing report, like the report of Joseph and Mary **and an admonition for the righteous** in the words of God Almighty: And let not pity for them detain you in the religion of God. Had it not been, when you heard it, that the believers thought... and had it not been, when you heard it, that God admonished you to return... and its specification to the righteous because they are the ones who benefit from it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We have certainly sent down to you, O mankind, clear proofs and signs. He says: The details of truth from falsehood, and the explanations of that.

The reciters differed in their reading of this. The majority of the reciters of Medina, some of the Kufians and Basrans, read it as *mubinaat* with a fatha on the *yaa* meaning *detailed*, and that God has detailed and made them clear to His servants, so they are detailed and clear. The majority of the reciters of Kufa read it as *mubinaat* with a kasra on the *yaa* meaning that the verses clarify the truth and what is right for the people and guide them to the truth.

The correct statement regarding this matter, in our view, is that they are two well-known readings, and each one of them has been recited by scholars among the reciters, and they are close in meaning. This is because when God separated them and made them clear, they became clear in themselves the truth for whoever sought it before them. And if they made that clear to whoever sought it before them, then God makes that clear in them. So whichever of the two readings the reciter recites, he is correct in his recitation.

His saying, **And an example of those who passed on before you** of nations, and a lesson for whoever fears God, so he fears His punishment and dreads His torment.

Tafsir al-Qurtubi

Then God Almighty enumerated His blessings upon the believers in the enlightening verses He sent down to them, and in them He gave them examples of past nations so that they would be warned against what they had fallen into.

Tafsir Ibn Kathir

These noble verses contain numerous decisive rulings and definitive commands. God the Almighty says: **And marry those among you who are unmarried** and so on. This is a command to marry. A group of scholars have deemed it obligatory for everyone who is able to do so. They cited as evidence the apparent meaning of the Prophet's (peace be upon him) saying: "O young men, whoever among you can support himself, let him marry, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it, then let him fast, for it will be a restraint for him." Both of them were included in the two Sahihs on the authority of Ibn Mas'ud. It was reported in the Sunan from other chains of narration that the Messenger of God (peace and blessings of God be upon him) said: **Marry and reproduce, for I will be proud of you before the nations on the Day of Resurrection.** In another narration: **Even a miscarriage.** Unmarried is the plural of widow, and this is said of a woman who has no husband and of a man who has no wife, whether he married then divorced or neither of them ever married again. Al-Jawhari narrated this from the linguists. It is said of a widowed man and a widowed woman.

And the Almighty said: **If they are poor, God will enrich them from His bounty** [verse]. Ali bin Abi Talha said on the authority of Ibn Abbas: God encouraged them to marry and commanded the free and slaves to do so and promised them wealth for it, so He said: **If they are poor, God will enrich them from His bounty.** Ibn Abi Hatim said: My father told us, Mahmud bin Khalid Al-Azraq told us, Umar bin Abdul Wahid told us on the authority of Saeed - meaning Ibn Abdul Aziz - who said: It reached me that Abu Bakr Al-Siddiq, may God be pleased with him, said: Obey God in what He has commanded you regarding marriage, and He will fulfill for you what He has promised you of wealth. God the Almighty said: **If they are poor, God will enrich them from His bounty.** [verse] And on the authority of Ibn Masoud: Seek wealth through marriage. God the Almighty says: **If they are poor, God will enrich them from His bounty.** Narrated by Ibn Jarir. Al-Baghawi narrated a similar report from Umar, and from Al-Layth from Muhammad ibn Ajlan from Saeed Al-Maqburi from Abu Hurairah **may God be pleased with him** who said: The Messenger of God (peace and blessings be upon him) said: "There are three whom God has made it a right to help: the one who marries in order to remain chaste, the one who is freed from slavery in order to pay it back, and the one who fights in the cause of God." Narrated by Imam Ahmad, Al-Tirmidhi, Al-Nasa'i and Ibn Majah. The Prophet (peace and

blessings be upon him) married that man who had nothing but his lower garment and could not afford an iron ring. Despite this, he married him to that woman and stipulated that her dowry was that he should teach her what he had memorized of the Quran. It is well known from the generosity and kindness of God the Almighty that He would provide him with what would suffice for her and him. As for what many people cite as a hadith, **Marry the poor and God will enrich you**, it has no basis and I have not seen it with a strong or weak chain of narration to date. The Quran is sufficient without need, as are these hadiths that we have mentioned. All praise and thanks be to God.

And the Almighty said: **And let those who find not the means for marriage abstain until God enriches them from His bounty.** This is a command from God to those who do not find marriage to abstain from what is forbidden, as the Prophet (peace and blessings of God be upon him) said: "O young men, whoever among you can afford to marry, let him marry, for it is more effective in lowering the gaze and guarding chastity. And whoever cannot afford it, let him fast, for it will be a shield for him." This verse is general, while the one in Surat An-Nisa is more specific, which is His saying: "And whoever among you cannot afford to marry free, believing women, then let him marry from those whom your right hands possess of your believing slave girls. And God knows best about your faith. You are one from another. So marry them with the permission of their people and give them their due compensation according to what is acceptable - chaste, not unchaste, nor taking secret lovers. But when they have become chaste, then if they commit an immorality, then upon them is half the punishment of the free women. That is for him among you who fears hardship. But to be patient is better for you." That is, your patience in not marrying slave girls is better for you, because the child will come as a slave. **And God is Forgiving and Merciful.** He said: Ikrimah, in his statement, **And let those who do not find the wherewithal for marriage abstain**, said: It is a man who sees a woman and it is as if he desires her. If he has a wife, then let him go to her and satisfy his need with her. If he does not have a wife, then let him look into the kingdom of the heavens and the earth until God enriches him.

God the Almighty said: {And those who seek a contract from among those whom your right hands possess, then make a contract with them if you know there is good in them.} This is a command from God the Almighty to masters, if their slaves ask them to write a contract, to write a contract with them on the condition that the slave has the means and means to earn enough to pay his master the money that he stipulated. Many scholars have stated that this command is guidance and recommendation, not obligatory or mandatory. Rather, the master has a choice if his slave asks him to write a contract. If he wishes, he may write a contract with him, and if he wishes, he may not write a contract. Al-Thawri said, from Jabir, from Al-Sha'bi: If he wishes, he may write a contract with him, and if he wishes, he may not write a contract. Ibn Wahb said the same, from Ismail ibn Ayyash, from a man, from Ata' ibn Abi Rabah: If he wishes, he may write a contract with him, and if he wishes, he may not write a contract. Muqatil ibn Hayyan and Al-Hasan Al-Basri said the same. Others stated that if his slave

asks him to write a contract, the master must comply with his request, taking the apparent meaning of this command.

Al-Bukhari said: Ruh narrated from Ibn Jurayj, "I said to Ata', 'If I know he has money, is it obligatory for me to write a contract with him?' He said, 'I do not think it is obligatory.' Amr ibn Dinar said: 'I said to Ata', 'Did you transmit it from someone else?' He said, 'No.' Then he told me that Musa ibn Anas told him that Sirin asked Anas for a contract of manumission, and he was very wealthy, but he refused. So he went to 'Umar **may God be pleased with him** and said, 'Write a contract with him.' But he refused, so he hit him with a whip. 'Umar **may God be pleased with him** recited, 'Then write a contract with them if you know any good in them.' So he wrote a contract with him. This is how Al-Bukhari mentioned it as a suspended verse. 'Abd al-Razzaq narrated it, 'Ibn Jurayj told us, he said: I said to Ata', 'If I know he has money, is it obligatory for me to write a contract with him?' He said, 'I do not think it is obligatory.' Ibn Jarir said: Muhammad ibn Bashir narrated to us, Muhammad ibn Bakr narrated to us, Sa'id narrated to us, from Qatadah, from Anas ibn Malik, that Sirin wanted to write a contract of manumission with him, but he hesitated, so 'Umar said to him, 'Write a contract of manumission with him.' Its chain of transmission is sound." Saeed bin Mansour said: Hisham bin Juwaybir narrated to us on the authority of Ad-Dahhak who said: It is a firm decision. This is the old opinion of Al-Shafi'i. In the new opinion, he said that it is not obligatory, based on the saying of the Prophet (peace be upon him): **The property of a Muslim is not permissible except with his consent.** Ibn Wahb said: Malik said: The matter with us is that the master of a slave is not obligated to write a contract of manumission for him if he asks him to do so, and I have not heard any of the imams forcing anyone to write a contract of manumission for his slave. Malik said: Rather, it is a command from God Almighty and a permission from Him to the people, and it is not obligatory. This is what Ath-Thawri, Abu Hanifa, Abdur-Rahman bin Zaid bin Aslam and others said. Ibn Jarir preferred the opinion of obligation based on the apparent meaning of the verse.

And the saying of God the Almighty: {If you know any good in them} Some of them said: Trustworthiness, and some of them said: Truthfulness, and some of them said: Money, and some of them said: Cunning and earnings. Abu Dawud narrated in Al-Marasil, on the authority of Yahya bin Abi Katheer who said: The Messenger of God, may God bless him and grant him peace, said: {Then write a contract with them if you know any good in them} He said: {If you know any trade in them, and do not send them as a burden on the people}. And the saying of God the Almighty: {And give them from the wealth of God which He has given you} The commentators differed concerning it. Some of them said: Its meaning is subtract some of the contract for them, then some of them said: The amount of a quarter, and it was said a third, and it was said half, and it was said a part of the contract without limit.

Others said: Rather, what is meant by His statement, **And give them from the wealth of God which He has given you**, is the share that God has prescribed for them from the zakat money. This is the statement of

And We have certainly sent down to you clear verses and an example from those who passed on before you and an instruction for the righteous.

Al-Hasan, Abdur-Rahman bin Zaid bin Aslam and his father, and Muqatil bin Hayyan, and it was the preferred opinion of Ibn Jarir. Ibrahim Al-Nakha'i said about His statement, **And give them from the wealth of God which He has given you**, that his master and others urged the people to do it. Buraydah bin Al-Husaib Al-Aslami and Qatadah said the same. Ibn Abbas said: God commanded the believers to help in freeing slaves. It was mentioned earlier in the hadith from the Prophet (peace and blessings of God be upon him) that he said, **There are three who have a right to God's help**, and he mentioned among them the one who was freed from slavery, meaning he wanted to pay it. The first statement is more famous. Ibn Abi Hatim said: Muhammad bin Ismail told us, Waki' told us, from Ibn Shabib, from Ikrimah, from Ibn Abbas, from Umar: That he freed a slave of his who was called Abu Umayyah. He came with his star when it was ready and said, **O Abu Umayyah, go and use it for your freeing**. Umar said, **O Commander of the Faithful, why don't you leave it until it is from the last star?** He said: I am afraid that I will not reach that, then he recited: **Then free them if you know any good in them and give them from the wealth of God which He has given you**. Ikrimah said: So it was the first star to be paid in Islam.

Ibn Jarir said: Ibn Hamid told us, Harun ibn al-Mughira told us, on the authority of Anbasa, on the authority of Salim al-Aftas, on the authority of Saeed ibn Jubayr, who said: When Ibn Umar wrote a contract with a slave, he would not reduce anything from his first installments for fear that he would be unable to pay them and his charity would be returned to him. But when it was the end of his contract, he would reduce what he liked. Ali ibn Abi Talha said on the authority of Ibn Abbas regarding the verse, **And give them from the wealth of God which He has given you**, he said: He means reduce their compensation for their contract. This is what Mujahid, Ata', al-Qasim ibn Abi Bazza, Abd al-Karim ibn Malik al-Jazari, and al-Suddi said. Muhammad ibn Sirin said regarding His statement, **And give them from the wealth of God which He has given you**, they liked it when a man left a portion of his contract for his slave. Ibn Abi Hatim said: Al-Fadl ibn Shadhan al-Muqri told us, Ibrahim ibn Musa told us, Hisham ibn Yusuf told us, on the authority of Ibn Jurayj, Ata' ibn al-Sa'ib told me that Abdullah ibn Jundub told him, on the authority of Ali, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said, **A quarter of the contract**. This is a strange hadith, and it was traced back to the Prophet. It is rejected, and it is more likely that it is attributed to Ali, may God be pleased with him, as narrated by Abu Abdul Rahman Al-Salami, may God have mercy on him.

And the Almighty said: **And do not compel your girls to prostitution** *verse*. The people of the Age of Ignorance, if one of them had a female slave, he would send her to commit adultery and impose a tax on her that he would take from her at all times. When Islam came, God forbade the believers from that. The reason for the revelation of this noble verse, as mentioned by

more than one of the commentators of the Salaf and Khalaf, was in the matter of Abdullah bin Ubayy bin Salul, as he had female slaves, and he would compel them to prostitution in order to obtain their tax, and out of desire for their children and as a leader, as he claims.

Mentioning the effects mentioned in that

Al-Hafiz Abu Bakr Ahmad bin Amr bin Abdul Khaliq Al-Bazzar **may God have mercy on him** said in his Musnad: Ahmad bin Dawud Al-Wasiti told us, Abu Amr Al-Lakhmi - meaning Muhammad bin Al-Hajjaj - told us, Muhammad bin Ishaq told us, on the authority of Al-Zuhri, who said: There was a slave girl of Abdullah bin Ubayy bin Salul, whose name was Mu'adhah, and he used to force her to commit adultery. Then when Islam came, the verse, **And do not compel your girls to prostitution** was revealed. Al-A'mash said, on the authority of Abu Sufyan, on the authority of Jabir, regarding this verse: It was revealed about a slave girl of Abdullah bin Ubayy bin Salul, whose name was Masikah. He used to force her to commit immorality, and there was nothing wrong with her, but she refused. Then God revealed this verse, "And do not compel your girls to prostitution, if they desire chastity, seeking the goods of worldly life. And whoever compels them - then indeed, after their compulsion, God is Forgiving and Merciful." An-Nasa'i narrated something similar from the hadith of Ibn Jurayj, on the authority of Abu Al-Zubayr, on the authority of Jabir.

Al-Hafiz Abu Bakr al-Bazzar said: Amr ibn Ali told us, Ali ibn Saeed told us, al-A'mash told us, Abu Sufyan told me, on the authority of Jabir, who said: Abdullah ibn Ubayy ibn Salul had a slave girl called Masikah, and he used to force her into prostitution. Then God revealed: "And do not compel your slave girls to prostitution if they desire chastity, seeking the goods of worldly life. And whoever compels them - then indeed, after their compulsion, God is Forgiving and Merciful." Al-A'mash explicitly stated that he heard it from Abu Sufyan ibn Talhah ibn Nafi', which proves the invalidity of the statement of those who said: He did not hear it from him, but it is a document narrated by al-Bazzar. Abu Dawud al-Tayalisi said, on the authority of Sulayman ibn Muadh, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: That a slave girl of Abdullah ibn Ubayy used to commit adultery during the pre-Islamic period and bore children from adultery. Malik said to her: **You will commit adultery**. She said: **By God, I will not commit adultery**. So he beat her. Then God revealed: **And do not compel your slave girls to prostitution**.

Al-Bazzar also narrated: Ahmad bin Dawud al-Wustî narrated to us, Abu Amr al-Lakhmi, meaning Muhammad bin al-Hajjaj, narrated to us, Muhammad bin Ishaq narrated to us, on the authority of al-Zuhri, on the authority of Anas **may God be pleased with him**, who said: There was a slave girl of Abdullah bin Ubayy, whose name was Muadh. He used to force her into adultery. When Islam came, the following verse was revealed: "And do not compel your slave girls to prostitution, if they desire chastity, seeking the goods

of worldly life. And whoever compels them - then indeed, after their compulsion, God is Forgiving and Merciful." And Abd al-Razzaq said: Muammar told us, on the authority of al-Zuhri, that a man from Quraysh was taken prisoner on the day of Badr and he was a prisoner with Abdullah bin Ubayy. Abdullah bin Ubayy had a slave girl called Muadh. The Quraysh prisoner wanted her for himself, but she was a Muslim, and she refused him because of her Islam. Abdullah bin Ubayy used to force her to do that and beat her, hoping that she would become pregnant by the Quraysh man so that he could demand the ransom of his child. So God, the Blessed and Exalted, said: **And do not compel your slave girls to prostitution, if they desire chastity.**

Al-Suddi said: This noble verse was revealed about Abdullah bin Ubayy bin Salul, the leader of the hypocrites. He had a slave girl called Mu'adhah. Whenever a guest visited him, he would send her to him so that he could have intercourse with her, seeking reward and honor from him. The slave girl went to Abu Bakr **may God be pleased with him** and complained to him. Abu Bakr mentioned this to the Prophet (peace and blessings of God be upon him), who ordered him to seize her. Abdullah bin Ubayy shouted: Who will excuse us from Muhammad, who has taken control of our slave girl? So God revealed this about them. Muqatil bin Hayyan said: It has reached me - and God knows best - that this verse was revealed about two men who hated two slave girls of theirs, one of whom was called Masikah and she belonged to the Ansar. Umaymah, Masikah's mother, belonged to Abdullah bin Ubayy, while Mu'adhah and Arwa were in the same position. Masikah and her mother came to the Prophet (peace and blessings of God be upon him) and mentioned that to him, so God revealed concerning that: {And do not compel your girls to prostitution} meaning adultery.

God the Almighty said: **If they desire chastity** This is stated in a general sense and has no meaning. God the Almighty said: **To seek the goods of worldly life** meaning from their tax, their dowries and their children. The Messenger of God (blessings and peace of God be upon him) forbade the earnings of a cupper, the dowry of a prostitute and the fee of a soothsayer. In another narration: **The dowry of a prostitute is impure, the earnings of a cupper are impure, and the price of a dog is impure.** God the Almighty said: **But whoever compels them - then indeed, after their compulsion, God is Forgiving and Merciful** meaning to them as mentioned previously in the hadith from Jabir. Ibn Abi Talhah said from Ibn Abbas: **If you do that, then indeed, God is Forgiving and Merciful to them, and their sin is upon the one who compelled them.** This is what Mujahid, Ata' al-Khurasani, al-A'mash and Qatadah said.

Abu Ubaid said: Ishaq Al-Azraq narrated to me on the authority of Awf on the authority of Al-Hasan regarding this verse, **Then indeed, God, after their compulsion, is Forgiving and Merciful**, he said to them, **By God, by God.** And on the authority of Al-Zuhri, he said, **Forgiving to them what they are forced to do.** And on the authority of Zaid bin Aslam, he said, **Forgiving and Merciful to those who are forced.** Ibn Al-Mundhir narrated them in his Tafsir with his chains of transmission. And Ibn Abi Hatim said: Abu Zur'ah

narrated to us, Yahya bin Abdullah narrated to us, Ibn Lahi'ah narrated to me, Ata' narrated to me on the authority of Saeed bin Jubair, he said regarding the recitation of Abdullah bin Mas'ud, **Then indeed, God, after their compulsion, is Forgiving and Merciful**, to them and their sin is upon the one who compelled them. And in the hadith attributed to the Prophet, may God's prayers and peace be upon him, he said, **Mistakes, forgetfulness, and what they are forced to do are lifted from my nation.**

After God, the Blessed and Exalted, detailed and clarified these rulings, He, the Most High, said: **And We have certainly sent down to you clear verses** meaning the Qur'an contains clear and explanatory verses **and an example from those who passed on before you** meaning report about the past nations and what happened to them because of their disobedience to God's commands, as He, the Most High, said: **So We made them a precedent and an example to later generations** meaning a deterrent against committing sins and forbidden acts **for the righteous** meaning for those who fear God and are in awe of Him. Ali ibn Abi Talib, may God be pleased with him, said in describing the Qur'an: "In it is the ruling between you and the report of what came before you and the report of what will come after you. It is the decisive factor and is not a joke. Whoever abandons it among the tyrants, God will break him, and whoever seeks guidance other than it, God will lead him astray."

Fath al-Qadir

34- The third characteristic is that it is an *admonition* that benefits the righteous in particular, so they follow the commands contained therein and refrain from the prohibitions contained therein. As for the secret of the righteous, God has sealed their hearts and placed a veil over their eyes that prevents them from hearing the admonitions and taking heed from the stories of those who passed away.

And understand what the clear verses include.

Ibn Jarir, Ibn Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the verse: **And marry those who are single al-Baqarah 2:177**, that he said: God, the Exalted, has commanded marriage and encouraged it, and commanded them to marry their free men and their slaves, and promised them wealth in that, saying: **If they should be poor, God will enrich them from His bounty.** Ibn Abi Hatim narrated on the authority of Abu Bakr al-Siddiq, who said: Obey God in what He has commanded you regarding marriage, and He will fulfill for you what He has promised you of wealth. God, the Exalted, says: **If they should be poor, God will enrich them from His bounty.** Abd al-Razzaq narrated in al-Musannaf and Abd ibn Humayd on the authority of Qatadah, who said: It was mentioned to us that Umar ibn al-Khattab said: I have never seen a man who did not seek wealth through marriage, even though God had promised it as He had promised, saying: **If they should be poor, God will enrich them from His bounty.** Abd al-Razzaq and Ibn Abi Shaybah narrated something similar on his authority from another chain of narration. Ibn Jarir narrated something similar on the authority of Ibn Mas'ud. Al-Bazzar, Al-Daraqutni in Al-Ilal, Al-Hakim, Ibn

And We have certainly sent down to you clear verses and an example from those who passed on before you and an instruction for the righteous.

Mardawayh, and Al-Daylami narrated on the authority of Urwah on the authority of Aishah who said: The Messenger of God (peace and blessings of God be upon him) said: **Marry women, for they bring you wealth.** It was also narrated by Abd Al-Razzaq, Ahmad, Al-Tirmidhi **who authenticated it**, Al-Nasa'i, Ibn Majah, Ibn Hibban, Al-Hakim **who authenticated it**, and Al-Bayhaqi in Al-Sunan on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: "There are three who have a right to God's help: the one who marries seeking chastity, the one who is freed from slavery seeking to pay it back, and the one who fights in the cause of God." Many hadiths have been narrated on encouraging marriage in general, but this is not the place to mention them. Al-Khatib narrated in his history on the authority of Ibn Abbas regarding the verse: **And let those who find not the means for marriage keep themselves chaste**, that he said: Let them marry the one who does not find the means for marriage, for God will enrich him. Ibn Al-Sakn narrated in Ma'rifat Al-Sahaba on the authority of Abdullah bin Subaih on the authority of his father who said: I was a slave of Huwaytib bin Abd Al-Uzza, so I asked him for a contract but he refused, so the verse: **And those who seek the contract** was revealed. Abd al-Razzaq, Abd ibn Humayd and Ibn Jarir narrated on the authority of Anas ibn Malik that he said: Sirin asked me for a contract of manumission but I refused. Then he came to Umar ibn al-Khattab and turned to me with a whip and said: Manage him for a contract. Then he recited: {And write a contract with them if you know good in them}, so I wrote him for a contract. Ibn Kathir said that its chain of narration is authentic. Abu Dawud narrated in al-Marasil and al-Bayhaqi in his Sunan on the authority of Yahya ibn Abi Kathir that he said: The Messenger of God (peace and blessings be upon him) said: **And write a contract with them if you know good in them** He said: **If you know in them a trade, and do not send them as burdens upon the people.** Abd al-Razzaq, Ibn Abi Shaybah, Ibn al-Mundhir, Ibn Abi Hatim and al-Bayhaqi narrated on the authority of Ibn Abbas: {If you know good in them} He said: Money. Ibn Mardawayh narrated a similar narration on the authority of Ali. Al-Bayhaqi narrated on the authority of Ibn Abbas regarding the verse: He said: Trustworthiness and loyalty. And he also narrated on his authority: If you know your manumissionee, he will fulfill your obligation. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated on his authority regarding the verse, he said: If you know a way for them, and do not throw their burden on the Muslims, **and give them from the wealth of God which He has given you** meaning, waive their obligation to free them. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir, and Al-Bayhaqi narrated on the authority of Nafi' who said: Ibn Umar disliked that his slave would free a slave if he did not have a trade, and he would say: He feeds me from the filth of the people. Ibn Abi Hatim narrated on the authority of Sa'id ibn Jubayr who said: Ibn Abbas said regarding the verse, **and give them from the wealth of God**: The believers were commanded to help in freeing slaves. Ali ibn Abi Talib said: God commanded the master to leave a quarter of the price

of the freed slave. This is a teaching from God, which is not obligatory, but there is a reward for it. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Ruwayani in his Musnad, and Al-Dhiya' Al-Maqdisi in Al-Mukhtara narrated on the authority of Buraydah regarding the verse, he said: He urged people to give him. Sa'id ibn Mansur, Ibn Abi Shaybah, Muslim, al-Bazzar, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi narrated on the authority of Abu Sufyan on the authority of Jabir ibn 'Abdullah who said: "Abdullah ibn Ubayy used to say to a female slave of his, 'Go and seek something for us,' but she was reluctant. So God revealed, 'And do not compel your female slaves to prostitution if they desire chastity, seeking the goods of worldly life. But whoever compels them - then indeed, after their compulsion, God is Forgiving and Merciful.'" This is how he used to recite it. Muslim mentioned in his Sahih on the authority of Jabir that Abdullah ibn Ubayy had a female slave named Masikah and another named Umaimah, and he wanted them to commit adultery. They complained about that to the Prophet (peace and blessings of God be upon him), so God revealed, 'And do not compel your female slaves,' the verse. Al-Bazzar and Ibn Mardawayh narrated on the authority of Anas something similar to the first hadith of Jabir. Ibn Mardawayh narrated on the authority of Ali ibn Abi Talib regarding the verse, saying: **The people of the Jahiliyyah used to seek their female slaves, but they were forbidden from doing so in Islam.** Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: "During the pre-Islamic era, they used to force their female slaves to commit adultery and take their wages, so this verse was revealed. The Prophet (peace and blessings be upon him) also forbade the dowry of a prostitute, the earnings of a cupper, and the fee of a soothsayer."

Tafsir al-Baghawi

God Almighty says: 34- **And We have certainly sent down to you clear verses**, of what is lawful and what is unlawful, **and an example from those who passed on before you**, meaning: a resemblance of your condition to their condition, O you who deny, and this is to frighten them that what happened to those who denied before them will happen to them, **and an admonition for the righteous**, for the believers who fear polytheism and major sins.

Tafsir al-Baidawi

34 - **And We have certainly sent down to you clear verses** meaning the verses that were explained in this surah and clarified the rulings and limits. Ibn Amir, Hafs, and Al-Kisa'i read it with a kasra in this and in (*At-Talaq*) because they are clear and are confirmed by the previous books and upright minds, from *between* meaning **made clear**, or because they clarified the rulings and limits. **And an example from**

those who passed on before you or an example from the examples of those before you, meaning an amazing story like their stories, which is the story of Aisha, may God be pleased with her, for it is like the story of Joseph and Mary. **And an admonition for the righteous** meaning what was admonished in those verses, and the righteous were singled out because they are the ones who will benefit from them. It was said that what is meant by the verses is the Qur'an and the attributes mentioned are its attributes.

Surat al-Nur 24:35

God is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly star lit from a blessed olive tree, neither of the East nor of the West, whose oil would almost glow even if untouched by fire. Light upon light. God guides to His light whomever He wills. He wills, and God presents examples for the people, and God is Knowing of all things.

Surat al-Nur 24:35

God is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly star lit from a blessed olive tree, neither of the East nor of the West, whose oil would almost glow even if untouched by fire. Light upon light. God guides to His light whomever He wills. He wills, and God presents examples for the people, and God is Knowing of all things.

Tafsir al-Jalalayn

35 - **God is the Light of the heavens and the earth** meaning He illuminates them with the sun and the moon **The example of His light** meaning His description in the heart of the believer (is like a niche within which is a lamp. The lamp is in glass) it is the lamp and the lamp is the lamp meaning the lit wick and the niche is the non-penetrating energy meaning the tube in the lamp **the glass as if it were** and the light is in it **a shining star** with a kasra on the dal and a damma on it from dar'a meaning to push away to push away darkness and with a damma on it and a shaddah on the ya' it is attributed to the pearl **He lights** the lamp in the past tense and in a reading in the present tense it is lit in the passive voice with the lower tanween and in another it is lit with the upper tanween meaning the bottle *from* oil **a blessed olive tree, neither of the east nor of the west** but rather between them so that no harmful heat or cold can penetrate it **its oil would almost glow even if no fire touched it** because of its purity *light* with it **upon light** with fire and the light of God meaning He guided the believer, light upon light of faith **God guides to His light** to the religion of Islam *from* He wills and sets forth **God makes clear** parables for the people, to make them understand, so that they may consider and believe. **And God is Knowing of all things.** And from this is the setting of parables.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His saying, **God is the Light of the heavens and the earth**, He is the Guide from the heavens and the earth. By His light they are guided to the truth, and by His guidance they hold fast to the confusion of misguidance.

The interpreters differed in their interpretation of this. Some of them said something similar to what we have 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, regarding his statement, **God is the Light of the heavens and the earth**, meaning: God, glory be to Him, is the guide of the people of the heavens and the earth.

Sulayman ibn Umar ibn Khald al-Raqi told us: Wahb ibn Rashid told us, on the authority of Farqad, on the authority of Anas ibn Malik, who said: My God says: My light is my guidance.

Others said: Rather, the meaning of this is: God is the manager of the heavens and the earth.

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: Mujahid and Ibn Abbas said regarding His statement, **God is the Light of the heavens and the earth**, He manages the affairs in them: their stars, their sun, and their moon.

Others said: Rather, what he meant by that light is the radiance. They said: The meaning of that is: the radiance of the heavens and the earth.

Who said that?

Eid Al-A'la bin Wasil told me, he said: Ubaid God bin Musa told us, he said: Abu Ja'far Al-Razi told us, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-A'la, on the authority of Ubayy bin Ka'b, regarding the statement of God, **God is the Light of the heavens and the earth**, he said: So He began with the light of His own self, and mentioned it, then He mentioned the light of the believer.

We have chosen the statement that we have chosen in this regard because it follows His statement, **And We have certainly sent down to you clear verses and an example from those who passed on before you and an instruction for the righteous.** So that would be report about a place where it is sent down from His creation, and from praising what begins with mentioning its praise, it is more appropriate and more appropriate, unless something comes that indicates the end of the report about it from someone else. So if that is the case, then the interpretation of the statement is: And We have certainly sent down to you, O people, clear verses, distinguishing truth from falsehood, **and an example from those who passed on before you and an instruction for the righteous.** So We guided you with them, and made clear to you the landmarks of your religion with them, because I am the guide of the people of the heavens and the people of the earth. He left out the connection of the speech with the letter *lam*, and began the report about the guidance of His creation at the beginning, and in it is the meaning that I mentioned, as the indication of the speech about it sufficed from mentioning it. Then he began in the

report about the example of His guidance of His creation with the clear verses that He sent down to them, so he said, **The example of His light is like a niche within which is a lamp.** He says: The example of what He illuminated of the truth with this revelation in its al-Sharh 94: like a niche.

The people of interpretation differed regarding the meaning of the letter ha' in His statement, **like His light.** What does it refer to, and who mentioned what it is? Some of them said: It is from the mention of the believer. They said: The meaning of the statement is: Like the light of the believer that is in his heart of faith and the Qur'an: like a niche.

Who said that?

Abdul A'la bin Wasil narrated to us, he said: Ubaidullah bin Musa narrated to us, he said: Abu Ja'far Al-Razi informed us, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aliyah, on the authority of Ubayy bin Ka'b, regarding the statement of God, **The likeness of His light**, he said: He mentioned the light of the believer and said: The likeness of His light, meaning: The likeness of the light of the believer. He said: My father used to recite it like this: The likeness of the believer, he said: He is the believer who has placed faith and the Qur'an in his chest.

Al-Qasim narrated to us, he said: Al-Hussein narrated to us, he said: Hajjaj narrated to me, on the authority of Abu Ja'far Al-Razi, on the authority of Abu Al-Aliyah, on the authority of Ubayy ibn Ka'b: "God is the Light of the heavens and the earth. The example of His light is..." He said: He began with the light of himself, then mentioned it, then said: **The example of His light**, meaning: The example of the light of the one who believes in Him. He said: And this is how my father used to recite it. He said: He is a servant in whose breast God placed the Qur'an and faith.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, **Like his light** he said: Like the light of the believer.

Ali bin Al-Hasan Al-Azdi told me, he said: Yahya bin Al-Yaman told us, on the authority of Abu Sinan, on the authority of Thabit, on the authority of Al-Dahhak, regarding his statement, **The likeness of His light**, he said: The light of the believer.

Others said that what is meant by *light* is Muhammad, may God bless him and grant him peace. They said that the *ha* in his statement, **like His light** refers back to the name of God.

Who said that?

Ibn Hamid told us: Yaqub al-Qummi told us, on the authority of Hafs, on the authority of Shamir, who said: Ibn Abbas came to Ka'b al-Ahbar and said to him: Tell me about the statement of God Almighty: **God is the Light of the heavens and the earth.** Ka'b said: God is the Light of the heavens and the earth. The example of His light is like that of Muhammad, may God bless him and grant him peace: like a niche.

Ali bin Al-Hasan Al-Azdi told me: Yahya bin Al-Yaman told us, on the authority of Ash'ath, on the authority of

Ja'far bin Abi Al-Mughira, on the authority of Sa'id bin Jubair, regarding his statement, **The likeness of His light**, he said: Muhammad, may God bless him and grant him peace.

Others said: Rather, it is meant by that: God's guidance and His explanation, which is the Qur'an. They said: The ha' is from the mention of God. They said: The meaning of the statement is: God is the guide of the people of the heavens and the earth with His clear signs, which are the light by which He illuminated the heavens and the earth, like His guidance and signs by which He guided His creation and admonished them with them in the hearts of the believers: like a niche.

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, **Like its light**, he said: Like this Qur'an in the heart, like a niche.

Yunus told me, he said Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **The example of His light**: the light of the Qur'an that was revealed to His Messenger, may God bless him and grant him peace, and His servants. This is the example of the Qur'an, **like a niche within which is a lamp.**

He said: Ibn Wahb told us, he said: Abdullah bin Ayyash told me, he said: Zaid bin Muslim said, regarding the statement of God Almighty, "God is the Light of the heavens and the earth. The example of His light," and His light that was mentioned is the Qur'an, and the example that was given for it.

Others said: Rather, the meaning of this is: like the light of God. They said: By light he means: obedience.

Who said that?

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding His statement, "God is the Light of the heavens and the earth. The example of His light is as if there were a niche within which is a lamp." That is because the Jews said to Muhammad, **How can the light of God be obtained from without the heaven?** So God struck a similar example for His light, saying, "God is the Light of the heavens and the earth. The example of His light is as if there were a niche within which is a lamp." He said, **This is an example that God struck for His obedience, so He called His obedience light, then He called them various lights.**

And his saying, **Like a niche**, the people of interpretation differed about the meaning of niche and lamp, and what is meant by that.

And about the bottle, some of them said: The niche is every window that has no outlet, and they said: This is a metaphor that God gave for the heart of Muhammad, may God bless him and grant him peace.

Who said that?

Ibn Humayd narrated: Yaqub narrated to us, on the authority of Hafs, on the authority of Shimr, who said: Ibn Abbas came to Ka'b al-Ahbar and said to him: Tell

God is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly star lit from a blessed olive tree, neither of the East nor of the West, whose oil would almost glow even if untouched by fire. Light upon light. God guides to His light whomever He wills. He wills, and God presents examples for the people, and God is Knowing of all things.

me about the statement of God: **The example of His light is as a niche.** He said: The niche is the window, God made it an example for Muhammad, may God bless him and grant him peace, **like a niche within which is a lamp, the lamp his heart in a glass, the glass his chest the glass as if it were a shining star** he likened the chest of the Prophet, may God bless him and grant him peace, to a shining star, then the lamp returned to his heart, and he said: **Lit from a blessed tree, an olive, neither of the east nor of the west** neither the sun of the east nor the sun of the west has touched **its oil would almost give light** Muhammad almost makes it clear to the people, even if he does not speak, that he is a prophet, just as that oil would almost give light **even if no fire touched it, light upon light.**

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 a niche**, meaning the place of the wick.

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, **God is the Light of the heavens and the earth to a niche**, he said: The niche is the window of the House.

Others said: The niche refers to the believer's chest, the lamp refers to the Qur'an and faith, and the bottle refers to his heart.

Who said that?

Abdul-A'la bin Wasil told me, he said: Ubayd God bin Musa told us, he said: Abu Ja'far al-Razi told us, on the authority of al-Rabi' bin Anas, on the authority of Abu al-A'liyya, on the authority of Abu Ka'b, **The example of His light is as a niche within which is a lamp.** He said: The example of the believer is that faith and the Qur'an were placed in his chest like a niche. He said: The niche is his chest. **In it is a lamp.** He said: And the lamp is the Qur'an and faith that were placed in his chest. **The lamp is in a glass.** He said: And the glass is his heart. **The glass is as if it were a shining star.** He said: So his example of what the Qur'an and faith are illuminated in is as if it were a shining star. He says: **Lighted from a blessed tree.** And the blessed tree, its blessed origin is sincerity to God alone and His worship, with no partner for Him. **Neither eastern nor western.** He said: So his example is like a tree that is entwined with other trees, so it is green and soft, and the sun does not strike it in any condition, neither when it rises nor when it sets. And likewise this believer has been protected from being struck by anything from others, and he has been tested by it, so God has made him steadfast in it, so he is between four conditions. If he is given something, he is grateful. If he is tested, he is patient. If he rules, he is just. If he speaks, he is truthful. He is, to all other people, like a living man

walking in the graves of the dead. He said, **Light upon light.** So he moves through five forms of light: his speech is light, his actions are light, his entrance is light, his exit is light, and his destination is the light on the Day of Resurrection in Paradise.

Al-Qasim told us, he said: Al-Hussein told us, he said: Yahya bin Al-Yaman 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, on the authority of Abu Ka'b, he said: The niche is the chest of the believer. **In it is a lamp**, he said: the Qur'an.

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, on the authority of Abu bin Ka'b, similar to the hadith of Abd Al-'Ala, on the authority of Ubayd God.

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, **The example of His light is like a niche**, meaning the example of His guidance in the heart of the believer is like pure oil almost giving light before it is touched by fire, but when the fire touches it, it increases in light upon light. This is how the heart of the believer acts upon guidance before knowledge comes to him, but when knowledge comes to him, he increases in guidance upon guidance, and light upon light, just as Abraham, peace be upon him, said before knowledge came to him, **He said, 'This is my Lord,'** when he saw the star without anyone telling him that he had a Lord. But when God told him that He was his Lord, his guidance increased upon guidance.

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, "God is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp." That is because the Jews said to Muhammad, peace and blessings be upon him: How can the light of God be obtained from without the heaven? So God gave an example of His light, saying, "God is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp." The niche is the window of the house in which is a lamp. **The lamp is in a glass, the glass as if it were a pearly star.** The lamp is the lamp that is in a glass, and it is an example that God gave for His obedience, so He called His obedience light, and He named it various types.

And his saying, **It is lit from a blessed olive tree, neither of the east nor of the west**, he said: It is a tree that neither the shade of the east nor the shade of the west casts its shadow over, a periphery, that is purer for the oil. **Its oil would almost glow even if untouched by fire**, said Muammar, and Al-Hasan said: It is not from the trees of this world, neither of the east nor of the west.

Others said: It is a metaphor for the believer, except that the lamp and what is in it are a metaphor for his heart, and the niche is a metaphor for his stomach.

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: Mujahid and Ibn Abbas both said: The lamp and what is in it are like the heart and stomach of the believer. The lamp is like the heart, and the window is like the stomach.

Ibn Jurayj said, **Like a niche**: a window that does not open. Ibn Jurayj said, and Ibn Abbas said: His statement, **Light upon light** means: the faith and deeds of the believer.

Others said: Rather, this is an example of the Qur'an in the heart of the believer.

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, "God is the Light of the heavens and the earth. The example of His light is like a niche," he said: Like a window. **In it is a lamp, the lamp is within a glass, the glass as if it were a pearly star.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, "God is the Light of the heavens and the earth. The example of His light" is the light of the Qur'an that He sent down to His Messenger and His servants. So this is the example of the Qur'an: **like a niche within which is a lamp, the lamp is in glass**, and he recited until he reached *blessed*. So this is the example of the Qur'an: people are illuminated by its light, they learn it and take it, and it is as it is, not diminishing. So this is an example that God has given for His light. And regarding His statement, **its oil would almost give light**, he said: The light is the radiance of that oil, and the niche is that which has the wick in the lamp, and the lamps are those lamps.

Muhammad bin Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Ishaq, on the authority of Saeed bin Ayyadh, regarding his statement, **like a niche**, he said: the window.

Ibn Bashar told us, he said: Abu Amir told us, he said: Qurra told us, on the authority of Atiyah, regarding his statement, **like a niche**, he said: Ibn Omar said: The niche is the window.

Others said: Al-Mishkat is the lamp.

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, **like a niche**, he said: the lamp, then the column in which the lamp is.

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: *Kamshakat* means the copper

in the inside of the lamp.

Ishaq bin Shaheen told me: Khalid bin Abdullah bin Dawud told us, on the authority of a man, on the authority of Mujahid, who said: The niche is the lamp.

Others said: The niche is the iron from which the lamp is hung.

Who said that?

Muhammad ibn al-Muthanna told us: Muhammad ibn al-Mufaddal told us: Hisham told us: Dawud ibn Abi Hind told us, on the authority of Mujahid, who said: The niche is the iron from which the lamp is hung.

The most correct of the sayings is the saying of the one who said: This is a parable that God gave for the Qur'an in the hearts of those who believe in it. He said: The parable of the light of God with which He illuminated for His servants the path of guidance, which He sent down to them, so they believed in it and confirmed what was in it, in the hearts of the believers, is like a niche, which is the pillar of the lamp in which is the wick. This is similar to the window that is in the walls that have no escape. Or He made that pillar a niche because it is not permeable, and it is hollow and open at the top, so it is like the window in the wall that does not go through. Then He said: **In it is a lamp**, which is the lamp, and He made the lamp, which is the lamp, a parable for what is in the heart of the believer of the Qur'an and the clear verses. Then He said: **The lamp is in a bottle**, meaning: The lamp in the niche is in the lamp, which is the bottle, and this is a parable for the Qur'an. He says: The Qur'an that is in the heart of the believer whose heart God illuminated in his chest. Then he likened the chest in purity from disbelief in God and doubt in Him, and illuminated by the light of the Qur'an and its illumination by the clear verses of his Lord and His admonitions in it, to a shining star, so he said: the bottle, and that is the chest of the believer in which his heart is like a shining star.

The reciters differed in reading his statement *dari*. The majority of the reciters of Hijaz read it as *dari* with a damma on the dal and omitting the hamza. Some of the reciters of Basra and Kufa read *dari* with a kasra on the dal and a hamza. Some of the reciters of Kufa read *dari* with a damma on the dal and a hamza. It seems that those who read it with a damma on the dal and omitting the hamza directed its meaning to what the people of interpretation said that we mentioned about them, that the bottle in its clarity and beauty is like a pearl, and that it is attributed to it for that reason from its description and attribute. Those who read it with a kasra on the dal and a hamza directed it to the fact that it is a fa'il from dar'i' al-kawkab, meaning he pushed and stoned Satan with it, from his statement **and wards off the torment from it**, meaning he repels. The Arabs call the great planets whose names are not known *al-durari* without a hamza.

Some of the scholars of Arabic language from Basra used to say: It is ad-Dara'i with a hamza, from yadra'an. As for those who read it with a damma on the dal and a hamza, if they meant dar'u like Subuh and Qudus from dar'at, then they found the many dhammas in it too heavy, so they changed some of them to kasra, and said dar'a, as it was said: **And she has reached**

God is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly star lit from a blessed olive tree, neither of the East nor of the West, whose oil would almost glow even if untouched by fire. Light upon light. God guides to His light whomever He wills. He wills, and God presents examples for the people, and God is Knowing of all things.

extreme old age Maryam 19:8, which is fa'ul, from 'atuwat 'atwa, then some of its dhammas were changed to kasra, and it was said: 'atya, so this is a school of thought. Otherwise, I do not know of any justification for the correctness of their reading it in this way, because fa'il is not known in Arabic speech, and some of the Arabic speakers used to say: it is a mistake.

And what I think is the most correct reading in this regard is the reading of the one who read *dari* with a damma on the dal and leaving the hamza on it, in relation to the pearl, because the people of interpretation came with this interpretation, and we have mentioned their statements on this before, so in that regard it is sufficient without citing evidence for its correctness from anything else. So the interpretation of the statement is: the bottle, which is the chest of the believer. **As if** means as if the bottle, and that is an example of the chest of the believer, **a planet**, meaning: in its purity, brightness, and beauty. And he describes his chest as pure from every doubt and suspicion, in the reasons for belief in God, and its distance from the filth of sins, like the planets that resemble pearls in purity, brightness, and beauty.

They also differed in the reading of the phrase **It is lit from a blessed tree**. Some of the people of Mecca, Medina, and some of the people of Basra read it as tawqad min shajara with a fatha on the ta', a shaddah on the qaf, and a fatha on the dal, as if they directed the meaning of that to the lighting of the lamp from a blessed tree. Some of the general readers of Medina read it yuqud with a ya', a soft qaf, and a raised dal, meaning: The lamp is lit from a tree, and then the agent was not named. The general readers of Kufa read it as tawqad with a damma on the ta', a soft qaf, and a raised dal, meaning: The bottle is lit from a blessed tree because the agent was not named, so it was said tawqad. Some of the people of Mecca read it as tawqad with a fatha on the ta', a shaddah on the qaf, and a damma on the dal, meaning: The bottle is lit from a tree, and then one of the two ta's was dropped, as the remaining one was sufficient from the one that was lost. These readings are close in meaning, even if the wording differs. If a bottle is described as being lit or burning, then the meaning of that is known, as what is meant by it is that a lamp is lit in it, or that the lamp is lit in it. However, they directed the report to the fact that describing it with that is closer in speech than it, and the listeners understand its meaning and what is meant by it. If that is the case, then whichever reading the reader recites with, he is correct. However, what I like the most of the readings is that it is read with it in that it is lit with a fatha on the ta', a shaddah on the qaf, and a fatha on the dal, meaning: describing the lamp as being lit, because burning and burning are undoubtedly among its descriptions, not the bottle. So the meaning of the speech then is: like a niche in which is a lamp, the lamp from the oil of a blessed tree,

an olive tree neither of the east nor of the west.

We have mentioned some of what was narrated from some of them regarding the difference in that in what has passed, and we will mention the rest of what we have mentioned that we did not mention before. Some of them said: This tree was called neither eastern nor western, meaning it is not eastern alone, so that the sun does not hit it when it sets, but rather it has its share of the sun in the morning as long as it is on the side that faces the east, then it does not have a share of it if it leans towards the west, nor is it alone, so the sun hits it in the evening, if it leans towards the west, and it does not hit it in the morning, but it is eastern and western, the sun rises in the morning and sets on it, so the heat of the sun hits it in the morning and the evening. They said: And if it is like this, then its oil is better.

Who said that?

Hanad told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement, **An olive tree, neither of the east nor of the west**, he said: No mountain nor valley covers it from the sun, when it rises or when it sets.

Ibn Al-Muthanna told us: Harami bin Ammarah told us: Shu'bah told us: Ammarah told me, on the authority of Ikrimah, regarding his statement, **Neither eastern nor western**, he said: The jar is in a place where nothing covers it from the sun, and it rises upon it and sets upon it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Mujahid and Ibn Abbas said: **Neither eastern nor western**. They said: It is the one in the middle of the mountain, which the sunrise and sunset hit. When it rises, it hits it, and when it sets, it hits it.

Others said: Rather, the meaning of this is: It is neither eastern nor western.

Who said that?

Sulayman ibn Abd al-Jabbar told me, he said: Muhammad ibn al-Salt told me, he said: Abu Kudayna told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, **Neither eastern nor western**. He said: It is a tree in the middle of trees, neither from the east nor from the west.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **An olive tree, neither of the east nor of the west**, that it is on the right side of the Levant, neither of the east nor of the west.

Others said: This tree is not one of the trees of this world.

Who said that?

Muhammad bin Abdullah bin Buzaie told us, he said:

Bishr bin Al-Mufaddal told us, he said: Aouf told us, on the authority of Al-Hasan, regarding the statement of God, **Neither eastern nor western**, he said: By God, if it had been on the earth, it would have been eastern or western, but it is only an example that God gave for His light.

Ibn Bashar told us: Uthman told us, meaning Ibn al-Haytham, who said: Aouf told us, on the authority of al-Hasan, regarding the statement of God, **An olive tree, neither of the East nor of the West**, he said: If this olive tree were on the earth, it would be of the East or the West, but by God it is not on the earth. Rather, it is an example that God gave for His light.

Yaqub told me, he said: Hisham told us, he said: Aouf told us, on the authority of Al-Hasan, regarding his statement, **Neither eastern nor western**, he said: This is a parable that God gave, and if this tree were in the world, it would be either eastern or western.

The first of these sayings to explain this is the saying of the one who said: It is eastern and western. He said: The meaning of the statement is: It is not eastern, so the sun rises on it in the evening and not in the morning, but the sun rises and sets on it, so it is eastern and western.

We said that this is more appropriate in the meaning of the speech, because God described the oil that is lit on this lamp as pure and good, so if its tree is eastern or western, its oil will undoubtedly be better, purer and brighter.

And His statement, **Its oil would almost give light**, God Almighty says: The oil of this olive would almost give light from its purity and beautiful shine. **Even if no fire touched it**, meaning: So how would it be if fire touched it?

Rather, what is meant by His statement, **lit from a blessed tree**, is that this Qur'an is from God, and that it is His speech. So He made its likeness and its being from Him like the lamp that is lit from the blessed tree, which God, the Most High, described in this verse. What is meant by His statement, **its oil almost gives light**, is that the proofs of God, the Most High, to His creation almost, by their clarity and lucidity, give light to whoever contemplates and considers them, or turns away from them. **Even if no fire had touched it**, means: Even if God had not increased its clarity and lucidity by sending down this Qur'an to them, alerting them to His Oneness. How would it be sufficient if He alerted them to it and reminded them of its verses, thus increasing their proof in addition to His proofs against them before that? So that is clarification from God, and light upon clarification, and the light that He had placed for them and installed before its revelation.

His saying, **Light upon light**, means fire upon this oil that almost glowed, even if the fire had not touched 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, **Light upon light**, he said: Fire upon oil.

Ibn Ja'far said: "For me, it is as you mentioned, like the Qur'an. What he means by his statement, 'light upon

light,' is that this Qur'an is a light from God, which He sent down to His creation so that they may be illuminated by it. 'Upon light' is upon the proofs and explanations that He had established for them before the Qur'an came and He sent it down, which indicates the truth of His Oneness. So that is an explanation from God, and a light upon an explanation, and the light that He had placed for them and established before its revelation."

It was mentioned on the authority of Zaid bin Aslam regarding this, what:

Yunus told me, he said: Ibn Wahb told us, he said: Abdullah bin Ayyash told me, he said: Zaid bin Aslam said, regarding His statement, **Light upon light**, some of it illuminates others, meaning the Qur'an.

And His statement, **God guides to His light whom He wills**, means that God, the Most High, says: God guides whomever He wills of His servants to follow His light, which is this Qur'an. And His statement, **And God presents examples for the people**, means that God presents examples and things to the people, just as He presented to them the example of this Qur'an in the heart of the believer, the lamp in the niche, and all the other examples in this verse. **And God is Knowing of all things**, means that God presents examples, and other things as well, and is All-Knowing.

Tafsir al-Qurtubi

Light in Arabic speech: lights perceived by sight. It is used metaphorically in terms of correct and clear meanings, and it is said: speech with light. And from this comes the illuminating book, and from it comes the saying of the poet:

A lineage as if it had a light from the morning sun and a pillar of dawn

People say: So-and-so is the light of the country, the sun and moon of the era. He said:

You are the sun and kings are planets

Another said:

Why don't you allocate a country for the purpose of Qamar al-Qabail Khalid bin Yazid?

Another said:

If Abdullah left Marv at night, he would have seen its light and beauty.

It is permissible to say: God the Most High has light, as a form of praise because He created things, and the light of all things is from Him their beginning and their emanation, and He, glory be to Him, is not from the perceived lights, glory be to Him above what the wrongdoers say, a great exaltation. Hisham al-Jawalaqi and a group of anthropomorphists said: He is a light unlike other lights, and a body unlike other bodies. All of this is impossible for God the Most High, rationally and through transmission, based on what is known in its place in the science of theology. Then their statement is contradictory, because their statement that He is a body or light is a ruling on Him

God is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly star lit from a blessed olive tree, neither of the East nor of the West, whose oil would almost glow even if untouched by fire. Light upon light. God guides to His light whomever He wills. He wills, and God presents examples for the people, and God is Knowing of all things.

by the reality of that, and their statement that He is neither like other lights nor like other bodies is a denial of what they have established of corporeality and light, and that is a contradiction, and its verification is in the science of theology. What led them to that are apparent meanings that they followed, including this verse, "And his statement, peace be upon him, when he got up at night to pray at night:

O God, all praise is due to You. You are the Light of the heavens and the earth." And he, peace be upon him, said when he was asked:

Have you seen your Lord? He said: I saw a light." And other hadiths.

Scholars differed in the interpretation of this verse. Some said: The meaning is that through Him and His power its lights were illuminated, its affairs were set right, and its creations were established. So the speech is for the sake of approximation to the mind, just as it is said: The king is the light of the people of the city, meaning through him its affairs are established and its whole is sound, because his affairs proceed according to the laws of rectitude. So it is a metaphor for kingship, but in the description of God it is a pure reality, since He is the one who created all beings and created the mind as a guiding light, because the appearance of the being occurs through Him just as the appearance of visible things occurs through light. Blessed be God, the Most High, there is no lord but Him. Mujahid, Al-Zuhri, and others said its meaning. Ibn Arafah said: That is, the illuminator of the heavens and the earth. Ad-Dahhak and Al-Qurazi said the same. Just as they say: So-and-so is our ghiyathana, meaning our savior. And so-and-so is my provision, meaning my provisions. Jarir said:

You are our light, rain, protection, and a spring for those who hope for your call and saplings.

Meaning: One with leaves. Mujahid said: The manager of the affairs of the heavens and the earth. Ubayy ibn Ka'b, al-Hasan and Abu al-'Iya: The adorning of the heavens with the sun, moon and stars, and the adorning of the earth with prophets, scholars and believers. Ibn Abbas and Anas said: The meaning is: God is the guide of the people of the heavens and the earth. The first is more general in meaning and more correct with the interpretation.

God the Almighty says: **The likeness of His light** meaning the description of His proofs that He casts into the heart of the believer, and proofs are called light. God the Almighty called His Book light when He said: **And We have sent down to you a clear light** (An-Nisa': 174) and He called His Prophet light when He said: **There has come to you from God a light and a clear Book** (al-Ma'idah 5:15). This is because the Book guides and clarifies, and so does the Messenger. The reason for the attribution to God the Almighty is that He is the One who establishes, clarifies, and

establishes the proof. The verse has another meaning in which there is no comparison of part of the example with part of the thing being represented, but rather the likening occurs in it from one sentence to another. That is, he wants the likeness of God's light, which is His guidance and His perfection of the creation of every creation and His shining proofs in general, to this general light that you take in this description, which is the most eloquent description of the light that is in the hands of mankind. So the likeness of God's light in clarity is like this which is your limit, O mankind. Al-Mishkat: A niche in a wall that is not a window, as stated by Ibn Jubayr and the majority of commentators. It is more likely to gather light, and the lamp inside it is more luminous than in other places. Its origin is the container in which something is placed. Al-Mishkat is a leather container like a bucket in which water is cooled. It is on the pattern of maf'ala like al-Miqra'ah and al-Mizfa. The poet said:

His eyes are like two niches in a stone, cut with the tips of their beaks.

It was said: The niche is the lamppost with the wick. Mujahid said: It is the lamp. He said, **in a glass** because it is a transparent body, and the lamp in it is brighter than one outside of glass. The lamp is the wick with its fire. **As if it were a shining star** meaning in illumination and light. This has two possible meanings: Either he means that it is like that with the lamp, or he means that it is like that in itself due to its purity and the quality of its essence. This interpretation is more eloquent in collaborating on light. Ad-Dahhak said: The shining star is Venus.

The Almighty says: **Little is it lit from a blessed tree** meaning from the oil of a tree, so the complement was omitted. Blessed is what grows, and olives are among the fruits that grow the most, as are pomegranates. And the word *Ma'san* implies this. And the words of Abu Talib, lamenting Musafir ibn Abi Amr ibn Umayyay ibn Abd Shams:

I wish I knew Musafir ibn Abi Amr, and I wish the sad one would say it

Blessed be the dead stranger, as blessed be the spring of pomegranates and olives.

It was said: Among their blessings is that their branches leaf from the bottom to the top. Ibn Abbas said: In the olive tree there are benefits, it is lit with oil, which is a condiment, ointment and tanning, and fuel that is lit with its wood and dregs, and there is nothing in it that does not have a benefit, even the ashes with which silk is washed. It is the first tree to grow in the world, and the first tree to grow after the flood, and it grows in the homes of the prophets and the holy land, and seventy prophets prayed for blessings for it, among them Abraham, and among them Muhammad, may God bless him and grant him peace, as he said:

O God, bless the oil and the olives. He said it twice.

God the Almighty says: **Neither of the East nor of the West.** Scholars differed concerning the verse: **Neither of the East nor of the West.** Ibn Abbas, Ikrimah, Qatadah, and others said: The eastern tree is that which the sun hits when it rises but does not hit when it sets, because it has a covering. The western tree is the opposite, meaning that it is a tree in a desert or exposed part of the land that nothing covers it from the sun, and it is better for its oil. It is not exclusively of the East, so it is called the eastern tree, nor of the West, so it is called the western tree. Rather, it is eastern and western. Al-Tabari said on the authority of Ibn Abbas: It is a tree in a tree that has surrounded it, so it is not exposed from the east or the west. Ibn Atiyyah said: This is an incorrect statement from Ibn Abbas, because the fruit that has this description spoils its harvest, and this is seen in existence. Al-Hasan said: This tree is not one of the trees of this world, but it is an example that God the Almighty gave for His light. If it were in this world, it would be either of the East or the West. Al-Tha'labi: The Qur'an has made it clear that it is from the trees of this world because it is a substitute for the tree, so it says *olive*. Ibn Zayd said: It is from the trees of the Levant, because the trees of the Levant are neither eastern nor western, and the trees of the Levant are the best trees, and it is the blessed land. *Eastern* is an adjective for *olive*, and *not* does not stand between the adjective and the noun, and **not western** is in apposition to it.

God the Almighty says: **Its oil would almost glow even if untouched by fire.** This is an exaggeration of its beauty, purity, and quality. **Light upon light**, meaning that the light of the lamp, the light of the bottle, and the light of the oil were combined in the niche, thus becoming light upon light. These lights were contained in the niche and became like the lightest of all. Thus, the proofs of God the Almighty are clear, and they are proof after proof, and warning after warning, like His sending of messengers and His revealing of books, and sermons that are repeated for whoever has a mind to consider. Then God the Almighty mentioned His guidance to His light whomever He wills and makes happy among His servants. He mentioned His favor to His servants by setting examples so that they may learn a lesson and reflect, leading to faith. Abdullah ibn Ayyash ibn Abi Rabi'ah and Abu Abd al-Rahman as-Sulami read **God is Light**, with the fat-ha on the *nur* and the shaddah on the *waw*. The commentators differed as to who the pronoun in **His Light** refers to. Ka'b al-Ahbar and Ibn Jubayr said: It refers to Muhammad, meaning like the light of Muhammad, may God the Almighty bless him and grant him peace. Ibn al-Anbari said: **God is the Light of the heavens and the earth** is a good pause, then it begins with **His light is like a niche within which is a lamp** meaning the light of Muhammad, may God bless him and grant him peace. Ubayy ibn Ka'b, Ibn Jubayr, and ad-Dahhak also said: It refers back to the believers. In Ubayy's reading, it is like the light of the believers. It was narrated that in his reading it is like the light of the believer. It was narrated that it contains like the light of the one who believed in it. Al-Hasan said: It refers back to the Qur'an and faith. Makki said: Based on these opinions, one should pause at His statement: **and the earth.** Ibn 'Atiyyah said: These opinions

involve the pronoun referring back to someone who is not mentioned, and they contrast part of the example with part of the one represented. So, according to those who say that the one represented is Muhammad, may God bless him and grant him peace, and this is the opinion of Ka'b al-Ahbar, then the Messenger of God, may God bless him and grant him peace, is the niche or his chest, the lamp is the prophethood and what is connected to it of his deeds and guidance, the glass is his heart, the blessed tree is the revelation, the angels are God's messengers to him and the cause connected to it, and the oil is the arguments, proofs, and verses contained in the revelation. Whoever says: The one represented by the believer, which is the opinion of my father, then the niche is his chest, the lamp is faith and knowledge, the bottle is his heart, and its oil is the arguments and wisdom it contains. My father said: So he is in the best state, walking among people like a living man walking in the graves of the dead. Whoever says: The one represented by is the Qur'an and faith, then the meaning of the statement is: Like his light, which is faith, in the chest of the believer in his heart, like a niche, i.e. like this sentence. This statement is not in contrast to the simile like the first two, because the niche is not the opposite of faith. A group said: The pronoun in **His light** refers to God Almighty. This is the opinion of Ibn Abbas, as mentioned by al-Tha'labi, al-Mawardi, and al-Mahdawi, and its meaning has been presented previously. This opinion does not stop at **the earth**. Al-Mahdawi said: The ha' is for God, the Almighty, and the meaning is: God is the guide of the people of the heavens and the earth, like His guidance in the hearts of the believers, like a niche, and this was narrated from Ibn Abbas. Zayd ibn Aslam and al-Hasan also said: The ha' is for God, the Almighty. Abu and Ibn Masoud used to read it like His light in the heart of the believer is like a niche. Muhammad bin Ali Al-Tirmidhi said: As for others, they did not read it in the revelation like this. He agreed with them in the interpretation that it is His light in the heart of the believer, and its confirmation is in another verse in which He says: **Is he whose breast God has expanded to Islam so that he is upon a light from his Lord?** (al-Zumar 39:22). The first scholars argued that it is not permissible for the ha' to refer to God, the Almighty, because God's light has no limit. Al-Kisa'i, as narrated by Abu Omar Al-Duri, inclined the alif in *mishkat* and broke the kaf that preceded it. Nasr bin Asim read *Zujaja* with a fatha on the zay and *al-Zujajah* likewise, and it is a dialect. Ibn Amir and Hafs from Asim read *Dari* with a damma on the dal and a shaddah on the ya'. This reading has two aspects: Either the star is attributed to the pearl because of its whiteness and characteristics, or its root is dar'i with a hamza, the fa'il of dar' meaning to push, and the hamza was lightened. The large stars whose names are unknown are called *al-Durari*, without a hamza, perhaps they lightened the hamza. The root is from *dar'a*, which means to push. Hamza and Abu Bakr read on the authority of Asim *dar'i* with a hamza and a long vowel, and it is a fa'il meaning that some of them push each other. Al-Kisa'i and Abu Amr read *dar'i* with a kasra on the dal and a hamza from *dar'* and *daf'*, like *sakir* and *fasiq*. Sibawayh said: It means that some of its light pushes away some of its brilliance. An-Nahhas said: Abu Ubaid severely weakened the reading of Abu Amr and al-Kisa'i, because he interpreted it from

God is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly star lit from a blessed olive tree, neither of the East nor of the West, whose oil would almost glow even if untouched by fire. Light upon light. God guides to His light whomever He wills. He wills, and God presents examples for the people, and God is Knowing of all things.

dar'at, meaning to push, i.e. a star moving from horizon to horizon. If the interpretation was as they interpreted it, there would be no benefit in the speech, nor would this star have an advantage over most of the stars. Don't you see that it is not said, **A human being from the sons of Adam came to me?** The likes of Abu Amr and Al-Kisa'i, with their knowledge and eminence, should not have this far-fetched interpretation. Rather, their interpretation is based on what was narrated from Muhammad ibn Yazid, that their meaning is: a star rushing with light, as one says: **Andra'a al-Hareeq** meaning it was rushed. This is a correct interpretation of this reading. Sa'id ibn Mas'adah narrated that it is said: **Da'ra' al-Kawkab bi-Dhu'u'hu** if its light spread and rose. Al-Jawhari said in Al-Sahah: **And so-and-so dar'a 'alayna yadhra'u dar'u'an** meaning he appeared suddenly. And from this comes the word **kawkab dar'u'an**, on the pattern fa'il, like *sakir* and *khameer*, due to its intense blazing and shining. The word **da'ra' al-kawkab** has been used for dar'u'an. Abu Amr ibn al-Ala' said: I asked a man from Sa'd ibn Bakr, from the people of Dhat Irb, saying: **What do you call this huge star?** He said: *Al-Dari'*, and he was one of the most eloquent people. An-Nahhas said: As for the reading of Hamzah, all the linguists said: It is a mistake and is not permissible, because there is no name on the pattern fa'il in the speech of the Arabs. Abu Ubaid objected to this and presented evidence for Hamzah, saying: It is not fa'il, but rather fa'ul, like *sabbuh*, with the waw replaced by a ya', just as they said 'ati. Abu Ja'far al-Nahhas said: This objection and evidence is one of the greatest and most severe mistakes, because this is absolutely not permissible. If what he said were permissible, it would have been said of *sabbuh sabih*. No one would say this, and 'ati is not one of these. The difference between them is clear and obvious, because 'ati is not devoid of one of two aspects: Either it is the plural of 'at, in which case the substitution is necessary, because plurals are a form of change, and the waw is not at the end of nouns and before it is a damma. So since there was a sukun before this and a damma before the sukun, and the sukun is not a strong barrier, the damma was replaced by a kasra, so the waw was changed to a ya'. If 'ati was singular, it would have been more appropriate with the waw, and changing it is permissible because it is at the end, and the waw in fa'ul is not at the end, so changing it is not permissible. Al-Jawhari said: Abu Ubaid said: If you add a damma to the dal, you say dari, which is derived from dar, on the fa'ili form, and you do not add a hamzah to it because there is no fa'il in Arabic speech. Whoever adds a hamzah to it meant fa'ul like *sabuhu*, but he found it heavy, so he returned some of it to kasra. Al-Akhfash narrated from some of them dar'i' from dar'atahu, and he added a hamzah to it and made it on fa'il with the first letter open. He said: This is from tala'alihu. Al-Tha'labi said: Sa'id ibn al-Musayyab and Abu Raja' read dari' with a fatha on the dal and a hamzah. Abu Hatim said: This is a mistake because there is no fa'il in Arabic speech. If it

is authentic from them, then they are an authority. Shaybah, Nafi', Ayyub, Salam, Ibn 'Amir, the people of Ash-Sham, and Hafs read yuqadd with a damma on the ya', a light qaf, and a damma on the dal. Al-Hasan, As-Salami, Abu Ja'far, and Abu 'Amr ibn Al-Ala' Al-Basri read tawaqadd with all letters open and the qaf doubled. This was the preferred view of Abu Hatim and Abu Ubaid. An-Nahhas said: These two readings are close because they both refer to the lamp, which is more akin to this description because it is the one that illuminates and lights up, while the bottle is its container. *Tawakkad* is a past tense verb from *tawakkad* **he lights up**, and *yuqud* is a future tense verb from *awqad* **he lights up**. Nasr ibn Asim read *tawakkad* and the original reading according to his reading is to delete one of the two ta's because the other indicates it. The Kufians read *tawakkad* with a ta' meaning bottle. So these two readings are feminine for bottle. **From a blessed tree, an olive, neither of the east nor of the west** has been discussed previously. "Its oil would almost glow, even if no fire touched it. Light upon light" is feminine for fire. Abu Ubaid claimed that he only knew this reading. Abu Hatim narrated that As-Suddi narrated from Abu Malik from Ibn Abbas that he read **even if no fire touched it** with a ya'. Muhammad ibn Yazid said: The masculine is based on the fact that it is a non-real feminine, and this is how the feminine is treated according to him. Ibn Umar said: The niche is the interior of Muhammad (peace be upon him), the bottle is his heart, and the lamp is the light that God placed in his heart, lit from a blessed tree. That is, its origin is from Abraham, who is his tree, so God lit the light in the heart of Muhammad (peace be upon him) just as He placed it in the heart of Abraham (peace be upon him). Muhammad bin Kaab said: The niche is Abraham, the bottle is Ishmael, and the lamp is Muhammad (peace be upon them all). God called him a lamp just as He called him a lamp, saying: **And an inviter to God, by His permission, and an illuminating lamp.** (al-Ahzab 33:46), lit from a blessed tree, which is Adam (peace be upon him). Blessed were his descendants, and many prophets and saints were born from him. It was also said that it was Abraham (peace be upon him). God called him blessed because most of the prophets were from his lineage. **Neither of the East nor of the West** means that he was neither Jewish nor Christian, but rather a monotheist Muslim. He only said that because the Jews pray before sunset and the Christians pray before the east. **Its oil almost gives light** meaning the virtues of Muhammad (peace and blessings of God be upon him) were almost apparent to the people before God revealed to him. **Light upon light** meaning a prophet from the lineage of a prophet. Ad-Dahhak said: He likened Abdul Muttalib to a niche, Abdullah to a bottle, and the Prophet (peace and blessings of God be upon him) to the lamp in their hearts, so he inherited prophethood from Abraham. **From a tree** meaning the tree of piety and contentment and the clan of guidance and faith, a tree whose root is

prophethood, whose branch is chivalry, whose twigs are revelation, whose leaves are interpretation, and whose servants are Gabriel and Michael. Judge Abu Bakr Ibn Al-Arabi said: It is strange that some of the jurists said that this is a parable that God Almighty made for Abraham, Muhammad, and for Abdul Muttalib and his son Abdullah. The niche is a window in the language of Abyssinia, so he likened Abdul Muttalib to the niche in which is the lamp, which is the bottle, and he likened Abdullah to the lamp, which is the bottle, and Muhammad is like a lamp, meaning from their loins, and he is like a shining planet, which is Jupiter. **Litten from a blessed tree** means the inheritance of prophethood from Abraham, peace be upon him, is the blessed tree, meaning a pure faith, neither eastern nor western, neither Jewish nor Christian. **Its oil would almost glow, even if untouched by fire** means Abraham almost spoke by revelation before revelation was received. **Light upon light** is Abraham, then Muhammad, peace be upon him. The judge said: All of this is a deviation from the apparent meaning, and it is not impossible for a person to expand on the parable.

I said: And likewise in all the sayings, because it is not connected to the verse except the first saying, and that this is a parable that God the Most High gave for His light, and it is not possible for an example to be given for His exalted light to alert His creation except by some of His creation, because creation, due to their inadequacy, does not understand except by themselves and from themselves, and were it not for that, no one would know God except God alone, as Ibn al-Arabi said. Ibn Abbas said: This is a parable of God's light and guidance in the heart of the believer, just as pure oil almost gives light before it is touched by fire. If the fire touches it, its light increases. Likewise, the heart of the believer almost acts upon guidance before knowledge comes to it. But when knowledge comes to it, it increases his guidance upon guidance and light upon light, like the saying of Abraham before knowledge came to him: **This is my Lord** (Al-An'am 6:76), before anyone told him that he had a Lord. But when God told him that He was his Lord, He increased his guidance, and his Lord said to him: **Submit, saying, 'I have submitted to the Lord of the worlds'** (Al-Baqarah 2:131). Whoever says that this is an example of the Qur'an in the heart of the believer said: Just as this lamp provides light and does not diminish, so too does the Qur'an provide guidance and does not diminish. So the lamp is the Qur'an, the bottle is the heart of the believer, the niche is his tongue and understanding, and the blessed tree is the tree of revelation. **Its oil would almost give light even if untouched by fire.** The arguments of the Qur'an would almost become clear even if it was not read. **Light upon light** means that the Qur'an is a light from God Almighty to His creation, along with the proofs and information He provided for them before the revelation of the Qur'an, so they increased in light upon light. Then He informed that this aforementioned light is precious and that it is only attained by whom God wills to guide, so He said: "God guides to His light whom He wills. And God presents examples for the people." That is, He makes clear the similarities to make them understandable. **And God is Knowing of all things**, that is, of the guided and the misguided. It was narrated

from Ibn Abbas that the Jews said: O Muhammad, how can the light of God Almighty be obtained from other than the sky? So God Almighty presented that as an example of His light.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, **God is the Light of the heavens and the earth**, meaning He guides the people of the heavens and the earth. Ibn Jurayj said: Mujahid and Ibn Abbas said regarding His statement, **God is the Light of the heavens and the earth**, He manages the affairs within them, their stars, sun, and moon. Ibn Jarir said: Sulayman bin Umar bin Khalid al-Raqi told us, Wahb bin Rashid told us, on the authority of Farqad, on the authority of Anas bin Malik, who said, **God says, 'My light is my guidance,'** and Ibn Jarir chose this statement. Abu Ja'far al-Razi said on the authority of al-Rabi' ibn Anas on the authority of Abu al-'Aliyah on the authority of Ubayy ibn Ka'b regarding the words of God Almighty: "God is the Light of the heavens and the earth. The example of His light," he said: "He is the believer in whose breast God has placed faith and the Qur'an. So God struck a parable for him and said: 'God is the Light of the heavens and the earth.' He began with his own light, then mentioned the light of the believer and said: The example of the light of the one who believed in Him." He said: So Ubayy ibn Ka'b used to recite it: **The example of the light of the one who believed in Him**, so he is the believer in whose breast faith and the Qur'an have been placed. This is what Sa'id ibn Jubayr and Qays ibn Sa'd said on the authority of Ibn Abbas that he recited it like this: **The example of the light of the one who believed in God.** Some of them recited: **God is the Light of the heavens and the earth.** And on the authority of al-Dahhak: **God is the Light of the heavens and the earth.**

Al-Suddi said regarding His statement, **God is the Light of the heavens and the earth**, that by His light the heavens and the earth were illuminated. In the hadith narrated by Muhammad ibn Ishaq in Al-Seerah on the authority of the Messenger of God, may God bless him and grant him peace, that he said in his supplication on the day the people of Taif harmed him, "I seek refuge in the Light of Your Face by which the darknesses are illuminated and by which the affairs of this world and the Hereafter are set right, lest Your anger descend upon me or Your wrath befall me. To You belongs reproach until You are pleased, and there is no power and no strength except with God." In the two Sahihs on the authority of Ibn Abbas, may God be pleased with him, he said, "When the Messenger of God, may God bless him and grant him peace, would get up at night, he would say, 'O God, to You is praise, You are the Sustainer of the heavens and the earth, You are the Light of the heavens and the earth and of whoever is in them, to You is praise and whoever is in them.'" And on the authority of Ibn Masoud, he said, "Your Lord has neither night nor day. The light of the Throne is from the light of His Face." And the Almighty's saying: **The likeness of His light** concerning this pronoun has two opinions. *One* is that it refers to God the Almighty, meaning the likeness of His

God is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly star lit from a blessed olive tree, neither of the East nor of the West, whose oil would almost glow even if untouched by fire. Light upon light. God guides to His light whomever He wills. He wills, and God presents examples for the people, and God is Knowing of all things.

guidance in the heart of the believer. Ibn Abbas said: **Like a niche.** The second is that the pronoun refers to the believer indicated by the context of the speech, meaning like the light of the believer in his heart is like a niche. So He likened the heart of the believer and what he is created with of guidance and what he receives from the Qur'an that is in accordance with what he is created with, as the Almighty said: **Is one who is upon clear evidence from his Lord and has a witness from Him who recites it?** So He likened the heart of the believer in its purity within himself to a lamp made of transparent, precious glass, and what he seeks guidance from the Qur'an and the Shari'ah to good, pure, bright, and moderate oil in which there is no turbidity or deviation. So His saying **Like a niche**, Ibn Abbas, Mujahid, Muhammad ibn Ka'b, and others said: It is the place of the wick in the lamp. This is the well-known view. For this reason, He said after it: **In it is a lamp**, which is the garbage that gives light. Al-Awfi said on the authority of Ibn Abbas, his saying, "God is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp." That is because the Jews said to Muhammad, may God bless him and grant him peace: How can God's light be extracted from the heavens without the light of the heavens? So God made a parable for His light, saying, "God is the Light of the heavens and the earth. The example of His light is like a niche." The niche is a window in the house. He said, **It is a parable that God made for His obedience, so God called His obedience light, then He named it various types.** Ibn Abi Nujayh said, on the authority of Mujahid, **It is a niche in the language of Abyssinia.** Some of them added, **The niche is the window that has no opening.** On the authority of Mujahid, the niche is the iron from which the lamp is hung. The first statement is more correct, which is that the niche is the place of the wick in the lamp, and for this reason He said, **In it is a lamp**, which is the light in the wick. Ubayy ibn Ka'b said, **The lamp is the light, which is the Qur'an and the faith that is in his chest.** Al-Suddi said, **It is the lamp.** "The lamp is in a bottle," meaning this light is shining in a clear bottle. Ubayy ibn Ka'b and others said, **It is similar to the heart of the believer, "The bottle as if it were a shining star.** Some of them read it with a damma on the dal without a hamza from *al-darr*, meaning as if it were a star of pearls. Others read *dari'* and *dari'* with a kasra on the dal and a damma on it with a hamza from *al-darr*. Ad-Dar' means repulsion, because when a star is thrown at it, it is more luminous than other conditions. The Arabs call the unknown planets *durari*. Abi bin Ka'b said: A shining planet. Qatada said: A shining, clear, huge **lit from a blessed tree** meaning it is drawn from the olive oil of a blessed tree **an olive** is a substitute or an apposition. **Neither eastern nor western** meaning it is not in the east of its spot, so the sun does not reach it from the beginning of the day, nor in the west, so the shade shrinks from it before sunset. Rather, it is in a central place, struck by the sun from the beginning of the day until the end, so its

oil comes out pure, moderate, and bright.

Ibn Abi Hatim narrated: Muhammad ibn Ammar told us: Abdur-Rahman ibn Abdullah ibn Saad told us: Amr ibn Abi Qais told us, on the authority of Samak ibn Harb, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding the verse, **An olive tree, neither of the east nor of the west**, that he said: It is a tree in the desert, not shaded by any tree, mountain, or cave, nor concealed by anything, and that is better for its oil. Yahya ibn Saeed al-Qattan said, on the authority of Imran ibn Hudayr, on the authority of Ikrimah, regarding the verse, **An olive tree, neither of the east nor of the west**, that he said: It is in a desert, and that is better for its oil. Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Amr ibn Farukh told us, on the authority of Habib ibn al-Zubayr, on the authority of Ikrimah, and a man asked him about the verse, **An olive tree, neither of the east nor of the west**, that he said: That is in a desert land; when the sun rises, it rises upon it, and when it sets, it sets upon it, and that is the purest type of oil. Mujahid said about the Almighty's saying: **An olive tree, neither of the east nor of the west**, he said: It is not of the east, so the sun does not hit it when it sets, nor of the west, so the sun does not hit it when it rises, but it is of the east and the west, so it is hit when it rises and when it sets.

On the authority of Saeed bin Jubair, regarding his statement, **An olive tree, neither of the east nor of the west, whose oil almost gives light**, he said, **It is the best oil.** He said, "When the sun rises, it hits it from the east, and when it begins to set, the sun hits it. So the sun hits it in the morning and the evening, so that is neither eastern nor western." Al-Suddi said, "His statement, 'An olive tree, neither of the east nor of the west,' means that it is neither eastern, covered by the east, nor western, covered by the west, excluding the east. Rather, it is on top of a mountain or in a desert, and the sun hits it all day long." It was said that what is meant by the statement of God Almighty, **Neither of the east, nor of the west**, is that it is in the middle of the trees, not visible to the east nor to the west.

Abu Ja'far al-Razi said, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-'Aliyah, on the authority of Ubayy ibn Ka'b, regarding the statement of God, the Most High: **An olive tree, neither of the east nor of the west**, that it is green and soft, and the sun does not touch it in any state, neither when it rises nor when it sets. He said: "Likewise, this believer has been protected from being afflicted by any of the trials, and he has been tested by them, so God makes him steadfast in them. He is between four conditions: if he speaks, he is truthful. if he judges, he is just. if he is tested, he is patient. if he is given, he is grateful. So he is, in relation to all people, like a living man walking in the graves of the dead." Ibn Abi Hatim said: Ali ibn al-Husayn told us, Musaddad told us. He said: Abu 'Awana told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, regarding His statement,

An olive tree, neither of the east nor of the west, that it is in the middle of the tree, and it is not touched by the east or the west. Atiyah al- 'Awfi said: **Neither of the east nor the west**, that it is a tree in a place among the trees, and the shadow of its fruit can be seen in its leaves. The sun does not rise or set on this tree.

Ibn Abi Hatim said: Muhammad ibn Ammar told us, Abd al-Rahman al-Dashtaki told us, Amr ibn Abi Qais told us, on the authority of Ata', on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, may God be pleased with them both, regarding the words of God Almighty: **Neither eastern nor western**, it is not eastern, in which there is no west, nor western, in which there is no east, but it is eastern and western. Muhammad ibn Ka'b al-Qurazi said: **Neither eastern nor western**, he said it is the Qibliyyah. Zayd ibn Aslam said: **Neither eastern nor western**, he said it is the Levant. Al-Hasan al-Basri said: If this tree were on the earth, it would be eastern or western, but it is an example that God Almighty gave for its light. Ad-Dahhak said: **Little is it lit from a blessed tree**, a righteous man said: **An olive tree, neither eastern nor western**, he said: neither Jewish nor Christian. The first of these sayings is the first saying, which is that it is on a level ground in a spacious, clear, visible place, shining for the sun to branch out from the beginning of the day to the end, so that its oil is purer and more delicate, as more than one of those who came before said. For this reason, God Almighty said: **Its oil would almost glow even if it were not lit. It is touched by fire**, said Abd al-Rahman ibn Zayd ibn Aslam, meaning the light of the shining oil.

God the Almighty says: **Light upon light**. Al-Awfi said on the authority of Ibn Abbas that this means the servant's faith and his deeds. Mujahid and As-Suddi said: It means the light of fire and the light of oil. Ubayy ibn Ka'b said: **Light upon light**. So he fluctuates in five types of light: his speech is light, his deeds are light, his entrance is light, his exit is light, and his destination is the light on the Day of Resurrection, in Paradise. Shamr ibn Atiyyah said: Ibn Abbas came to Ka'b Al-Ahbar and said: Tell me about God's statement: **Its oil would almost give light, even if no fire touched it**. He said: Muhammad (peace and blessings of God be upon him) would almost make it clear to the people that he is a prophet, even if he did not speak, just as that oil would almost give light. As-Suddi said about God's statement: **Light upon light**, he said: The light of fire and the light of oil when they come together give light, and one does not give light without the other. Likewise, the light of the Qur'an and the light of faith when they come together, so one of them does not exist without the other.

And the Almighty's saying: **God guides to His light whom He wills** means that God guides to His guidance whomever He chooses, as came in the hadith narrated by Imam Ahmad: Muawiyah bin Amr told us, Ibrahim bin Muhammad Al-Fazari told us, Al-Awza'i told us, Rabia bin Zaid told me, on the authority of Abdullah Al-Daylami, on the authority of Abdullah bin Amr: I heard the Messenger of God, may God bless him and grant him peace, say: "God, the Most High, created His creation in darkness, then on that Day He cast upon them from His light. Whoever attains from His light on that Day will be guided, and whoever errs will

go astray. Therefore I say: The pen has dried on the knowledge of God, the Almighty and Majestic."

Another chain of transmission from him Al-Bazzar said: Ayoub narrated to us, on the authority of Suwaid, on the authority of Yahya bin Abi Amr Al-Sibani, on the authority of his father, on the authority of Abdullah bin Amr, who said: I heard the Messenger of God, peace and blessings be upon him, say: "God created His creation in darkness, then He bestowed upon them a light from His light. Whoever is touched by that light is guided, and whoever misses it goes astray." Al-Bazzar narrated it on the authority of Abdullah bin Amr through another chain of transmission, word for word. And the statement of God, the Most High: **And God presents examples for the people, and God is Knowing of all things**. When God, the Most High, mentioned this as an example of the light of His guidance in the heart of the believer, He concluded the verse with the statement: **And God presents examples for the people, and God is Knowing of all things**. That is, He knows best who deserves guidance and who deserves to be led astray.

Imam Ahmad said: Abu al-Nadr told us, Abu Muawiyah told us, Shaiban told us, on the authority of Laith, on the authority of Amr ibn Murrah, on the authority of Abu al-Buhturi, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Hearts are of four types: a bare heart in which is like a lamp that shines; a covered heart tied to its covering; an inverted heart; and a plated heart. As for the bare heart, it is the heart of the believer, whose lamp contains its light. As for the covered heart, it is the heart of the disbeliever. As for the inverted heart, it is the heart of the hypocrite, who knew and then denied. As for the plated heart, it is a heart in which there is both faith and hypocrisy. Faith in it is like a plant nourished by good water, and hypocrisy in it is like a sore nourished by blood and pus. Whichever of the two conditions prevails over the other, it will prevail over it." Its chain of transmission is good, but they did not include it.

Fath al-Qadir

When He, the Most High, made clear the rulings He made clear, He followed that with the fact that He, the Most High, is at the pinnacle of perfection, saying: **35- God is the Light of the heavens and the earth**. This sentence is a resumption of what preceded it, and the noble name is the subject, and the Light of the heavens and the earth is its predicate, either by deleting an added word: meaning the Possessor of the Light of the heavens and the earth, or because what is meant is exaggeration in describing Him, the Most High, as Light due to the perfection of His Majesty, the manifestation of His Justice, and the extension of His rulings, as it is said that so-and-so is the light of the country, the moon of the time, and the sun of the era. From this is the saying of Al-Nabigha:

You are the sun and the kings are planets. When you appear, no planet remains among them.

And the other said:

Welcome to the country of the favorite moon of the

Surat al-Nur 24:35

God is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly star lit from a blessed olive tree, neither of the East nor of the West, whose oil would almost glow even if untouched by fire. Light upon light. God guides to His light whomever He wills. He wills, and God presents examples for the people, and God is Knowing of all things.

tribes Khalid bin Yazid

This includes the poet's saying:

If Abdullah left Marv at night, he left its light and beauty

And the other said:

A lineage as if he had a light from the morning sun and a pillar from the crack of dawn.

The meaning of light in the language is: radiance, and it is that which clarifies things and shows the eyes the reality of what they see. So it is permissible to apply the word light to God, the Most High, in the manner of praise, and because He created the illuminated things and created their lights and radiance. This meaning is indicated by the reading of Zayd ibn Ali, Abu Ja'far, and 'Abd al-'Aziz al-Makki, **God is the Light of the heavens and the earth**, in the past tense, and its subject is a pronoun that refers to two illuminated places with the rectitude of the conditions of their people and the perfection of His management of those in them, just as it is said, **The king is the light of the country**. This is what al-Hasan, Mujahid, al-Azhari, al-Dahhak, al-Qurazi, Ibn 'Arafa, Ibn Jarir, and others said. Similar to it is the saying of the poet:

You are our light, our rain, our protection, and our spring for those who hope for your call and our refuge.

Hisham al-Jawaliqi and a group of anthropomorphists said: He, glory be to Him, is a light unlike other lights, and a body unlike other bodies. His statement, **Like His light** is a subject and its predicate is **like a niche**, meaning the attribute of His light that emanates from Him, from Him, that appears on things like a niche. A niche is a hole in a wall that is not permeable. This is what al-Wahidi narrated from all the commentators, and al-Qurtubi narrated it from the majority of them. The reason for specifying the niche is that it refers to the light that comes from a lamp or other than it. The origin of the niche is the container in which something is placed. It was said that the niche is the lamp post that contains the wick. Mujahid said it is the lamp. The first is more appropriate, and from it is the saying of the poet:

His eyes are like two niches in a hole.

Then he said: **In it is a lamp** which is the lamp **The lamp is in a bottle** Al-Zajaj said: The light in the glass is like the light of fire, clearer than in anything else, and its light increases in the glass. The reason for that is that glass is a transparent body in which light appears more completely. Then he described the bottle, saying: **The bottle is like a shining planet** meaning it is attributed to the pearl because it has a clarity and beauty that resembles pearls. Ad-Dahhak said: The shining planet is Venus. Abu Omar read *dari* with a kasra on the dal. Abu Amr said: I have never heard a Bedouin say: except as if it were a shining planet with a kasra on the dal. They took it from the word dar'at

an-nujum tadhra' if it rushes. Hamza read it with a damma on the dal and a hamza, but Al-Farra', Al-Zajaj and Al-Mubarrad rejected it. Abu Ubaid said: If you add a damma to the dal, it must not be hamzated, because it is not in the speech of the Arabs. The famous planets are like Jupiter, Venus, Mars and the fixed ones that resemble them. Then he described the lamp by saying: **It is lit from a blessed tree**. This is the beginning: meaning the lamp was lit from it. It was also said that it is an added meaning: it is lit from the oil of a blessed tree, and blessed is the one with many benefits. It was also said that it is the one that grows, and olives are among the greatest fruits in terms of growth. From this is the saying of Abu Talib, mourning Musafir ibn Abi Amr ibn Umayya ibn Abd Shams:

I wish I knew Musafir ibn Abi Amr, and I wish the sad one would say it

Blessed be the dead stranger, as blessed be the spring of pomegranates and olives.

It was said that one of its blessings is that its branches grow leaves from the bottom to the top, and it is a condiment, ointment, tanning and fuel, and there is nothing in it that does not have a benefit. Then he described it as **neither eastern nor western**.

The commentators differed about the meaning of this description. Ikrimah, Qatadah, and others said: The eastern one is the one that the sun hits when it rises, but does not hit when it sets. The western one is the one that the sun hits when it sets, but does not hit when it rises. This olive tree is in a desert where nothing hides it from the sun, neither when it rises nor when it sets. The olive tree that is like this has better fruit. It was said that the meaning is: It is a tree in a tree that surrounds it, so it is not exposed from the east or the west. This was reported by Ibn Jarir from Ibn Abbas. Ibn Atiyyah said: This is not authentic from Ibn Abbas, because the fruit that has this description spoils its harvest, and this is evident in existence. Al-Farra' and Al-Zajaj preferred the first opinion. Al-Hasan said: This tree is not from the trees of this world, but it is an example that God used for His light. If it were in this world, it would have been either from the east or the west. Al-Tha'labi said: The Qur'an clearly states that it is from the trees of this world, because His statement **olive tree** is a substitute for His statement *tree*. Ibn Zayd said: It is from the trees of the Levant, for the Levant is neither east nor west, and the Levant is the blessed land. It was read *waqadd* with a taa above it, so that the pronoun refers to the bottle and not the lamp, and this is how the Kufians read it. Shaybah, Nafi', Ayoub, Salam, Ibn Amir, and the people of

Ash-Sham and Hafs read *yu'qadd* with a damma on the ta'i and a soft qaf and a damma on the dal. Al-Hasan, As-Salami, Abu 'Umar ibn Al-'Ala' and Abu Ja'far read *tawqad* with a fatha on the fawq, a fatha on

the waw, a shaddah on the qaf and a fatha on the dal, as a past tense verb from tawaqad yatawqad. The pronoun in these two readings refers to the lamp. An-Nahhas said: These two readings are close because they both refer to the lamp, and it is more similar to this description because it is the one that illuminates and gives light, and the bottle is its container. Nasr ibn 'Aasim read like Abu 'Amr and those who agreed with him, except that he made a damma on the dal as a present tense verb, and its root is tataqudd. Then he described the olive tree with another description, saying: **Its oil would almost glow even if no fire touched it.** The majority read *tamsusa* with a fatha because fire is feminine. Abu 'Ubaid said: He only knows this reading. Abu Hatim narrated that As-Suddi narrated on the authority of Abu Malik on the authority of Ibn 'Abbas that he read *yamsusa* with a damma because the femininity of fire is not real. Meaning: This oil, in its purity and illumination, almost gives light by itself without fire ever touching it. The nominative case of *light* is that it is the predicate of a deleted subject: that is, it is light. **Upon light** is related to something deleted, which is an adjective for *light* emphasizing it. The meaning is: It is light existing upon light. Mujahid said: What is meant is fire upon oil. Al-Kalbi said: The lamp is light, and the bottle is light. Al-Suddi said: The light of faith and the light of the Qur'an. **God guides to His light whom He wills** of His servants: that is, a special guidance leading to the desired goal. What is meant by guidance here is not mere indication. **And God presents examples for the people** that is, He explains things with their similarities and counterparts to make them easier to understand and to facilitate their perception, because presenting the intelligible in the form of the sensible and depicting it in its image increases its clarity and eloquence. **And God is Knowing of all things** nothing is hidden from Him, whether it is intelligible or sensible, apparent or hidden.

Tafsir al-Baghawi

God Almighty said: 35- **God is the Light of the heavens and the earth.** Ibn Abbas said: He is the Guide of the people of the heavens and the earth, so by His light they are guided to the truth and by His guidance they are saved from misguidance.

Ad-Dahhak said: The Light of the heavens and the earth. It is said: The light of the heavens is through the angels and the light of the earth is through the prophets.

Mujahed said: The Manager of affairs in the heavens and the earth.

Abi bin Kaab, Al-Hasan and Abu Al-Aaliyah said: He decorated the heavens and the earth. He decorated the heavens with the sun, the moon and the stars, and He decorated the earth with the prophets, the scholars and the believers. It is also said: with plants and trees.

It was said: Its meaning is that all lights come from Him, just as one says: So-and-so is mercy, meaning mercy comes from Him. Such a phrase may also be mentioned as a compliment, as the poet said:

If Abdullah left Marv at night, he would have seen its light and beauty.

God the Almighty says: **The likeness of His light** meaning: The likeness of the light of God the Almighty in the heart of the believer, which is the light by which he is guided, as He says: **So he is upon a light from his Lord** (al-Zumar 39:22). Ibn Masoud used to recite: The likeness of His light in the heart of the believer. Saeed bin Jubair said on the authority of Ibn Abbas: The one who gave to the believer. Some of them said: The metaphor refers to the believer, meaning: The likeness of the light of the believer's heart. My father used to recite: The likeness of the light of he who believed in Him, who is a slave in whose breast faith and the Quran were placed. Al-Hasan and Zaid bin Aslam said: By the light he meant the Quran. Saeed bin Jubair and Ad-Dahhak said: He is Muhammad, peace and blessings be upon him. It was said: By the light he meant obedience. He called obedience to God light and attributed these lights to Himself as a preference, **like a niche**, which is a window that has no outlet. If it has an outlet, then it is a niche. It was also said that the niche is Ethiopian. Mujahid said: It is the lamp. **In it is a lamp** meaning a lamp. Its root is from light, and from it comes the morning. Its meaning is like a lamp in a niche. **The lamp is in a bottle**, meaning the lamp. Al-Zajaj said: He mentioned the bottle because the light and light of the fire in it is clearer than anything, and its light increases in the glass. Then he described the bottle, saying: **The bottle is as if it were a shining star.** Abu Amr and Al-Kisa'i read: dar'a with a kasra on the dal and the hamza. Hamza and Abu Bakr read it with a damma on the dal and the hamza. Whoever breaks the dal, it is a fa'il from dar', which means pushing, because the star pushes the devils from the sky. He likened it to the state of pushing because in that state it is brighter and more luminous. It is said: It is from dar'a al-kawkab if it is pushed away while contracting, so its light doubles at that time. It was said: dari means: ascends. It is said: the star dar'a if it rises and ascends. It is said: **So-and-so appeared on us** meaning he appeared and appeared. As for raising the *dal* with the *hamza* as Hamza read it, most grammarians said: It is a mistake, because there is no *fa'il* in the speech of the Arabs with a damma on the *fa* and a kasra on the *ayn*.

Abu Ubaidah said: I see a reason for it, and that is that it is darw' on the weight of fa'ul from darāt, like sabūh and quddūs. They found the many dhammahs heavy, so they returned some of them to kasrah, as they said 'atyān, which is fa'ul from 'atawt. The others read it as *dari* with a dhammah on the dal and a shaddah on the ya' without a hamzah, meaning: very luminous, attributed to the pearl in its purity and beauty, even though the planet is more luminous than the pearl, but it is superior to the planets in its radiance, just as the pearl is superior to all other seeds.

It was said: The planet Jupiter is one of the five great planets, which are Saturn, Mars, Jupiter, Venus, and Mercury.

It was said: He likened it to a planet, and did not liken it to the sun and the moon, because the sun and the moon are subject to eclipses, but the planets are not subject to eclipses.

Surat al-Nur 24:35

God is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly star lit from a blessed olive tree, neither of the East nor of the West, whose oil would almost glow even if untouched by fire. Light upon light. God guides to His light whomever He wills. He wills, and God presents examples for the people, and God is Knowing of all things.

Yuqadd Abu Ja'far, Ibn Kathir, Abu Amr, and Ya'qub read it as *tawqad* with a *tā'* and a *ḍammah*, and a *ḍammah* on the *waw* and the *dāl*, and a *shaddah* on the *qaf* in the past tense, meaning the lamp, i.e., it was kindled. It is said that the fire was kindled, i.e., it was ignited. The people of Kufa, other than Hafs, read it as *tawqad* with a *tā'* and a *ḍammah* on the *qaf*, lightly *fathah*, meaning the bottle, i.e., the fire of the bottle because the bottle is not lit. The others read it with a *tā'* and a lightly *ḍammah* on the *qaf*, meaning the lamp. **From a blessed tree, an olive**, i.e., from the oil of a blessed tree. So the noun was omitted based on the verse: **whose oil almost gives light**. What is meant by the blessed tree is the olive, which is very blessed and has many benefits, because its oil is used for lighting lamps, and it is the brightest and purest of oils. It is a condiment and a fruit, and there is no need for a press to extract it, rather everyone extracts it. It was mentioned in the hadith that it is a cure for hemorrhoids, and it is a tree that leaves from its top to its bottom.

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu al-Hasan al-Qasim ibn Bakr al-Tayalisi told us, Abu Umayya al-Tarsusi told us, Qubaysah ibn Uqbah told us, Sufyan al-Thawri told us, on the authority of Abdullah ibn Isa, on the authority of Ata' who was in Ash-Sham, and he was not Ibn Abi Rabah, on the authority of Asad ibn Thabit and Abu Aslam al-Ansari, 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.**

God the Almighty said: **Neither eastern nor western**, meaning: It is not exclusively eastern, so that the sun does not strike it when it sets, nor exclusively western, so that the sun does not strike it in the morning when it rises. Rather, it is exposed to the sun all day long, and the sun strikes it when it rises and when it sets. So it is eastern and western, taking its share of both, and its oil is brighter. This is like saying: So-and-so is neither black nor white, meaning he wears pure black nor pure white, rather both of them are combined in him. And this pomegranate is neither sweet nor sour, meaning sweetness and sourness are combined in it. This is the saying of Ibn Abbas in the narration of Ikrimah and Al-Kalbi, and the majority.

Al-Suddi and a group said: It means that it is not in a channel that is not exposed to the sun, nor in a place where shade does not fall, so neither the sun nor shade harms it.

It was said: It means that it is moderate, not in the east where the heat harms it, nor in the west where the cold harms it.

It was said: It means it is Levantine because Levant is neither eastern nor western.

Al-Hasan said: These are not trees of this world. If they were in this world, they would be eastern or western.

Rather, it is an example that God gave for His light.

Its oil its ointment **almost glows** due to its purity, **even if no fire touches it** meaning: before the fire touches it, **light upon light** meaning the light of the lamp upon the light of the bottle.

Scholars differed about the meaning of this metaphor. Some of them said: This metaphor was given to the light of Muhammad, may God bless him and grant him peace. Ibn Abbas said to Ka'b al-Ahbar: Tell me about the words of God Almighty: **The example of his light is as a niche**. Ka'b said: This is a metaphor that God has given to His Prophet, may God bless him and grant him peace. The niche is his chest, the glass is his heart, and the lamp in it is prophethood, lit from a blessed tree, which is the tree of prophethood. The light of Muhammad and his matter would almost become clear to the people even if he did not speak that he was a prophet, just as that oil would almost give light even if untouched by fire.

Salim narrated on the authority of Ibn Omar regarding this verse, saying: The niche is the interior of Muhammad, the bottle is his heart, and the lamp is the light that God placed in him, neither eastern nor western, nor Jewish nor Christian, lit from a blessed tree: Abraham, light upon light, the heart of Abraham, and light is the heart of Muhammad, may God bless him and grant him peace.

Muhammad bin Kaab Al-Qurazi said: The niche is Abraham, the bottle is Ishmael, and the lamp is Muhammad, may God's prayers and peace be upon them all. God called him a lamp as he called him a lamp, so He, the Most High, said: **And an illuminating lamp** (al-Ahzab 33:46), **Lit from a blessed tree** which is Abraham. He called him blessed because most of the prophets are from his lineage. **Neither of the East nor of the West** means: Abraham was neither a Jew nor a Christian, but he was a monotheist Muslim, because the Jews pray before sunset and the Christians pray before the east, and their oil almost glows even if no fire touches it. The virtues of Muhammad, may God's prayers and peace be upon him, almost appear to people before revelation is sent to him. **Light upon light**: a prophet from the lineage of a prophet, the light of Muhammad upon the light of Abraham.

Some of them said: This metaphor is for the light of the believer's heart. Abu Al-Aaliyah narrated on the authority of Ubayy ibn Ka'b who said: This is the example of the believer: The niche is his soul, the bottle is his chest, the lamps are what God has placed in him of faith, and the Qur'an in his heart is lit from a blessed tree, which is sincerity to God alone. So his example is like the tree that is surrounded by green, soft trees, which the sun does not touch when it rises or when it sets. So too is the believer. He is cautious lest any of the trials befall him. He is between four conditions: if he is given, he is grateful, and if he is

tested, he is patient. If he judges, he is just, and if he speaks, he is truthful. Its oil almost gives light. That is, the heart of the believer almost knows the truth before it is made clear to him, because it agrees with it, light upon light. Ubayy said: So he fluctuates between five lights: His speech is light, his actions are light, his entrance is light, his exit is light, and his destination is the light on the Day of Resurrection.

Ibn Abbas said: This is like the light and guidance of God in the heart of the believer, just as pure oil almost glows before it is touched by fire, but when the fire touches it, it becomes even brighter. Likewise, the heart of the believer almost acts upon guidance before knowledge comes to it, but when knowledge comes to it, it becomes even more guidance upon guidance and light upon light.

Al-Kalbi said: His saying, **Light upon light**, means the faith and deeds of the believer.

Al-Suddi said: The light of faith and the light of the Qur'an.

Al-Hasan and Ibn Zayd said: This is an example of the Qur'an. The lamp is the Qur'an, so just as one is illuminated by the lamp, one is guided by the Qur'an. The bottle is the heart of the believer, the niche is his mouth and tongue, and the blessed tree is the tree of revelation, its oil almost gives light. The proof of the Qur'an almost becomes clear even if it is not recited. Light upon light: meaning the Qur'an is a light from God Almighty to His creation along with the proofs and signs He established for them before the Qur'an was revealed, so it increased in light upon light.

The Almighty says: **God guides to His light whom He wills**. Ibn Abbas, may God be pleased with him, said: To the religion of Islam, which is the light of insight. It was also said: The Qur'an. **And God presents examples for the people**. God explains things to people to make their understanding clear and facilitate the paths of perception. **And God is Knowing of all things**.

Tafsir al-Baidawi

35 - God is the Light of the heavens and the earth.

Light is originally a quality that sight first perceives, and through which all other visible things are transmitted, like the quality that overflows from the two luminaries onto the dense bodies adjacent to them. In this sense, it is not correct to apply it to God except by estimating an additional meaning, like when you say: Zayd is generous, meaning possessor of generosity. Or it is a metaphor, either in the sense of the Illuminator of the heavens and the earth, and it has been read in this way, for He, the Most High, illuminated them with the stars and the lights that emanate from them, or with the angels and prophets. Or their Manager, as they say to the leader who excels in management: the light of the people, because they are guided by him in matters. Or their Creator, for light is apparent in and of itself, making others appear, and the origin of appearance is existence, just as the origin of concealment is nonexistence. God, the Most High, exists in and of itself, creating everything else. Or that

by which it perceives or its people perceive, in that it is applied to sight because of its connection to it or because it shares with it the fact that perception depends on it, and then to insight because it has the stronger perception, as it perceives itself and other universals and particulars, existing and non-existent, and delves into their interiors and disposes of them by composition and analysis. Then these perceptions are not of themselves, otherwise they would not have left them. They are therefore from a cause that bestows them upon them, which is God, the Most High, in the beginning or through the mediation of the angels and prophets. That is why they were called lights. Close to this is the saying of Ibn Abbas, may God be pleased with him: Its meaning is the guide of those in them, so by His light they are guided. Its addition to them is to indicate the breadth of its radiance or because they include sensory and intellectual lights and the inadequacy of human perceptions of them and of what is connected to them and signified by them. **Like His light** is an attribute of His light, which is wondrous in its status, and its addition to His pronoun, the Most High, is evidence that its application to it was not taken literally. *Kamshakat* as an adjective for a niche, which is a windowless niche. Al-Kisa'i read it with imala according to the narration of Al-Duri. **Fiyya Misbah in it is a lamp** is a huge piercing lamp. It was also said that the niche is the tube in the middle of the lamp and the lamp is the burning wick. **The lamp is in a bottle** is in a glass lamp. **The bottle is like a shining planet** is bright and glittering like a flower in its clarity and its flower is attributed to the pearl or a fa'il like dar' from dar', for it repels darkness with its light, or some of its light, some of its brilliance, except that its hamza was changed to a ya', and this is indicated by the reading of Hamza and Abu Bakr according to the original, and the reading of Abu Amr and Al-Kisa'i (دري) like شارب and it was read inverted. **It is lit from a blessed olive tree** meaning that the holes of the lamp begin from the olive tree, which is very beneficial because its wilt is watered with its oil. In describing the tree as blessed and then replacing it with the olive, there is an emphasis on its importance. Nafi', Ibn 'Amir, and Hafs read it with the ya' and the passive form from awqad, and Hamza, al-Kisa'i, and Abu Bakr read it with the ta' likewise based on its chain of transmission to *al-Zajjah* with the deletion of the noun. It was read (*tawaqadd*) from tataqudd and yuqud with the deletion of the ta' because of the meeting of two additional letters, which is strange. **Neither eastern nor western** the sun shines on it from time to time, but rather such that it shines on it all day long, like one on a small hill, or a vast desert, for its fruit is riper and its oil is purer, or not growing in the east or west of the inhabited world, but in its center, which is the Levant, for its olives are the best olives, or not in a place where the sun always shines on it and burns it, or in a place where it always sets, leaving it raw. And in the hadith: **There is no good in a tree or plant in a place where it is vomited, and there is no good in them in a place where it is vomited**. "Its oil would almost glow even if no fire touched it," meaning it would almost glow by itself without fire, due to its sparkle, brightness, and whiteness. **Light upon light** is a double light, for the light of the lamp is increased in its illumination by the purity of the oil and the flower of the lamp, and the niche controls its rays. The meaning of the metaphor

God is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly star lit from a blessed olive tree, neither of the East nor of the West, whose oil would almost glow even if untouched by fire. Light upon light. God guides to His light whomever He wills. He wills, and God presents examples for the people, and God is Knowing of all things.

has been mentioned in several aspects, the first: that it is a metaphor for the guidance indicated by the clear verses in the clarity of their meaning and the appearance of what they contain of guidance with the described niche, or a likening of guidance in that it is surrounded by the darkness of people's delusions and imaginations to the lamp, and the kaf was attached to the niche because it includes it, and likening it to it is more appropriate than likening it to the sun, or a metaphor for what God has illuminated the heart of the believer with of knowledge and sciences with the light of the niche emanating from its lamp, and this is supported by Abu's reading: **like the light of the believer**, or a metaphor for what God has granted to His servants of the five perceiving faculties that are connected to life and the afterlife, and they are: the sensitive faculties by which the sensible things are perceived by the five senses, the imaginative faculties that preserve the images of those sensible things to present them to the rational faculties whenever they wish, the rational faculties that perceive the universal truths, and the thinking faculties that compose the intelligibles. To deduce from it knowledge of what you did not know, and the holy power in which the signs of the unseen and the secrets of the kingdom are revealed, which are specific to the prophets and saints, and which is concerned with the Almighty's saying: **But We made it a light by which We guide whom We will of Our servants** with the five things mentioned in the verse, which are: **(the niche), (the bottle), (the lamp), (the tree), and (the oil)**. The sensitive is like the niche because its location is like a window and its face is towards the outside, it does not perceive what is behind it and its illumination is by the intelligibles, not by the essence. The imaginative is like the bottle in accepting the images of the perceptions from the sides and controlling the intellectual lights and illuminating it with what it contains of intelligibles. The rational is like the lamp because of its illumination by universal perceptions and divine knowledge. The thinking is like the blessed tree because of its production of endless fruits, the olive fruitful with oil, which is the substance of lamps, which is neither eastern nor western because of its abstraction from physical appendages, or because it is located between images and meanings, acting in the two tribes. Beneficial from both sides, the sacred power is like oil, for due to its purity and intense intelligence it almost illuminates with knowledge without thought or knowledge, or a representation of the rational power in its levels in that it is at the beginning of its affair empty of knowledge and ready to accept it like a niche, then it is engraved with the necessary knowledge by means of the sense of particulars such that it is able to acquire theories and thus becomes like a glass, glittering in itself and receptive to lights, and that ability, if it is through thought and effort, is like the olive tree, and if it is through intuition, it is like oil, and if it is through a sacred power, it is like one whose oil almost illuminates because it almost knows even if it is not

connected to the angel of revelation and inspiration, whose example is fire in that the minds are ignited by it, then if it acquires knowledge such that it is able to summon it whenever it wants, it is like a lamp, and if it summons it, it is light upon light. **God guides to His light** to this piercing light. **Whom He wills** because causes without His will are null and void, for they are their completion. **And God presents examples for the people** to bring the rational closer to the tangible, clarifying and explaining. **And God is Knowing of all things** whether rational or tangible, apparent or hidden. It contains a promise and a threat for those who contemplate it and for those who do not care about it.

Surat al-Nur 24:36

In houses which God has permitted to be raised and that His name be mentioned therein. He is glorified therein in the mornings and the evenings.

Tafsir al-Jalalayn

36 - In houses related to the one who glorifies the one who comes **which God has permitted to be raised** glorified **and His name mentioned therein** by His oneness *glorifying* with the opening of the unified and the breaking of it, meaning praying **for Him therein in the mornings** a source meaning mornings, meaning early morning **and evenings** the evenings after noon

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **In houses which God has permitted to be raised up**, God is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, in houses which God has permitted to be raised up.

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: The niche is the one in which is the wick in which is the lamp. He said: The lamps in the houses of God, God has permitted them to be removed.

Abu Jaafar said: It may be possible that *min* is in the connection with *tawqad*, so the meaning would be: **That lamp is lit from a blessed tree in houses that God has permitted to be raised up**. And by *houses* he meant: mosques.

The interpreters differed on this, and some of them said what we said on this.

Who said that?

Ibn Hamid and Nasr bin Abdul Rahman Al-Awdi told us: Hakam told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Saleh, regarding the statement of God, **In houses which God has permitted to be raised up**, he said: The mosques.

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, **In houses which God has permitted to be raised**, which are the mosques, they are to be honored, and he forbade idle talk in them.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **In houses which God has permitted to be raised up**, meaning: every mosque in which prayer is performed, whether a congregational mosque or otherwise.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his

statement, **In houses which God has permitted to be raised up**, he said: Mosques that are built.

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.

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.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Hasan, regarding his statement, **In houses which God has permitted to be raised**, he said: In the mosques.

He said: Muammar told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: I knew the companions of the Messenger of God, may God bless him and grant him peace, and they were saying: The mosques are the houses of God, and it is God's right to honor whoever visits Him in them.

Ibn Hamid told us: Ibn al-Mubarak told us, on the authority of Salim ibn Amr, regarding his statement, **In houses which God has permitted to be raised up**, he said: They are the mosques.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **In houses which God has permitted to be raised**, he said: The mosques.

Others said: He meant all the houses.

Who said that?

Ibn Hamid and Nasr bin Abdul Rahman Al-Awdi told us: Hakam bin Salm told us, on the authority of Ismail bin Abi Khalid, on the authority of Ikrimah: **In houses which God has permitted to be raised up**. He said: They are all houses.

We chose the statement we chose in this regard, because his statement, **Therein glorifies Him in the mornings and the evenings, * Men whom neither commerce nor sale distracts from the remembrance of God**, indicates that they are houses built for prayer, and therefore Qana is the mosques.

The commentators differed in their interpretation of his statement, **God has permitted it to be raised**. Some of them said: Its meaning is: God has permitted it to be built.

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, **God has permitted it to be raised up**, he said: built up.

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.

Others said: It means: God has permitted it to be glorified.

Who said that?

Al-Hasan bin Yahya told us: Abd al-Razzaq told us:

In houses which God has permitted to be raised and that His name be mentioned therein. He is glorified therein in the mornings and the evenings.

Muammar told us, on the authority of al-Hasan, regarding his statement, **God has permitted you to be raised up**, he said: to be glorified for His remembrance.

The first of the two opinions on this matter, in my opinion, is the correct opinion: the opinion said by Mujahid, which is that its meaning is: God permitted a building to be raised, as He, the Most High, said: **And when Abraham was raising the foundations of the House** (al-Baqarah 2:127). This is because this is the most common meaning of raising in houses and buildings.

And His statement, **And His name is mentioned therein**, means: He has given permission to His servants to mention His name therein. It has been said that what is meant by this is that He has given them permission to recite the Qur'an therein. Those who said this are:

Ali told me, he said: Abdullah told us, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, he said: Then he said: **And His name will be mentioned therein**, meaning: His book will be recited therein. This statement is close in meaning to what we have said about it, because reciting the book of God is one of the meanings of remembering God. However, what we have said is the most apparent of its two meanings, and that is why we chose to say it.

And His statement, **Therein glorify Him in the mornings and the evenings, * Men whom neither commerce nor sale distracts from the remembrance of God**. The reciters differed in their recitation of His statement, **glorifies Him**. The majority of the reciters of the regions read it as **glorifies Him** with a damma on the ya' and a kasra on the ba', meaning: Men pray to Him therein. He makes glorifying an action for the men and a predicate about them, and the men are raised by it, except for Asim and Ibn Amir, for they read it as **glorifies** with a damma on the ya' and a fatha on the ba', for what the agent is not named, then they raise the men by a second implied predicate, as if they meant: God glorifies in the houses that God has permitted to be raised, so men glorified Him, so they raised the men by an implied action.

The first and most correct reading is the reading of those who broke the ba', making it the predicate of the men and their verb. The choice would have been to raise the men with an implied verb, if the predicate of the houses would not have been complete without his saying **glorifies Him therein**. However, since the predicate of them is less than that, there is no reason to direct his saying **glorifies Him** to something other than it, i.e., something other than the predicate of the men. What he meant by his saying **glorifies Him therein in the mornings and the evenings** is that men pray to Him in these houses in the mornings and the evenings.

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

Who said that?

Ali bin Al-Hasan Al-Azdi told me: Al-Ma'afa bin Imran told us, on the authority of Sufyan, on the authority of Ammar Al-Dahni, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Every glorification in the Qur'an is a prayer.

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, he said: Then he said, **He is glorified therein in the mornings and the evenings**, meaning: He prays therein in the morning and the evening, meaning in the morning: the morning prayer, and he means in the evening: the afternoon prayer, and they are the first of the prayers that God made obligatory, so He wanted to mention them, and to mention His worship through them.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Hasan: **Men glorify Him therein in the mornings and the evenings**. God permitted it to be built, so that prayers would be performed therein in the mornings and the evenings.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say regarding His statement, **Therein glorifies Him in the mornings and the evenings**, meaning the obligatory prayers.

Tafsir al-Qurtubi

The Almighty says: "In houses which God has permitted to be raised and that His name be mentioned therein. He is glorified therein in the mornings and the evenings. * Men whom neither commerce nor sale distracts from the remembrance of God and performance of prayer and giving of zakah." There are nineteen issues in this:

First: The Almighty's saying: **In houses that God has permitted to be raised up**. The ba' in *houses* is either damma or kasra, as has been mentioned previously. There is disagreement about the fa' in His saying *in*. Some say it is related to *lamp*. Others say it is related to **glorifies Him**. Based on this interpretation, one should stop at *Knowing*. Ibn al-Anbari said: I heard Abu al-Abbas say it is a state of the lamp, the glass, and the star, as if he said: And they are in houses. Al-Tirmidhi, the wise Muhammad ibn Ali, said: **In houses** is separate, as if he is saying: God is in houses that God has permitted to be raised up. This is what the reports have stated that whoever sits in the mosque will sit with his Lord. Likewise, what is stated in the report narrated from the Torah: "When a believer walks to the mosque, God, blessed be his name, says: My servant visited Me, and upon Me is his hospitality, and I will not accept for him hospitality less than Paradise." Ibn al-Anbari said: If you make *in* related to *glorifies* or raising men, it is good to stop at His saying: **And God is Knowing of everything**. Al-Rummani said: It is related to **lights up**, based on this, one should not stop at *Knowing*. If it is said: What is the point if the houses are connected to *lights* in the unification of the

lamp and the niche and the plural of *houses*, and there is only one niche in one house? It is said: This is from the multi-faceted discourse that begins with the unification and ends with the plural, like the statement of God, the Most High, **O Prophet, when you divorce women** (al-Talaq 65:1) and the like. It is also said: It refers to each one of the houses. It is also said: It is like the statement of God, the Most High, **And He has made the moon a light therein** (Nuh 72:16), but it is only in one of them. People have differed concerning the houses here, with five opinions: The first: They are the mosques designated for worship by God, the Most High, and that they illuminate the inhabitants of the heavens as the stars illuminate the inhabitants of the earth, as stated by Ibn Abbas, Mujahid, and al-Hasan. The second: They are the houses of Jerusalem, also from al-Hasan. The third: The houses of the Prophet, may God bless him and grant him peace, also from Mujahid. The fourth: They are all of the houses, as stated by Ikrimah. His statement, **Therein glorifies Him in the mornings and the evenings** strengthens the fact that they are the mosques. A fifth statement: They are the four mosques that were not built except by a prophet: the Kaaba, the House of Jericho, the Mosque of Medina, and the Mosque of Quba. This was stated by Ibn Buraidah. This was previously mentioned in *Bara'ah*.

I said: The first statement is more apparent, because Anas bin Malik narrated on the authority of the Messenger of God, may God bless him and grant him peace, who said:

"Whoever loves God, the Almighty, let him love me, and whoever loves me, let him love my companions, and whoever loves my companions, let him love the Qur'an, and whoever loves the Qur'an, let him love the mosques, for they are the courtyards of God, His buildings. God has permitted them to be raised and blessed them. Blessed and auspicious are their people, protected, their people are protected. They are in their prayers, and God, the Almighty, is in charge of their needs. They are in their mosques, and God is behind them."

Second: The Almighty's statement: **God has permitted that it be raised up**. "Permitted" means commanded and decreed. The true meaning of permission is knowledge and enabling without prohibition. If it is coupled with command and enforcement, it is stronger. It was said that **raised up** means built up and elevated, as stated by Mujahid and Ikrimah. From this is the Almighty's statement: **And when Abraham raised the foundations of the House** (al-Baqarah 2:127). And the Prophet (peace and blessings be upon him) said:

Whoever builds a mosque from his own money, God will build for him a house in Paradise. There are many hadiths that encourage the building of mosques. Al-Hasan al-Basri and others said: The meaning of *raised* is to be glorified, to be elevated in status, and to be purified from impurities and filth. In the hadith:

The mosque is free from impurity just as skin is free from fire. Ibn Majah narrated in his Sunan on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said:

Whoever removes something harmful from the mosque, God will build for him a house in Paradise. It was narrated on the authority of Aisha that she said:

The Messenger of God, may God bless him and grant him peace, commanded us to build mosques in our homes and to purify and perfume them.

Third: If we say that what is meant is its construction, should it be decorated and engraved? There is a difference of opinion on this matter. Some people disliked it, while others permitted it. Hammad ibn Salamah narrated on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Anas, and Qatadah, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said:

The Hour will not come until people boast about their mosques. Narrated by Abu Dawud. In Bukhari - Anas said: **They will boast about them, but they will not be populated except for a short time**. Ibn Abbas said: **You will decorate them as the Jews and Christians decorated them**. At-Tirmidhi narrated the wise Abu Abdullah in Nawader al-Usul from the hadith of Abu al-Darda' who said: The Messenger of God, may God bless him and grant him peace, said:

If you decorate your mosques and adorn your copies of the Qur'an, then destruction is upon you. Those who permit this argue that it glorifies the mosques, and God Almighty has commanded them to be glorified in His statement: **In houses which God has permitted to be raised**, meaning to be glorified. It was narrated from Uthman that he built the mosque of the Prophet (peace and blessings of God be upon him) with teak and made it beautiful. Abu Hanifa said: There is nothing wrong with engraving mosques with gold ink. It was narrated from Umar ibn Abd al-Aziz that he engraved the mosque of the Prophet (peace and blessings of God be upon him) and went to great lengths in its construction and decoration, during his reign before his caliphate, and no one denounced him for that. It was reported that al-Walid ibn Abd al-Malik spent three times the tax of Syria on the construction and decoration of the mosque in Damascus. It was narrated that Solomon, son of David, peace be upon them both, built the mosque of Jerusalem and went to great lengths in its decoration.

Fourth: Among the things that mosques are protected from and kept safe from are bad odors, bad words, and other things, as we will explain, and that is due to their veneration. It was authenticated from the hadith of Ibn Umar **may God be pleased with him** that "the Messenger of God (peace and blessings be upon him) said during the Battle of Tabuk: Whoever eats from this plant **meaning garlic** should not come to the mosques." And in the hadith of Jabir ibn Abdullah, from the Prophet (peace and blessings be upon him), he said:

Whoever eats this plant, garlic, and once said: **Whoever eats onions, garlic, or leeks, should not come near our mosque, for the angels are harmed by the same things that harm the children of Adam**. Umar ibn al-Khattab **may God be pleased with him** said in his sermon: "You people eat two plants, and I see them as nothing but bad: onions and garlic. I saw the Messenger of God (blessings and peace of God be

In houses which God has permitted to be raised and that His name be mentioned therein. He is glorified therein in the mornings and the evenings.

upon him) when he smelled their odor on a man in the mosque, he would order that he be taken to al-Baqi'. Whoever eats them should cook them to death." Narrated by Muslim in his Sahih. The scholars said: If the reason for expelling someone from the mosque is that he is harmed by it, then by analogy, everyone who harms his neighbors in the mosque, such as someone who has a sharp tongue and is foolish towards them, or someone who has a foul odor that is not acceptable due to his bad craftsmanship, or someone who has a harmful defect such as leprosy or the like, is permissible to expel them as long as the reason is present and goes away. Likewise, people should avoid gatherings, whether for prayer or other purposes, such as learning gatherings, banquets, and the like, from eating garlic and anything similar, which has a foul odor that offends people. For this reason, he grouped onions, garlic, and leeks together, and stated that these are among the things that offend. Abu Omar bin Abdul Barr said: I saw our Sheikh Abu Omar Ahmad bin Abdul Malik bin Hisham **may God have mercy on him** issue a fatwa regarding a man whose neighbors complained about him and they agreed that he was bothering them in the mosque with his tongue and hand, so they were upset about him. So he issued a fatwa to expel him from the mosque and keep him away from it, and that he should not attend the prayer with them, since there is no way to be safe from him due to his madness and arrogance. One day, I reminded him of the matter and asked him for evidence for his fatwa and I reviewed his opinion on it. He cited as evidence the hadith about garlic and said: In my opinion, it is more harmful than eating garlic, and its owner is prevented from attending congregational prayers in the mosque.

I said: In the transmitted reports, it says, **If a man tells a lie, the angel will keep away from him because of his foul odor.** Based on this, one who is known to lie and speak falsehood should be excluded, because that is harmful.

Fifth: Most scholars agree that all mosques are the same, based on the hadith of Ibn Umar. Some of them said: The prohibition was directed at the mosque of the Messenger of God (peace and blessings be upon him) because of Gabriel (peace be upon him) and his descent there, and because of his statement in the hadith of Jabir: **So do not come near our mosque.** The first view is more correct, because the description was mentioned in the ruling, which is that it is a mosque, and mentioning the description in the ruling is an explanation. Al-Tha'labi narrated with his chain of transmission on the authority of Anas **may God be pleased with him** who said: The Messenger of God (peace and blessings be upon him) said:

"On the Day of Resurrection, God will bring the mosques of this world like white mares, their legs made of amber, their necks made of saffron, their heads made of musk, and their reins made of green chrysolite. Their muezzins will lead them, their imams will drive them, and their inhabitants will cling to them. Then they will pass through the plains of the Resurrection like a flash of lightning. The people of the

gathering will say, 'These are angels brought near and prophets sent.' Then it will be called out, 'These are neither angels nor prophets, but they are the people of the mosques and those who maintain the prayers from the nation of Muhammad, may God bless him and grant him peace.'" And in the Qur'an: **The mosques of God shall be maintained only by those who believe in God** (al-Tawbah 9:18). This is general for every mosque. The Prophet, may God bless him and grant him peace, said:

"If you see a man frequenting the mosque, then bear witness to his faith, for God Almighty says: 'The mosques of God shall be maintained only by those who believe in God and the Last Day'" (al-Tawbah 9:18). It has been mentioned previously.

Sixth: Mosques are also protected from buying and selling and all forms of occupation, "because the Prophet, may God bless him and grant him peace, said to the man who called for the red camel: May you not find it, for mosques were only built for what they were built for." Narrated by Muslim from the hadith of Sulayman ibn Buraydah on the authority of his father: "When the Prophet, may God bless him and grant him peace, prayed, a man stood up and said:

Who called for the red camel? The Prophet, may God bless him and grant him peace, said: "May you not find it. Mosques were built for what they were built for." This indicates that the basic principle is that nothing should be done in the mosque other than prayers, remembrances, and reading the Qur'an. This is also explained in the hadith of Anas, who said:

"While we were in the mosque with the Messenger of God (peace and blessings of God be upon him), a Bedouin came and stood urinating in the mosque. The companions of the Messenger of God (peace and blessings of God be upon him) said, 'Stop, stop.' The Prophet (peace and blessings of God be upon him) said, 'Do not disturb him, leave him.' So they left him until he urinated. Then the Messenger of God (peace and blessings of God be upon him) called him back and said, 'These mosques are not suitable for any of this urine or filth. They are only for the remembrance of God, prayer, and the recitation of the Qur'an.'" Or as the Messenger of God (peace and blessings of God be upon him) said. He said, **So he ordered a man from the people to bring a bucket of water and pour it over him.** Narrated by Muslim. What indicates this from the Qur'an is the statement of God, the Almighty: **And His name will be mentioned therein.** And the statement of the Messenger of God (peace and blessings of God be upon him) to Mu'awiyah ibn al-Hakam as-Sulami:

These mosques are not suitable for any of the people's speech, rather it is tasbeeh, takbeer and recitation of the Qur'an. Or as the Messenger of God (peace and blessings of God be upon him) said. The entire hadith was narrated by Muslim in his Saheeh. And that is enough for you! Umar ibn al-Khattab **may God be pleased with him** heard a man's voice in the mosque and said, **What is that voice? Do you know where you are?** Khalaf ibn Ayyub was sitting in his

mosque when his servant came to him asking him something. He got up, went out of the mosque and answered him. He was asked about that and he said, **I have not spoken worldly words in the mosque for such and such a time, so I disliked speaking today.**

Seventh: Al-Tirmidhi narrated from the hadith of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, on the authority of the Messenger of God, may God bless him and grant him peace:

He forbade the recitation of poetry in the mosque, buying and selling in it, and for people to gather in circles on Friday before the prayer. There is a hadith on this topic from Buraydah, Jabir, and Anas, narrated by Abdullah ibn Amr, which is a good hadith. Muhammad ibn Ismail said: I saw Ahmad and Ishaq. He mentioned others who used the hadith of Amr ibn Shuaib as evidence. Some scholars disliked buying and selling in the mosque, and Ahmad and Ishaq say the same. It was narrated that Jesus, son of Mary, peace be upon them both, came upon some people transacting business in the mosque, so he tore his cloak, then he began to beat them, saying: O sons of vipers, you have taken the mosques of God as marketplaces! This is the marketplace of the Hereafter.

I said: Some of our companions disliked teaching boys in mosques, and considered it a form of selling. This is the case if it was for a fee. If it was without a fee, it would also be prohibited for another reason, which is that boys do not avoid dirt and filth, which would lead to the mosques not being clean, and the Prophet (peace and blessings of God be upon him) commanded that they be cleaned and perfumed, saying:

"Keep your mosques away from your children and the insane, draw your swords, implement your prescribed punishments, raise your voices, and refrain from disputes. Keep them warm during congregation and place places of purification at their doors." In its chain of transmission is Al-Ala' ibn Katheer Al-Dimashqi, a client of the Umayyads, who is considered weak according to them. He was mentioned by Abu Ahmad ibn 'Adi Al-Jurjani Al-Hafiz. Abu Ahmad also mentioned from the hadith of Ali ibn Abi Talib, may God be pleased with him, who said: I prayed the afternoon prayer with 'Uthman, the Commander of the Faithful, and he saw a tailor in a corner of the mosque, so he ordered him to be taken out. It was said to him: O Commander of the Faithful, he sweeps the mosque, closes the doors, and sometimes sprinkles water. 'Uthman said: I heard the Messenger of God, may God bless him and grant him peace, say:

Keep your craftsmen away from your mosques. This is an unreliable hadith. Its chain of transmission includes Muhammad ibn Mujib al-Thaqafi, whose hadith is not reliable.

I said: What was reported in this meaning, even if its chain of transmission is weak, is correct in meaning. Its correctness is indicated by what we mentioned before. Al-Tirmidhi said: It has been narrated from some of the scholars among the Successors that it is permissible to buy and sell in the mosque. It has been narrated from the Prophet (peace and blessings be

upon him) in more than one hadith that it is permissible to recite poetry in the mosque.

I said: As for reciting poetry, there is a difference of opinion about that. Some forbid it absolutely, and some permit it absolutely. The best thing is to look at the poetry. If it is something that requires praising God Almighty or His Messenger, may God bless him and grant him peace, or defending them, as was the case with Hassan's poetry, or if it includes urging goodness, preaching, asceticism in this world, and reducing one's weight in it, then it is good in mosques and elsewhere, like the saying of the poet:

Go around, O soul, so that I may seek the One, the Eternal, and leave me, for I desire no one but my Lord.

He is my companion, my friend, and my confidant. You will not find anyone to turn to other than him.

And if it is not like this, it is not permissible, because poetry is usually not free of obscenities, lies, and falsehood. Even if it is free of that, the least it contains is idle talk and nonsense. Mosques are free from that, as God Almighty says: **In houses which God has permitted to be raised.** It may be permissible to recite it in the mosque, like the saying of the poet:

Like a stallion of purebred camels, the dew falls on his back and the dew rises and descends.

And the other said:

If the sky falls on the land of a people, we will take care of it, even if they are angry.

Although this type does not contain praise or commendation, it is permissible because it is free of obscenities and falsehood. We will mention permissible poems and others sufficiently in *Al-Shu'ara'*, God willing. Al-Daraqutni narrated from the hadith of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, who said:

Poetry was mentioned to the Messenger of God, may God bless him and grant him peace, and he said: **It is speech, the good of which is good and the bad of which is bad.** There are also reports on this topic from Abdullah ibn Amr ibn al-Aas, Abu Hurayrah, and Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace. It was mentioned in the Sunan.

I said: The followers of Al-Shafi'i attribute this statement to Al-Shafi'i, and that no one else said it. It is as if they will not come across any hadiths on this matter. And God knows best.

Eighth: As for raising one's voice, if it serves the interest of the one raising his voice, then a curse should be invoked against him that is contrary to his intention, based on the hadith of Barirah mentioned above, and the hadith of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said:

Whoever hears a man announcing a lost item in the mosque, let him say, 'May God not return it to you,' for mosques were not built for this purpose. This is the view of Malik and a group, to the point that they

In houses which God has permitted to be raised and that His name be mentioned therein. He is glorified therein in the mornings and the evenings.

disliked raising one's voice in public, whether for knowledge or otherwise. Abu Hanifah and his companions, and Muhammad ibn Maslamah among our companions, permitted raising one's voice in arguments and knowledge. They said, **Because they must do that**. This contradicts the apparent meaning of the hadith, and their statement, **They must do that**, is forbidden. Rather, they must do it for two reasons: First, by adhering to dignity and respect, and by keeping that in mind and avoiding its opposite. Second, if that is not possible, then let him set aside a special place for that, as 'Umar did when he built a large courtyard called al-Batiha' and said, **Whoever wants to engage in idle talk or recite poetry** - meaning in the mosque of the Messenger of God (blessings and peace of God be upon him) - let him go to this large courtyard. This indicates that 'Umar disliked reciting poetry in the mosque, and that is why he built al-Batiha' outside it.

Ninth: As for sleeping in the mosque for someone who needs to do so, whether a man or a woman, a stranger or someone who does not have a home, then it is permissible, because in Bukhari - and Abu Qilabah said on the authority of Anas: A group of people from Ukl came to the Prophet, may God bless him and grant him peace, and they were in the Suffah, and Abd al-Rahman ibn Abi Bakr said: The people of the Suffah were poor. And in the two Sahihs, on the authority of Ibn Umar:

He was sleeping as a young bachelor with no family in the Prophet's Mosque, may God bless him and grant him peace." Al-Bukhari included the wording and titled **Chapter on a woman sleeping in the mosque** and included the hadith of Aisha in the story of the black woman whose family accused her of wearing a scarf. Aisha said:

She had a tent in the mosque or a tent... Hadith. It is said: Ata' ibn Abi Rabah used to spend the night in the mosque for forty years.

Tenth: Muslim narrated on the authority of Abu Hamid or Abu Asid, who said: The Messenger of God, may God bless him and grant him peace, said:

"When one of you enters the mosque, let him say: 'O God, open for me the gates of Your mercy.' And when he leaves, let him say: 'O God, I ask You for your bounty.'" Narrated by Abu Dawud in the same manner, except that he added after saying: "When one of you enters the mosque, let him greet the Prophet (peace and blessings of God be upon him) and then let him say: 'O God, open for me...'" The hadith. Ibn Majah narrated on the authority of Fatimah, the daughter of the Messenger of God (peace and blessings of God be upon him), who said:

Whenever the Messenger of God (peace and blessings of God be upon him) entered the mosque, he would say: "In the name of God and peace be upon the Messenger of God. O God, forgive me my sins and open for me the doors of Your mercy." And when he left, he would say: "In the name of God and blessings upon the Messenger of God. O God, forgive me my

sins and open for me the doors of Your mercy and bounty." It was narrated on the authority of Abu Hurairah that the Messenger of God (peace and blessings of God be upon him) said:

"When one of you enters the mosque, let him send blessings upon the Prophet, may God bless him and grant him peace, and say: 'O God, open for me the doors of Your mercy.' And when he leaves, let him send blessings upon the Prophet, may God bless him and grant him peace, and say: 'O God, protect me from the accursed Satan.'" Abu Dawud narrated on the authority of Haywah ibn Shuraih who said: I met Uqbah ibn Muslim and said to him: It has reached me that you narrated on the authority of Abdullah ibn Amr ibn al-'As that the Prophet, may God bless him and grant him peace, used to say when he entered the mosque:

I seek refuge in God the Almighty, in His noble face and His ancient power, from the accursed Satan. He said: Yes. He said: So when he says that, Satan says: He is protected from me for the rest of the day.

Eleventh: Muslim narrated on the authority of Abu Qatada that the Messenger of God, may God bless him and grant him peace, said:

If one of you enters the mosque, let him perform two rak'ahs before sitting down. And it was narrated that he said: I entered the mosque and the Messenger of God, may God bless him and grant him peace, was sitting among the people. He said: So I sat down and the Messenger of God, may God bless him and grant him peace, said:

What prevented you from performing two rak'ahs of prayer before sitting? I said: O Messenger of God, I saw you sitting while the people were sitting. He said: When one of you enters the mosque, he should not sit until he performs two rak'ahs of prayer. The scholars said: Thus, the Prophet (peace and blessings of God be upon him) gave the mosque a distinction that distinguishes it from other houses, which is that one should not sit until he has bowed. The majority of scholars are of the view that the command to bow is recommended and encouraged. Dawud and his companions held that it is obligatory, but this is false. If the matter were as they said, then it would be forbidden for one who is in a state of minor ritual impurity to enter the mosque until he performs ablution, but no one says this as far as I know, and God knows best. If it is said: Ibrahim ibn Yazid narrated from al-Awza'i from Yahya ibn Abi Katheer from Abu Salamah from Abd al-Rahman from Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said:

"When one of you enters the mosque, he should not sit until he prays two rak'ahs. And when one of you enters his house, he should not sit until he prays two rak'ahs, for God makes two rak'ahs in his house good." This requires that the mosque and the house be treated equally. It was said: This additional bowing upon entering the house has no basis. This was stated by Al-Bukhari. What is authentic in this regard is the

hadith of Abu Qatadah which was presented in Muslim. As for this Ibrahim, I do not know of anyone who narrated from him except Sa'd ibn 'Abd Al-Hamid, and I do not know of anyone from him except this one hadith. This was stated by Abu Muhammad 'Abd Al-Haqq.

Twelfth: Sa'id bin Zaban narrated that my father told me, on the authority of his father, on the authority of his grandfather, on the authority of Abu Hind, may God be pleased with him, who said: "Tamim - meaning al-Dari - carried lanterns, oil, and cut leaves from the Levant to Medina. When he arrived in Medina, it was Friday night, so he ordered a young man called Abu al-Bazzad to get up, light the cut leaves, hang the lanterns, pour water and oil into them, and put the wick in them. When the sun set, he ordered Abu al-Bazzad to light them, and the Messenger of God, may God bless him and grant him peace, went out and saw them blossoming. He said:

Who did this? They said: Tamim ad-Dari, O Messenger of God. He said: You have illuminated Islam, may God illuminate you in this world and the hereafter. If I had a daughter, I would marry her to you. Nawfal ibn al-Harith said: I have a daughter, O Messenger of God, whose name is al-Mughira bint Nawfal, so do with her as you wish. So marry her to him. Zaban **with a fat-ha on the zay and the ba' and a shaddah with one dot underneath** is the only name Sa'id has been given this name. He is Abu Uthman Sa'id ibn Zaban ibn Fa'id ibn Zaban ibn Abi Hind. This Abu Hind was the client of Ibn Bayada, the barber of the Prophet (peace and blessings of God be upon him). Al-Maqt is the plural of al-maqt, which means rope, so it is like an upside-down swaddle. And God knows best. Ibn Majah narrated on the authority of Abu Sa'id al-Khudri, who said:

"The first person to light a lamp in the mosques was Tamim al-Dari." It was narrated on the authority of Anas that the Prophet, may God bless him and grant him peace, said:

"Whoever lights a lamp in a mosque, the angels and the bearers of the Throne will continue to pray for him and seek forgiveness for him as long as that light remains there, and if the dust of the mosque is swept away, they will receive the houris of Paradise." Scholars said: It is recommended to illuminate the house in which the Qur'an is recited by hanging lamps and setting up candles, and the lights of mosques should be increased during the month of Ramadan.

Thirteenth: The Almighty's saying: **Therein glorify Him in the mornings and the evenings, * Men.** Scholars differed regarding the description of those who glorify God. Some said: They are those who are mindful of God's command, seek His pleasure, and are not distracted from prayer and remembrance of God by anything of this world. Many of the Companions said: This verse was revealed about the people of the marketplaces who, when they hear the call to prayer, leave all their work and hasten. Salim ibn Abdullah saw the people of the marketplaces heading to prayer and said: These are the ones God meant by His saying: **Neither trade nor sale distracts them from the remembrance of God.** This was narrated on the authority of Ibn Mas'ud. Abdullah ibn Amir and Asim, in

the narration of Abu Bakr from him, and Al-Hasan read **therein glorifies Him** with a fat-ha on the ba', for what the agent is not named. Nafi', Ibn Umar, Abu Amr, and Hamzah read *yusbihi* with a kasra on the ba', and Abu Amr narrated the same on the authority of Asim. Whoever reads *yusbihi* with the opening of the *ba* has two meanings: One of them is that *rijal* is raised by an implied verb indicated by the apparent meaning, meaning **rijal praise him**, so he stops at *al-asa*/based on this. Sibawayh mentioned something like this. He recited:

Libk Yazid, a humble man, in conflict with his opponents and confused about what the sects will bring down

Meaning: A supplicant cries for him. Based on this, you say: Zaid struck Amr, meaning Amr struck him. The other interpretation: that *men* is raised as the subject, and the predicate is **in houses**, meaning in houses that God has permitted men to be raised. And **yusbihi lahu fih** is a state of the pronoun in *yusbihi*, as if he said that it is raised, *yusbihi lahu fih*, and one does not stop at *al-asa* in this estimation. And whoever reads *yusbihi* with a kasra on the ba' does not stop at *al-asa*, because *yusbihi* is a verb for men, and the verb is compelled by its subject and there is no omission in it. We have already discussed **al-ghadhu wa al-asal** at the end of *al-A'raf*. Praise be to God alone.

Fourteenth: The Almighty's statement: **He glorifies Him therein.** It was said that it means he prays. Ibn Abbas said: Every glorification in the Qur'an is a prayer, and this is indicated by His statement: **in the mornings and the evenings**, meaning in the morning and the evening. Most of the commentators said that he meant the obligatory prayers, so the morning is the dawn prayer, and the evenings are the noon, afternoon, and evening prayers, because the word *evenings* includes them.

Fifteenth: Abu Dawud narrated on the authority of Abu Umamah that the Messenger of God, may God bless him and grant him peace, said:

"Whoever leaves his house in a state of purity to perform an obligatory prayer, his reward is like that of a pilgrim in ihram. And whoever goes out to perform the Duha tasbeeh, not setting anything aside for it, his reward is like that of a pilgrim performing 'Umrah. And a prayer following a prayer, with no idle talk between them, is written down in the highest place." It was narrated on the authority of Buraydah that the Prophet, may God bless him and grant him peace, said:

Give good tidings to those who walk to the mosques in the dark, of perfect light on the Day of Resurrection. In Sahih Muslim, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, he said:

Whoever goes to the mosque in the morning or evening, God will prepare for him a place in Paradise every time he goes out in the morning or evening. In a hadith other than Sahih al-Bukhari, there is an addition: **Just as if one of you were to visit someone he loves to visit, he would strive to honor him**, as al-Tha'labi mentioned. Muslim narrated from the hadith of Abu Hurayrah **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be

Surat al-Nur 24:36

In houses which God has permitted to be raised and that His name be mentioned therein. He is glorified therein in the mornings and the evenings.

upon him) said:

"Whoever purifies himself in his house and then walks to one of the houses of God to perform one of the obligatory duties of God, one of his steps will erase a sin and the other will raise him a degree." And it was narrated from him that the Messenger of God, may God bless him and grant him peace, said:

"A man's prayer in congregation is twenty-odd times better than his prayer at home or in the marketplace. This is because if one of them performs ablution and does it well, then comes to the mosque with nothing but prayer in mind, intending nothing but prayer, he does not take a step without being raised a degree for it and a sin being removed from him until he enters the mosque. When he enters the mosque, he is in prayer as long as the prayer was holding him back. The angels send blessings upon one of you as long as he remains in the place where he prayed, saying, 'O God, have mercy on him, O God, forgive him, O God, accept his repentance,' as long as he does not cause harm therein and does not relieve himself therein." In another narration: **What relieves himself?** He said, **He defecates or farts.** Hakim ibn Zuraiq said: It was said to Sa'id ibn al-Musayyab, 'Is attending a funeral more beloved to you or sitting in the mosque?' He said, 'Whoever prays over a funeral will get one qirat, and whoever witnesses its burial will get two qirats, but sitting in the mosque is more beloved to me, because the angels say, 'O God, forgive him, O God, have mercy on him, O God, accept his repentance.'" It was narrated on the authority of al-Hakam ibn 'Umar, the companion of the Messenger of God (peace and blessings of God be upon him), who said: The Messenger of God (peace and blessings of God be upon him) said:

"Be guests in this world, make mosques your homes, teach your hearts tenderness, reflect and weep often, and do not let your desires conflict with you. You build what you will not inhabit, you collect what you will not eat, and you hope for what you will not attain." Abu Darda' said to his son:

Let the mosque be your home, for I heard the Messenger of God, may God bless him and grant him peace, say: "The mosques are the homes of the righteous. Whoever makes the mosque his home, God the Almighty will guarantee him peace, comfort, and passage over the Sirat." Abu Sadiq al-Azdi wrote to Shu'ayb ibn al-Habhab: **You should go to the mosques and stick to them, for I have heard that they were the gathering places of the prophets.** Abu Idris al-Khawlani said: **The mosques are the gathering places of the noble among the people.** Malik ibn Dinar said: "I have heard that God the Blessed and Exalted says: 'I am about to punish My servants, but I look at those who frequent the mosques, those who sit in the Qur'an, and the children of Islam, and My wrath subsides.'" It was narrated from him, peace be upon him, that he said:

"At the end of time, there will be men who come to the mosques and sit in circles, mentioning the world and

its love. So do not sit with them, for God has no need of them." Ibn Al-Musayyab said: **Whoever sits in a mosque is sitting with his Lord, so he has no right to say anything but good.** Enough has been said about the veneration and sanctity of mosques. Some scholars have gathered fifteen characteristics regarding this, saying: Part of the sanctity of the mosque is to say the greeting of peace upon entering if people are sitting, and if there is no one in the mosque, to say: Peace be upon us and upon the righteous servants of God, and to perform two rak'ahs before sitting, and not to buy or sell in it, nor to draw an arrow or sword in it, nor to seek lost property in it, nor to raise one's voice in it except in remembrance of God Almighty, nor to speak in it about worldly matters, nor to step over people's necks, nor to dispute over a place, nor to crowd anyone in the row, nor to pass in front of a praying person, nor to spit, nor to blow one's nose in it, nor to crack one's fingers, nor to play with any part of one's body, and to keep away from impurities, children, and the insane, and to implement the prescribed punishments, and to frequently remember God Almighty and not to neglect it. So, if one does these characteristics, then he has fulfilled the rights of the mosque, and the mosque will be a protection for him and a fortress from the accursed Satan. In the hadith:

A mosque rose with its people to the heavens, complaining to God about the worldly talk they were talking about. Al-Daraqutni narrated on the authority of Amir al-Sha'bi that he said: The Messenger of God, may God bless him and grant him peace, said:

Part of the approach of the Hour is that the crescent moon will be seen early, and it will be said, 'Two nights,' and that mosques will be turned into roads, and that sudden death will appear. This was narrated by Abd al-Kabir ibn al-Mu'afi, on the authority of Sharik, on the authority of al-Abbas ibn Dharih, on the authority of al-Sha'bi, on the authority of Anas. And others narrated it on the authority of al-Sha'bi as a *mursal deleted* hadith, and God knows best. Abu Hatim said: Abd al-Kabir ibn Mu'afi is trustworthy and was considered one of the righteous. And in al-Bukhari, on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, he said:

Whoever passes by any of our mosques or markets with an arrow, let him take hold of its points and not stab a Muslim with his hand. Muslim narrated on the authority of Anas that he said: The Messenger of God, may God bless him and grant him peace, said:

Spitting in the mosque is a sin and its expiation is to bury it. On the authority of Abu Dharr, on the authority of the Prophet, may God bless him and grant him peace, he said:

"The deeds of my nation, both good and bad, were presented to me. I found among their good deeds the removal of harmful things from the road, and I found among their bad deeds phlegm that would be in the mosque and not buried." Abu Dawud narrated on the

authority of al-Faraj ibn Fadala on the authority of Abu Sa'd al-Himyari who said:

I saw Wathilah ibn al-Asqa' in the mosque of Damascus spitting on a mat and then wiping it with his foot. He was asked: Why did you do that? He said: Because I saw the Messenger of God (peace and blessings be upon him) do it. Faraj ibn Fadal is weak. Also, there were no mats in the mosque of the Messenger of God (peace and blessings be upon him). What is correct is that the Messenger of God (peace and blessings be upon him) spat on the ground and rubbed it with his left sandal. Perhaps Wathilah intended this and carried the mat on him.

Tafsir Ibn Kathir

When God the Almighty made an example of the heart of the believer and what is in it of guidance and knowledge as a lamp in a clear glass, lit with good oil, like a lamp, He mentioned its location, which are the mosques, which are the most beloved places to God the Almighty on earth, and they are His houses in which He worships and declares His Oneness. So God the Almighty said: **In houses which God has permitted to be raised up**, meaning God the Almighty commanded that they be looked after and purified from filth, idle talk, and inappropriate words and deeds. As Ali ibn Abi Talha said on the authority of Ibn Abbas regarding this noble verse, **In houses which God has permitted to be raised up**, he said that God the Almighty forbade idle talk in them. This is also what Ikrimah, Abu Salih, Ad-Dahhak, Nafi' ibn Jubayr, Abu Bakr ibn Sulayman ibn Abi Khaithama, Sufyan ibn Husayn, and other scholars of interpretation said.

Qatada said: These are the mosques that God the Almighty has commanded to be built and delayed their maintenance, elevation and purification. It has been mentioned to us that Kaab used to say: It is written in the Torah: Verily, My houses on earth are the mosques, and whoever performs ablution and does it well then visits Me in My house, I will honor him, and it is incumbent upon the visited one to have the same honor as the visitor. Narrated by Abdur-Rahman ibn Abi Hatim in his Tafsir. Many hadiths have been narrated about building mosques, respecting them, venerating them, perfuming them and burning incense for them, and that has a separate place to be mentioned in it, and I have written a separate section on that, and all praise and thanks be to God. And with the help of God the Almighty, we will mention here a part of that, God willing, and in Him we trust and in Him we rely. On the authority of the Commander of the Faithful, Uthman ibn Affan **may God be pleased with him**, he said: I heard the Messenger of God (blessings and peace of God be upon him) say: **Whoever builds a mosque seeking thereby the Face of God, God will build for him the like of it in Paradise**. Narrated by both of them in the Two Sahihs.

Ibn Majah narrated on the authority of Umar ibn al-Khattab **may God be pleased with him** who said: The Messenger of God (peace and blessings be upon him) said: **Whoever builds a mosque in which the name of God is mentioned, God will build for him a house in Paradise**. An-Nasa'i narrated something similar on the authority of Amr ibn Unbasa, and there

are many hadiths on this subject. Aisha **may God be pleased with her** said: The Messenger of God (peace and blessings be upon him) commanded us to build mosques in our homes and to clean and perfume them. This was narrated by Ahmad and the Sunan scholars except an-Nasa'i. Ahmad and Abu Dawud narrated something similar on the authority of Samurah ibn Jundub. Al-Bukhari said: Umar said: **Build for the people what will be pleasing to them, and beware of using red or yellow paint, lest you tempt people**. Ibn Majah narrated that the Messenger of God (peace and blessings be upon him) said: **No people's actions ever became evil except that they decorated their mosques**. Its chain of transmission is weak.

Abu Dawud narrated on the authority of Ibn Abbas that he said: The Messenger of God (peace and blessings be upon him) said: **I have not been commanded to build mosques**. Ibn Abbas said: **Decorate them as the Jews and Christians did**. Anas **may God be pleased with him** said: The Messenger of God (peace and blessings be upon him) said: **The Hour will not come until people show off in the mosques**. Narrated by Ahmad and the Sunan scholars except at-Tirmidhi. Buraydah narrated that a man recited poetry in the mosque and said: **Who has invited me to the red camel?** The Prophet (peace and blessings be upon him and his family) said: "May you not find it. The mosques were built for what they were built for." Narrated by Muslim. Amr ibn Shuaib narrated on the authority of his father on the authority of his grandfather that he said: "The Messenger of God (peace and blessings be upon him) forbade buying and selling and reciting poetry in the mosques." Narrated by Ahmad and the Sunan scholars, and at-Tirmidhi said: *Hassan*.

On the authority of Abu Hurayrah **may God be pleased with him** that the Messenger of God (blessings and peace of God be upon him) said: "If you see someone buying or selling in the mosque, say: 'May God not make your trade profitable.' And if you see someone calling for something lost in the mosque, say: 'May God not return it to you.'" Narrated by al-Tirmidhi, who said: **Hassan Gharib**. Ibn Majah and others narrated from the hadith of Ibn Umar, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him), who said: "Characteristics that are not appropriate in the mosque: it should not be used as a path, weapons should not be brandished in it, a bow should not be shot in it, arrows should not be scattered in it, raw meat should not be passed in it, punishment should not be carried out in it, retribution should not be carried out in it, and it should not be used as a marketplace." On the authority of Wathilah ibn al-Asqa', on the authority of the Messenger of God (blessings and peace of God be upon him), he said: "Keep your children, the insane, your buying and selling, your disputes, raising your voices, implementing your prescribed punishments, and unsheathing your swords away from the mosques. Place ablution places at their doors and set up embers for prayer during congregation." Ibn Majah also narrated it, and their chains of transmission are weak. As for it not being used as a path, some scholars disliked passing through it except for a need if there is an alternative. In the hadith: The angels are amazed at a man who passes by a mosque without praying in it.

In houses which God has permitted to be raised and that His name be mentioned therein. He is glorified therein in the mornings and the evenings.

As for the fact that no weapons are drawn in it, no bows are fired, and no arrows are scattered in it, this is because there is fear that some people may be injured by it due to the large number of people praying in it. For this reason, the Messenger of God, may God bless him and grant him peace, commanded that if someone passes by with arrows, he should hold onto their heads so as not to harm anyone, as was proven in the Sahih. As for the prohibition of passing by raw meat in it, this is because there is fear of blood dripping from it, just as a menstruating woman was prohibited from passing by it if she feared contamination. As for the fact that no punishment is imposed in it or retaliation is carried out, this is because there is fear of impurity being found in it from someone who was struck or amputated. As for the fact that it is not used as a market, this is because of the prohibition of buying and selling in it, for it was built for the remembrance of God and for prayer in it, as the Prophet, may God bless him and grant him peace, said to the Bedouin who urinated in a section of the mosque: **The mosques were not built for this, they were built for the remembrance of God and for prayer in them.** Then he ordered that a bucket of water be poured over his urine. In the second hadith, **Keep your children away from your mosques**, because they play in them and it is not appropriate for them. When Omar ibn al-Khattab **may God be pleased with him** saw children playing in the mosque, he would hit them with a whip. He would search the mosque after the evening meal and not leave anyone in it. **And your madmen**, meaning because of the weakness of their minds and people's mockery of them, which would lead to playing in them, and because there was a fear that they would make the mosque dirty and the like. **And your buying and selling**, as mentioned above. **And your disputes**, meaning arbitration and rulings in it. For this reason, many scholars have stated that the ruler should not be appointed to settle disputes in the mosque, but should be in another place because of the large number of disputes, quarrels, and words that are not appropriate for it. For this reason, he said after that, **And raising your voices.**

Al-Bukhari said: Ali ibn Abdullah narrated to us, Yahya ibn Saeed narrated to us, Al-Ju'iid ibn Abdur-Rahman narrated to us, he said: Yazid ibn Hafsa narrated to me, from Al-Sa'ib ibn Yazid Al-Kindi, he said: I was standing in the mosque when a man threw stones at me. I looked and saw Umar ibn Al-Khattab, so he said: Go and bring me these two. So I brought them to him. He said: Who are you? Or where are you from? They said: We are from Ta'if. He said: If you were from the city, I would have hurt you because you raise your voices in the mosque of the Messenger of God (peace and blessings of God be upon him). Al-Nasa'i said: Suwaid ibn Nasr narrated to us, from Abdullah ibn Al-Mubarak, from Shu'bah, from Sa'd ibn Ibrahim, from his father Ibrahim ibn Abdur-Rahman ibn A'waf, he said: Umar heard a man's voice in the mosque and said: Do you know where you are? This is also authentic. The statement, **And establish your limits and unsheath your swords**, has been mentioned above. The statement, **And establish purification facilities at their doors**, means toilets that are used for ablution and

relieving oneself. There were wells near the mosque of the Messenger of God, may God bless him and grant him peace, from which they would draw water, drink, purify themselves, perform ablution, and so on.

His statement, **and they burn it in congregation**, means they burn it on Fridays because of the large number of people gathering on those days. Al-Hafiz Abu Ya'la al-Mawsili said: Ubaydullah told us, Abd al-Rahman ibn Mahdi told us, on the authority of Abdullah ibn Umar, on the authority of Nafi', on the authority of Ibn Umar, that Umar used to burn the mosque of the Messenger of God (peace and blessings of God be upon him) every Friday. Its chain of transmission is good and there is nothing wrong with it, and God knows best. It has been proven in the two Sahihis that the Messenger of God (peace and blessings of God be upon him) said, **A man's prayer in congregation is twenty-five times better than his prayer in his house or in the marketplace.** This is because if someone performs ablution well, then goes out to the mosque, not going out except for the prayer, he will not take a step without being raised a degree and a sin being erased from him. So when he prays, the angels will continue to send blessings upon him as long as he is in his place of prayer: **O God, send blessings upon him, O God, have mercy on him.** And he will continue to pray as long as he awaits the prayer. And at Dar Qutni's, it was narrated that the Prophet (peace and blessings of God be upon him) said: **There is no prayer for a neighbor of a mosque except in the mosque.** And in the Sunnah: **Give good tidings to those who walk to the mosques in the darkness of perfect light on the Day of Resurrection.** And it is recommended for the one who enters the mosque to start with his right foot and to say, as was proven in Sahih al-Bukhari on the authority of Abdullah ibn Umar **may God be pleased with them both** on the authority of the Messenger of God (peace and blessings of God be upon him) that when he entered the mosque he would say: **I seek refuge in God the Almighty and in His noble face and His ancient authority from the accursed Satan.** (He said: Qat. He said: Yes.) He said: So when he says that, Satan says: He is protected from me for the rest of the day.

Muslim narrated on the authority of Abu Humayd or Abu Asid that he said: The Messenger of God (peace and blessings of God be upon him) said: "When one of you enters the mosque, let him say: 'O God, open for me the gates of Your mercy.' And when he leaves, let him say: 'O God, I ask You for Your bounty.'" An-Nasa'i narrated it on the authority of both of them on the authority of the Prophet (peace and blessings of God be upon him). Abu Hurayrah **may God be pleased with him** said: The Messenger of God (peace and blessings of God be upon him) said: "When one of you enters the mosque, let him greet the Prophet (peace and blessings of God be upon him) and say: 'O God, open for me the gates of Your mercy.' And when he leaves, let him greet the Prophet (peace and blessings of God be upon him) and say: 'O God, protect me from the accursed Satan.'" It was narrated by Ibn Majah, Ibn Khuzaymah, and Ibn Hibban in their Sahihis.

Imam Ahmad said: Ismail bin Ibrahim told us, Laith bin Abi Salim told us, on the authority of Abdullah bin Hussein, on the authority of his mother Fatima bint Hussein, on the authority of her grandmother Fatima bint Rasool God (peace and blessings be upon him), who said: Whenever the Messenger of God (peace and blessings be upon him) entered the mosque, he would send blessings upon Muhammad and then say: **O God, forgive my sins and open for me the doors of Your mercy.** And whenever he left out, he would send blessings upon Muhammad and then say: **O God, forgive my sins and open for me the doors of Your bounty.** Narrated by Al-Tirmidhi and Ibn Majah. Al-Tirmidhi said: This is a good hadith, but its chain of transmission is not connected because Fatima bint Hussein Al-Sughra did not meet Fatima Al-Kubra. So what we have mentioned, along with the hadiths we have left out of all of that, to avoid length, is included in the words of God the Almighty: **In houses which God has permitted to be raised.**

His statement, **and His name is mentioned therein**, meaning the name of God, like His statement, **O children of Adam, take your adornment at every masjid**, and His statement, **And turn your faces toward every masjid and invoke Him, making religion sincere to Him**, and His statement, **And that the mosques are for God**, and the verse. And His statement, **and His name is mentioned therein**, Ibn Abbas said, meaning that His book is recited therein. And His statement, **He is glorified therein in the mornings and the evenings**, meaning in the mornings and the evenings. As-sail is the plural of aseel, which is the end of the day. Saeed bin Jubair said that Ibn Abbas said, **Every glorification in the Qur'an is the prayer.** Ali bin Abi Talha said that Ibn Abbas said, "By the morning he means the dawn prayer, and by the evening he means the afternoon prayer, and they are the first prayers that God enjoined, so He wanted to mention them and to remind His servants with them." And likewise Al-Hasan and Ad-Dahhak said: **He glorifies Him therein in the mornings and the evenings** meaning the prayer. And whoever of the reciters read: **He glorifies Him therein in the mornings and the evenings** with the opening of the *ba* of *glorifies* on the basis that it is built on what its agent is not named, stops at the statement **and the evenings** with a complete stop and begins with the statement: **Men whom neither trade nor sale distracts from the remembrance of God** as if it is an explanation of the omitted agent, as the poet said:

Libk Yazid, a humble man, in conflict with his opponents and confused about what the sects will bring down

It is as if he said: Who makes him cry? He said: This makes him cry. It is as if it was said: Who glorifies him in it? He said: Men. As for the reading of those who read *yusbihi* with a kasra on the *ba*, making it a verb and its subject *men*, it is not appropriate to stop except on the subject because it is the completion of the statement. So the Almighty's saying: *men* indicates their lofty aspirations, intentions and high resolve by which they became builders of the mosques, which are the houses of God on His earth and the places of worship, thanks, unification and sanctification, as the Almighty said: **Among the believers are men true to what they pledged to God** (al-Baqarah 2:17). As for

women, their prayer in their homes is better for them, as Abu Dawud narrated on the authority of Abdullah ibn Mas'ud **may God be pleased with him** that the Prophet (blessings and peace of God be upon him) said: **A woman's prayer in her home is better than her prayer in her room, and her prayer in her chamber is better than her prayer in her home.**

Imam Ahmad said: Yahya ibn Ghailan told us, Rashdin told us, Amr told me, on the authority of Abu al-Samh, on the authority of al-Sa'ib, the freed slave of Umm Salamah, on the authority of Umm Salamah **may God be pleased with her**, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: **The best places of prayer for women are the innermost parts of their houses.** Ahmad also said: Harun told us, Abdullah ibn Wahb told me, Dawud ibn Qays told us, on the authority of Abdullah ibn Suwayd al-Ansari, on the authority of his aunt Umm Humayd, the wife of Abu Humayd al-Sa'idi, that she came to the Prophet (peace and blessings of God be upon him) and said: **O Messenger of God, I love to pray with you.** He said: "I know that you love to pray with me, but your prayer in your house is better than your prayer in your room, and your prayer in your room is better than your prayer in your house, and your prayer in your house is better than your prayer in the mosque of your people, and your prayer in the mosque of your people is better than your prayer in my mosque." So she ordered that a place of prayer be built for her in the furthest and darkest part of her house, and by God, she used to pray in it until she met God, the Most High, and they did not expel her. It is permissible for her to attend the congregation of men, provided that she does not harm any of the men by showing her adornments or wearing perfume, as was reported in the Sahih on the authority of Abdullah ibn Umar, who said: The Messenger of God (peace and blessings be upon him) said: **Do not prevent the female servants of God from the mosques of God.** Narrated by Al-Bukhari and Muslim. Ahmad and Abu Dawud also said: **And their houses are better for them.** In another narration: **And let them go out with no perfume.** It was reported in Sahih Muslim on the authority of Zainab, the wife of Abdullah ibn Mas'ud, who said: The Messenger of God (peace and blessings be upon him) said to us: **If any one of you attends the mosque, let her not wear perfume.** In the two Sahih, it was reported on the authority of Aisha **may God be pleased with her**, who said: The believing women would attend the dawn prayer with the Messenger of God (peace and blessings be upon him), then they would return wrapped in their cloaks, so that they would not be recognized because of the darkness. In the two Sahih, it was also reported on her authority that she said: If the Messenger of God (peace and blessings be upon him) had known what women were doing, he would have prevented them from the mosques, as the women of Israel were prevented.

And the Almighty's saying: **Men whom neither trade nor sale distracts from the remembrance of God** is like His saying: **O you who have believed, let not your wealth nor your children distract you from the remembrance of God** *verse*. And the Almighty said: **O you who have believed, when the call is made for the prayer on the day of Jumu'ah Friday, then proceed to the remembrance of God and leave business** [al-Jumu'ah, 1/12]. God says that the world, its

In houses which God has permitted to be raised and that His name be mentioned therein. He is glorified therein in the mornings and the evenings.

adornments, its decorations, the pleasures of business and its profit should not distract them from the remembrance of their Lord, who is their Creator and Provider. And those who know that what is with Him is better for them and more beneficial than what is in their hands, because what they have will run out, and what is with God is everlasting. For this reason, God the Almighty said: **Neither trade nor sale distracts them from the remembrance of God and performance of prayer and giving zakah** [al-Jumu'ah, 1/12]. That is, they give priority to obeying Him, His will and His love over their own will and love. Hisham said, on the authority of Shaiban, who said: I was told on the authority of Ibn Mas'ud that he saw some people from the market when the call was made for the obligatory prayer, leaving their business and getting up for prayer. Abdullah ibn Mas'ud said: These are among those whom God mentioned in His Book: **Men whom neither trade nor sale distracts from the remembrance of God** [al-Jumu'ah, 1/12]. And thus, Amr ibn Dinar al-Qahramani narrated on the authority of Salim on the authority of Abdullah ibn Umar, may God be pleased with them both, that he was in the market when the call to prayer was made. So they closed their shops and entered the mosque. Ibn Omar said: **It is about them that the verse 'Men whom neither trade nor sale distracts from the remembrance of God' was revealed.** Narrated by Ibn Abi Hatim and Ibn Jarir.

Ibn Abi Hatim said: My father told us, Muhammad ibn Abdullah ibn Bakir al-San'ani told us, Abu Saeed, the client of Ibn Hashim, told us, Abdullah ibn Bujayr told us, Abu Abd Rabbih told us: Abu al-Darda' **may God be pleased with him** said: I stood on these stairs, trading on them, making a profit of three hundred dinars every day. I attend the prayer every day in the mosque. I do not say that this is not permissible, but I would like to be among those about whom God said: **Men whom neither trade nor sale distracts from the remembrance of God.** Amr ibn Dinar al-A'war said: I was with Salim ibn Abdullah and we were on our way to the mosque. We passed by the market of Madinah and they had stood up for prayer and covered their belongings. Salim looked at their belongings and there was no one with them. Salim recited this verse: **Men whom neither trade nor sale distracts from the remembrance of God.** Then he said: They are these. Saeed ibn Abi al-Hasan and al-Dahhak also said: **Trade and sale do not distract them from performing the prayer on time.** Matar Al-Warraaq said: They used to buy and sell, but when one of them heard the call to prayer and had his scales in his hand, he would lower them and go to prayer.

Ali ibn Abi Talha said on the authority of Ibn Abbas, **Neither trade nor sale distracts them from the remembrance of God**, meaning the obligatory prayer. This is what Muqatil ibn Hayyan and Ar-Rabi' ibn Anas said. As-Suddi said, **About praying in congregation.** Muqatil ibn Hayyan said, **It will not distract them from attending prayer and performing it as God has commanded them, and from adhering to its appointed times and to what God has entrusted them with therein.** And the statement of God, **They fear a Day when**

hearts and eyes will turn about, meaning the Day of Resurrection when hearts and eyes will turn about, meaning because of the intensity of the fear and the enormity of the horrors, like His statement, **And warn them of the approaching Day**, the verse.

And His statement, **He only delays them for a Day when eyes will stare [in horror]**, and He, the Most High, said, "And they give food, in spite of their love for it, to the poor, the orphan, and the captive. We feed you only for the sake of God. We desire from you neither reward nor thanks. Indeed, we fear from our Lord a Day of distress and distress." So God will protect them from the evil of that Day and will meet them with radiance and joy. And He will reward them for what they patiently endured with a garden and silk garments. **And His statement here**, That God may reward them with the best of what they did," means that these are among those whose good deeds He accepts and overlooks their misdeeds. And His statement, "and increase them from His bounty, **means that He accepts their good deeds and multiplies them for them, as God, the Most High, said**, Indeed, God does not wrong by as much as an atom's weight, **and He, the Most High, said**, Whoever brings a good deed will have ten times the like thereof, **and He said**, Who is it that would loan God a goodly loan? **and He said**, And God multiplies for whom He wills, **and He said here**, And God provides for whom He wills without account." On the authority of Ibn Mas'ud, that milk was brought to him and he offered it to his companions one by one, but none of them drank it because he was fasting. Ibn Mas'ud took it and drank it because he was breaking his fast, then he recited the words, **They fear a Day when hearts and eyes will be overturned.** Narrated by Al-Nasa'i and Ibn Abi Hatim from the hadith of Al-A'mash on the authority of Ibrahim on the authority of Alqamah on his authority.

He also said: My father told us, Suwaid bin Saeed told us, Ali bin Masahr told us, on the authority of Abd al-Rahman bin Ishaq, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid bin al-Sakn, who said: The Messenger of God, may God bless him and grant him peace, said: "When God gathers the first and the last on the Day of Resurrection, a caller will come and call out in a voice that all creatures will hear: 'The people of the gathering will know who is most deserving of generosity. Let those who are not distracted from the remembrance of God stand up, and they will stand up, and they will be few in number. Then the rest of creation will be held to account.'" At-Tabarani narrated from the hadith of Baqiyyah, on the authority of Ismail bin Abdullah al-Kindi, on the authority of al-A'mash, on the authority of Abu Wa'il, on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, regarding His statement: **That He may give them their rewards in full and increase them from His bounty**, he said: Their rewards include admitting them into Paradise and increasing them from His bounty. Intercession for those for whom intercession is due for those who did them good in this world.

Fath al-Qadir

36- There is a difference of opinion regarding the statement of God: **in houses which God has permitted to be raised up** with regard to what it is connected to. Some say it is connected to what precedes it: i.e., like a niche in some of the houses of God, which are the mosques. It is as if it was said, like His light, as you see in the mosque, the light of the niche, which has such and such characteristics. It is also said it is connected to a lamp. Ibn al-Anbari said: I heard Abu al-Abbas say: It is a state of the lamp, the bottle, and the star, as if it was said: and they are in houses. It is also said that it is connected to it being lit, i.e., it is lit up in houses. It is also said that it is connected to what comes after it, which is *glorifies*: i.e., men glorify Him in houses. Based on this, His statement: **in it** is a repetition, like your saying, Zaid is sitting in the house. It is also said that it is separate from what precedes it, as if God said: in houses which God has permitted to be raised up. Al-Hakim al-Tirmidhi said: And this is what the reports have come with, that whoever sits in the mosques is sitting with his Lord. It has been said, assuming that it is related to a niche, a lamp, or a kindling, what is the reason for singling out the lamp and the niche and pluralizing the house? A single niche or lamp can only be in one house. The answer is that this is from the speech that begins with the singular and ends with the plural, like the saying of the Most High: **O Prophet, when you divorce women** and the like. It has been said that the meaning of **in houses** is: in each of the houses, so it is as if He said: in each house, or in each of the houses. People differed regarding the houses, and some opinions were held: The first is that they are the mosques, and this is the opinion of Mujahid, al-Hasan, and others. The second is because what is meant by them are the houses of Jerusalem, as narrated from al-Hasan. The third is that they are the houses of the Prophet, may God bless him and grant him peace. It was narrated from Mujahid. The fourth is that they are all the houses, as said by Ikrimah. The fifth is that they are the four mosques: the Kaaba, the Quba Mosque, the Mosque of Medina, and the Mosque of Jerusalem, as said by Ibn Zayd. The first statement is more evident because of his saying: **Therein glorifies Him in the mornings and the evenings**. The *ba* of *bayt* is pronounced with a damma or a kasra. All of this is established in the language. The meaning of **God permitted it to be raised** is: He commanded and decreed. The meaning of *raised* is *built*, as stated by Mujahid, Ikrimah, and others. From this is His saying, the Most High: **And when Abraham raised the foundations of the House**. Al-Hasan al-Basri and others said: The meaning of *raised* is that it is glorified, its status is elevated, and it is purified from impurities and filth. Al-Zajaj preferred this. It was said that what is meant by *raised* here is the sum of the two matters. The meaning of **Therein His name is mentioned** is every remembrance of God, the Almighty. It was said that it is monotheism, and it was said that what is meant is the recitation of the Qur'an. The first is more appropriate. "Therein glorifies Him in the mornings and the evenings. Men." Ibn 'Amir and Abu Bakr read *yasbih* with a fatha on the unified *ba* in the passive form. The rest read it with a kasra on it in the active form, except for Ibn Waththab and Abu Haywah, who read it with a superscript *ta* and a kasra on the unified

ta. According to the first reading, the one who takes the place of the subject is one of the three accusatives, and *men* is raised in one of two ways: either by an implied verb, as if it were an answer to A question that is understood, as if who glorifies Him? So it was said that men glorify Him. The second is that men is raised as the predicate of a deleted subject. According to the second reading, *men* is the subject of *glorifies*, and according to the third reading, the subject is also *men*. The verb is feminine because the broken plural is treated as feminine in some cases.

There is a difference of opinion about what this glorification means. Most scholars have interpreted it to refer to the obligatory prayers. They said: *Ghadhu* is the dawn prayer, and *al-asas* is the noon, afternoon, and evening prayers, because the word *al-asas* includes them. The meaning of *al-ghadhu* and *al-asas* is the morning and evening prayers. It has also been said that it refers to the dawn and afternoon prayers. It has also been said that it refers to the Duha prayer. It has also been said that what is meant by glorification here is its true meaning, which is to sanctify God, the Exalted, from everything that is not befitting of Him in His essence, attributes, and actions. This is supported by the mention of prayer and zakat after it, and this is more likely than what precedes it, because it is the true meaning despite the existence of evidence to the contrary of what the first scholars believed.

Tafsir al-Baghawi

His saying: 36- **In houses which God has permitted**, meaning: that lamp is in houses. It was also said: it is lit in houses, and the houses are the mosques. Saeed bin Jubair said on the authority of Ibn Abbas, may God be pleased with them both, that he said: The mosques are the houses of God on earth, and they illuminate/ for the people of heaven as the stars illuminate for the people of earth.

Salih bin Hayyan narrated on the authority of Ibn Buraidah regarding the Almighty's statement: **In houses which God has permitted**, he said: They are only four mosques that were not mentioned by anyone except a Prophet: The Kaaba, built by Abraham and Ishmael, who made it a qibla **direction of prayer**, the Holy House in Jerusalem, built by David and Solomon, the Mosque of Medina, built by the Messenger of God, may God bless him and grant him peace, and the Mosque of Quba, built on piety, built by the Messenger of God, may God bless him and grant him peace.

His statement: **to raise up**. Mujahid said: to build. Similar to it is the statement of God Almighty: **And when Abraham raised the foundations of the House**. **Al-Baqarah 2:127**. Al-Hasan said: meaning it was glorified, meaning that no shameful speech was mentioned therein. **And His name will be mentioned therein**. Ibn Abbas, may God be pleased with him, said: His book will be recited therein. *glorifies*. Ibn Amir and Abu Bakr read *glorifies* with a fatha on the *ba* without naming the agent. The pause on this reading is at His statement: **and the evenings**. The others read with a kasra on the *ba*, making glorification a verb for men. **glorifies Him**, meaning he prays. **Therein He glorifies**

Surat al-Nur 24:36

In houses which God has permitted to be raised and that His name be mentioned therein. He is glorified therein in the mornings and the evenings.

Him in the mornings and the evenings, meaning in the morning and the evening.

The commentators said: He meant the obligatory prayers. The one performed in the morning is the dawn prayer, and the one performed in the evening is the noon, afternoon, and evening prayers, because the word *evening* includes them. It was also said: He meant the dawn and afternoon prayers.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu Bakr Ahmad ibn al-Husayn al-Hiri told us, Muhammad ibn Ahmad ibn Muhammad ibn Muqal al-Maydani told us, Muhammad ibn Yahya told us, Abdullah ibn Raja' told us, Hammam ibn Abi Hamza told us, that Abu Bakr ibn Abdullah ibn Qays told him, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever prays the two cold prayers will enter Paradise.**

It was narrated on the authority of Ibn Abbas, may God be pleased with him, who said: The glorification of God in the morning is the Duha prayer.

Abdul Wahid Al-Malihi told us, Abu Mansur Muhammad ibn Muhammad ibn Al-Sam'an told us, Abu Ja'far Al-Rayyani told us, Hamid ibn Zanjawayh told us, Abdullah ibn Yusuf told us, Al-Haitham ibn Hamid told us, Yahya ibn Al-Harith told me, on the authority of Al-Qasim ibn Abd Al-Rahman, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever walks to an obligatory prayer while in a state of purity, his reward is like the reward of a pilgrim in ihram. And whoever walks to the tasbih of Duha, not setting him up for anything but it, his reward is like the reward of a pilgrim performing 'Umrah. And a prayer following a prayer, with no idle talk between them, is written down in the highest place."

Tafsir al-Baidawi

36 - "In houses" is related to what precedes it, i.e., like a niche in some houses, or lit in houses, so it is a restriction of the metaphor to what would be confusing and exaggerated, since the lamps of the mosques are greater, or a metaphor for the prayer of the believers or their bodies in the mosques. The plural of houses does not contradict the unity of the niche, since what is meant by it is that which has this description without regard to unity or multiplicity, or what comes after it, which is glorifying. It contains an emphatic repetition that is not mentioned because it is from the connection of "that", so it does not work on what precedes it, or on an omitted word, such as glorify in houses. What is meant by it are the mosques because the description suits them. It was said that it is the three mosques, and the indefiniteness is for glorification. "God has permitted it to be raised" by construction or glorification. "And His name is mentioned therein" is general in what includes mentioning Him, even discussing His actions and debating His rulings. **They glorify Him therein in**

the mornings and the evenings. They glorify Him therein in the mornings and the evenings. *Ghadu* is a verbal noun used for time, and therefore it is good to pair it with *al-asal*, which is the plural of *asil*. It was read *wal-isal*, which means entering into the *asil*. Ibn Amir and Abu Bakr read *yusbih* with a fat-ha, attributing it to one of the three circumstances, and raising men with what indicates it. It was read *tasbih* with a kasra on the ta' to feminize the plural and with a fat-ha on its attribution to the times of *ghadu*.

Surat al-Nur 24:37

Men whom neither commerce nor sale distracts from the remembrance of God and performance of prayer and giving of zakah. They fear a Day in which hearts and eyes will turn about.

Tafsir al-Jalalayn

37 - *Men* The subject of yasbih with a kasra over the ba' and with a fatha over it is the subject's deputy for it, and men is the subject of an implied verb in response to an implied question, as if it were said who is yasbihi Him **Neither commerce buying nor sale distracts them from the remembrance of God and establishing prayer** the ha' of establishing was deleted for the sake of alleviation **and giving zakat, they fear a Day when the hearts and eyes will be tossed about** from fear the hearts will be between salvation and destruction and the eyes will be between the right and left sides, it is the Day of Resurrection

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Men whom neither trade nor sale distracts from the remembrance of God**, God Almighty says: These men who pray in these mosques, which God has permitted to be raised, are not distracted from the remembrance of God in them and the establishment of prayer by trade or sale.

Ibn Bashar also told us, saying: Muhammad ibn Ja'far told us, saying: Shu'bah told us, on the authority of Sa'id ibn Abi al-Hasan, on the authority of a man whose name he forgot, regarding this verse: "In houses which God has permitted to be raised and that His name be mentioned therein. He is glorified therein in the mornings and the evenings. * Men whom neither commerce nor sale distracts from the remembrance of God" to His saying: **and eyes**. He said: They are people in their trade and their transactions, whose trade and their sales do not distract them from the remembrance of God.

Al-Qasim told us, he said: Al-Hussein told us, he said: Jaafar bin Sulaiman told us, on the authority of Amr bin Dinar, on the authority of Salim bin Abdullah, that he looked at some people in the market who had stood up and left their sales for prayer, so he said: These are the ones whom God mentioned in His Book, **Neither trade nor sale distracts them from the remembrance of God**.

He said: Al-Hussein told us, he said: Hisham told us, on the authority of Sayyar, on the authority of someone who told him, on the authority of Ibn Masoud, something similar to that.

Yaqub bin Ibrahim told me: Hisham told us, on the authority of Sayyar, who said: I was told on the authority of Ibn Masoud, that he saw some people from the market when the call to prayer was made, leaving their sales and getting up to pray. Abdullah

said: These are among those whom God mentioned in His Book: **Neither trade nor sale distracts them from the remembrance of God**.

Some of them said: The meaning of this is **Neither trade nor sale will distract them** from their obligatory prayers.

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, he said: Then he said, **Men whom neither trade nor sale distracts from the remembrance of God**, meaning: from the obligatory prayer.

And his saying, **And establishing prayer**, means: This does not distract them from establishing prayer within its limits and at its times.

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

Who said that?

Muhammad ibn Bashar narrated: Muhammad narrated: A'waf narrated: Saeed ibn Abi al-Hasan narrated: A'waf forgot his name in **And establishing prayer** as a verbal noun from his saying **I established**? It was said: Yes. If he said: Isn't the verbal noun from it *iqama* like the verbal noun from **I rent**? It was said: Yes. If he said: How did he say **And establishing prayer**? Or do you permit us to say **I established**? It was said: But I permit it, I like establishing prayer. If it was said: What is the reason for permitting that? It was said: The ruling on **I established** if it is made a verbal noun from it, is to say *iqwaman*, as one says: **I seated someone and I gave him** giving. But when the Arabs made the waw of *iqama* quiescent, and it fell out because of its meeting while it was quiescent, and the meem while it was quiescent, they built the infinitive on that, since the waw came quiescent before the alif of the verbs while it was quiescent, so the first of them fell out, so they replaced it with a ha' at the end of the letter, as an expression of emphasis for the letter, as they did in their saying: 'I promised him 'iddah' and 'I weighed him 'zinnah', since the waw was lost from the beginning of it, they increased it at the end with a ha', so when *iqama* was added to the prayer, they deleted the addition that they had added for emphasis, which was the ha' at the end of it, because the preposition and what it preposes are like a single letter, so they dispensed with the added letter from the extra letter, and some of them said in a similar manner:

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

He wants: the number of the matter, so he dropped the ha' from the number because he added it, and the same is true for establishing the prayer.

And his saying, **And paying zakat**, it was said that its meaning is: And sincere obedience to God.

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, **And**

Surat al-Nur 24:37

Men whom neither commerce nor sale distracts from the remembrance of God and performance of prayer and giving of zakah. They fear a Day in which hearts and eyes will turn about.

establish prayer and give zakat Al-Baqarah 2:43-83-110, An-Nur 56, Al-Muzzammil 200, and he used to command his family to pray and give zakat. His statement, **And He has enjoined upon me prayer and zakat** Maryam 19:31, and His statement, **And were it not for the grace of God upon you and His mercy, not one of you would ever have been pure** An-Nur 24:21, and His statement, **And compassion from Us and purity** Maryam 19:13, and similar to this in the Qur'an. He said: What is meant by zakat is obedience to God and sincerity. His statement, **They fear a Day when the hearts and eyes will turn about** means: They fear a Day when the hearts will turn about in terror, between hope for salvation and fear of destruction. **And eyes** means which side will they be taken to: the right or the left? And from where will they be given their books: from the oaths or from the manners? And that will be on the Day of Resurrection.

As Yunus told me, he said: Ibn Wahb told us, he said: Abdullah bin Ayyash said, Zaid bin Aslam said, regarding God's statement, **In houses which God has permitted to be raised to His statement, Therein hearts and eyes will turn about** on the Day of Resurrection.

Tafsir al-Qurtubi

Sixteenth: When God Almighty said: *Men* and mentioned them specifically, this indicates that women have no share in the mosques, as they are not required to attend Friday prayers or congregational prayers, and that their prayers in their homes are better. Abu Dawud narrated on the authority of Abdullah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said:

A woman's prayer in her home is better than her prayer in her room, and her prayer in her bedroom is better than her prayer in her home.

Seventeenth: The Almighty said: **Let not trade or sale distract them from the remembrance of God.** He specifically mentioned trade because it is the greatest thing that distracts a person from prayer. If it is said: Why did He repeat the mention of trade and sale to include it? It is said: By trade He meant buying, because He said: **nor sale**. Similar to it is the Almighty's saying: **And when they see a transaction or amusement, they disperse to it** (al-Jumuah 62:11). Al-Waqidi said this. Al-Kalbi said: The merchants are the travelers, and the sellers are the residents. **From the remembrance of God** has different interpretations. Ata' said: It means attending the prayer. Ibn Abbas said this, and he said: The obligatory prayer. It was said: It refers to the call to prayer, as Yahya ibn Salam mentioned. It was said: It refers to remembering Him by His Most Beautiful Names, meaning they unify and glorify Him. The verse was revealed about the people of the marketplace, as Ibn Umar said. Salim said: Abdullah ibn Umar passed by the marketplace and they had closed their shops and stood up to pray in congregation, so he said: It was revealed about them:

Men whom neither trade nor sale distracts (al-Jumuah 62:11). Abu Hurairah said on the authority of the Prophet, may God bless him and grant him peace:

They are the ones who travel throughout the land seeking from the bounty of God. It was said that there were two men during the time of the Prophet (peace and blessings of God be upon him). One of them was a merchant, so when he heard the call to prayer, if he had the scales in his hand, he would put them down and not put them down, and if they were on the ground, he would not pick them up. The other was a blacksmith who made swords for trade, so if his hammer was on the anvil, he would leave it down, and if he had raised it, he would throw it behind his back when he heard the call to prayer. So God, the Most High, revealed this as praise for them and all who followed their example.

Eighteenth: The Almighty's saying: **And establish prayer.** This indicates that what is meant by His saying: **from the remembrance of God** is other than prayer, because it would be repetition. It is said: **He established prayer** *iqama*, and the original is *iqwaman*, so the vowel of the *waw* was changed to the *qaf*, so the *waw* became an *alif*, followed by a silent *alif*, so one of them was deleted, and the *ha* was kept so that you would not delete it and be unfair. When it was added, the added word took the place of the *ha*, so it was permissible to delete it, and if you did not add, it was not permissible to delete it. Don't you see that you say: **wa'ad 'idda** and **wazna weight**, so it is not permissible to delete the *ha* because you have deleted a *waw*, because the original is **wa'ad promise** and **wazna weight**, so if you add, you delete the *ha*, and Al-Farra' recited:

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

He wanted several, so he deleted the *ha*' when he added. It was narrated from the hadith of Anas, who said: The Messenger of God, may God bless him and grant him peace, said:

"On the Day of Resurrection, God will bring the mosques of this world like white camels, their legs made of amber, their necks of saffron, their heads made of musk, their crowns made of green emerald, their foundations and muezzins leading them, their imams driving them, and their inhabitants clinging to them. They will pass through the plains of the Resurrection like a flash of lightning. The people of the gathering will say, 'These are angels brought near or prophets sent.' Then it will be called out, 'These are neither angels nor prophets, but the people of the mosques and those who maintain the prayers from the nation of Muhammad, may God bless him and grant him peace.'" Ali, may God be pleased with him, said: "A time will come upon the people when nothing will remain of Islam except its name, and nothing of the Qur'an except its form. They will build their mosques but they will be in ruins, of the remembrance of God. The worst of the people of that time will be their scholars. From them will emerge the tribulation and to them it will return." Meaning, they will teach but not act

upon the obligations that they knew.

Nineteenth: The Almighty's saying: **And giving zakat.** It was said: It means the obligatory zakat. Al-Hasan said this. Ibn Abbas said: Zakat here means obedience to God Almighty and sincerity, as not every believer has wealth. **They fear a Day** meaning the Day of Resurrection. **On which hearts and eyes will turn about** meaning because of its terror and fear of destruction. Turning about means shifting, and what is meant are the hearts and eyes of the disbelievers. So the turning of the hearts means they will be torn from their places to the throats, so they will neither return to their places nor will they leave. As for the turning of the eyes, it means blueness after kohl and blindness after sight. It was said: The hearts will turn about between the hope of salvation and the fear of destruction, and the eyes will see from which direction they will be given their books, and to which direction they will be taken. It was said: The hearts of the doubters will be transformed from their doubt, and so will their sight, as they see certainty. This is like the saying of God the Almighty: **So We have removed from you your covering, and your sight today is sharp.** (Qaf: 22). So what he saw in this world as error, he will see as guidance, except that that will not benefit them in the Hereafter. It was also said: He will be turned over on the embers of Hellfire, like the saying of God the Almighty: **The Day their faces will be turned over in the Fire.** (al-Ahzab 33:66), **And We will turn over their hearts and their sight.** (al-An'am 6:110). According to those who made the meaning of **turning over** on the flames of Hell. It was also said: It will be turned over so that the fire scorches it once and cooks it another time. It was also said that the turning over of hearts and their pockets, and the turning over of sight means looking at the aspects of horrors.

Tafsir Ibn Kathir

When God the Almighty made an example of the heart of the believer and what is in it of guidance and knowledge as a lamp in a clear glass, lit with good oil, like a lamp, He mentioned its location, which are the mosques, which are the most beloved places to God the Almighty on earth, and they are His houses in which He worships and declares His Oneness. So God the Almighty said: **In houses which God has permitted to be raised up,** meaning God the Almighty commanded that they be looked after and purified from filth, idle talk, and inappropriate words and deeds. As Ali ibn Abi Talha said on the authority of Ibn Abbas regarding this noble verse, **In houses which God has permitted to be raised up,** he said that God the Almighty forbade idle talk in them. This is also what Ikrimah, Abu Salih, Ad-Dahhak, Nafi' ibn Jubayr, Abu Bakr ibn Sulayman ibn Abi Khaithama, Sufyan ibn Husayn, and other scholars of interpretation said.

Qatada said: These are the mosques that God the Almighty has commanded to be built and delayed their maintenance, elevation and purification. It has been mentioned to us that Kaab used to say: It is written in the Torah: Verily, My houses on earth are the mosques, and whoever performs ablution and does it well then visits Me in My house, I will honor him, and it

is incumbent upon the visited one to have the same honor as the visitor. Narrated by Abdur-Rahman ibn Abi Hatim in his Tafsir. Many hadiths have been narrated about building mosques, respecting them, venerating them, perfuming them and burning incense for them, and that has a separate place to be mentioned in it, and I have written a separate section on that, and all praise and thanks be to God. And with the help of God the Almighty, we will mention here a part of that, God willing, and in Him we trust and in Him we rely. On the authority of the Commander of the Faithful, Uthman ibn Affan **may God be pleased with him**, he said: I heard the Messenger of God (blessings and peace of God be upon him) say: **Whoever builds a mosque seeking thereby the Face of God, God will build for him the like of it in Paradise.** Narrated by both of them in the Two Sahihs.

Ibn Majah narrated on the authority of Umar ibn al-Khattab **may God be pleased with him** who said: The Messenger of God (peace and blessings be upon him) said: **Whoever builds a mosque in which the name of God is mentioned, God will build for him a house in Paradise.** An-Nasa'i narrated something similar on the authority of Amr ibn Unbasa, and there are many hadiths on this subject. Aisha **may God be pleased with her** said: The Messenger of God (peace and blessings be upon him) commanded us to build mosques in our homes and to clean and perfume them. This was narrated by Ahmad and the Sunan scholars except an-Nasa'i. Ahmad and Abu Dawud narrated something similar on the authority of Samurah ibn Jundub. Al-Bukhari said: Umar said: **Build for the people what will be pleasing to them, and beware of using red or yellow paint, lest you tempt people.** Ibn Majah narrated that the Messenger of God (peace and blessings be upon him) said: **No people's actions ever became evil except that they decorated their mosques.** Its chain of transmission is weak.

Abu Dawud narrated on the authority of Ibn Abbas that he said: The Messenger of God (peace and blessings be upon him) said: **I have not been commanded to build mosques.** Ibn Abbas said: **Decorate them as the Jews and Christians did.** Anas **may God be pleased with him** said: The Messenger of God (peace and blessings be upon him) said: **The Hour will not come until people show off in the mosques.** Narrated by Ahmad and the Sunan scholars except at-Tirmidhi. Buraydah narrated that a man recited poetry in the mosque and said: **Who has invited me to the red camel?** The Prophet (peace and blessings be upon him and his family) said: "May you not find it. The mosques were built for what they were built for." Narrated by Muslim. Amr ibn Shuaib narrated on the authority of his father on the authority of his grandfather that he said: "The Messenger of God (peace and blessings be upon him) forbade buying and selling and reciting poetry in the mosques." Narrated by Ahmad and the Sunan scholars, and at-Tirmidhi said: *Hassan*.

On the authority of Abu Hurayrah **may God be pleased with him** that the Messenger of God (blessings and peace of God be upon him) said: "If you see someone buying or selling in the mosque, say: 'May God not make your trade profitable.' And if you see someone calling for something lost in the mosque, say: 'May

Men whom neither commerce nor sale distracts from the remembrance of God and performance of prayer and giving of zakah. They fear a Day in which hearts and eyes will turn about.

God not return it to you.” Narrated by al-Tirmidhi, who said: **Hassan Gharib**. Ibn Majah and others narrated from the hadith of Ibn Umar, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him), who said: “Characteristics that are not appropriate in the mosque: it should not be used as a path, weapons should not be brandished in it, a bow should not be shot in it, arrows should not be scattered in it, raw meat should not be passed in it, punishment should not be carried out in it, retribution should not be carried out in it, and it should not be used as a marketplace.” On the authority of Wathilah ibn al-Asqa’, on the authority of the Messenger of God (blessings and peace of God be upon him), he said: “Keep your children, the insane, your buying and selling, your disputes, raising your voices, implementing your prescribed punishments, and unsheathing your swords away from the mosques. Place ablution places at their doors and set up embers for prayer during congregation.” Ibn Majah also narrated it, and their chains of transmission are weak. As for it not being used as a path, some scholars disliked passing through it except for a need if there is an alternative. In the hadith: The angels are amazed at a man who passes by a mosque without praying in it. As for the fact that no weapons are drawn in it, no bows are fired, and no arrows are scattered in it, this is because there is fear that some people may be injured by it due to the large number of people praying in it. For this reason, the Messenger of God, may God bless him and grant him peace, commanded that if someone passes by with arrows, he should hold onto their heads so as not to harm anyone, as was proven in the Sahih. As for the prohibition of passing by raw meat in it, this is because there is fear of blood dripping from it, just as a menstruating woman was prohibited from passing by it if she feared contamination. As for the fact that no punishment is imposed in it or retaliation is carried out, this is because there is fear of impurity being found in it from someone who was struck or amputated. As for the fact that it is not used as a market, this is because of the prohibition of buying and selling in it, for it was built for the remembrance of God and for prayer in it, as the Prophet, may God bless him and grant him peace, said to the Bedouin who urinated in a section of the mosque: **The mosques were not built for this, they were built for the remembrance of God and for prayer in them.** Then he ordered that a bucket of water be poured over his urine. In the second hadith, **Keep your children away from your mosques**, because they play in them and it is not appropriate for them. When Omar ibn al-Khattab **may God be pleased with him** saw children playing in the mosque, he would hit them with a whip. He would search the mosque after the evening meal and not leave anyone in it. **And your madmen**, meaning because of the weakness of their minds and people’s mockery of them, which would lead to playing in them, and because there was a fear that they would make the mosque dirty and the like. **And your buying and selling**, as mentioned above. **And your disputes**, meaning arbitration and rulings in it. For this reason, many scholars have stated that the ruler should not be appointed to settle disputes in the mosque, but should be in another place because of the large number of

disputes, quarrels, and words that are not appropriate for it. For this reason, he said after that, **And raising your voices.**

Al-Bukhari said: Ali ibn Abdullah narrated to us, Yahya ibn Saeed narrated to us, Al-Ju’id ibn Abdur-Rahman narrated to us, he said: Yazid ibn Hafsah narrated to me, from Al-Sa’ib ibn Yazid Al-Kindi, he said: I was standing in the mosque when a man threw stones at me. I looked and saw Umar ibn Al-Khattab, so he said: Go and bring me these two. So I brought them to him. He said: Who are you? Or where are you from? They said: We are from Ta’if. He said: If you were from the city, I would have hurt you because you raise your voices in the mosque of the Messenger of God (peace and blessings of God be upon him). Al-Nasa’i said: Suwaid ibn Nasr narrated to us, from Abdullah ibn Al-Mubarak, from Shu’bah, from Sa’d ibn Ibrahim, from his father Ibrahim ibn Abdur-Rahman ibn Awf, he said: Umar heard a man’s voice in the mosque and said: Do you know where you are? This is also authentic. The statement, **And establish your limits and unsheath your swords**, has been mentioned above. The statement, **And establish purification facilities at their doors**, means toilets that are used for ablution and relieving oneself. There were wells near the mosque of the Messenger of God, may God bless him and grant him peace, from which they would draw water, drink, purify themselves, perform ablution, and so on.

His statement, **and they burn it in congregation**, means they burn it on Fridays because of the large number of people gathering on those days. Al-Hafiz Abu Ya’la al-Mawsili said: Ubaydullah told us, Abd al-Rahman ibn Mahdi told us, on the authority of Abdullah ibn Umar, on the authority of Nafi’, on the authority of Ibn Umar, that Umar used to burn the mosque of the Messenger of God (peace and blessings of God be upon him) every Friday. Its chain of transmission is good and there is nothing wrong with it, and God knows best. It has been proven in the two Sahihis that the Messenger of God (peace and blessings of God be upon him) said, **A man’s prayer in congregation is twenty-five times better than his prayer in his house or in the marketplace.** This is because if someone performs ablution well, then goes out to the mosque, not going out except for the prayer, he will not take a step without being raised a degree and a sin being erased from him. So when he prays, the angels will continue to send blessings upon him as long as he is in his place of prayer: **O God, send blessings upon him, O God, have mercy on him.** And he will continue to pray as long as he awaits the prayer. And at Dar Qutni’s, it was narrated that the Prophet (peace and blessings of God be upon him) said: **There is no prayer for a neighbor of a mosque except in the mosque.** And in the Sunnah: **Give good tidings to those who walk to the mosques in the darkness of perfect light on the Day of Resurrection.** And it is recommended for the one who enters the mosque to start with his right foot and to say, as was proven in Sahih al-Bukhari on the authority of Abdullah ibn Umar **may God be pleased with them both** on the authority of the Messenger of God (peace and blessings of God be upon him) that

when he entered the mosque he would say: **I seek refuge in God the Almighty and in His noble face and His ancient authority from the accursed Satan.** (He said: Qat. He said: Yes.) He said: So when he says that, Satan says: He is protected from me for the rest of the day.

Muslim narrated on the authority of Abu Humayd or Abu Asid that he said: The Messenger of God (peace and blessings of God be upon him) said: "When one of you enters the mosque, let him say: 'O God, open for me the gates of Your mercy.' And when he leaves, let him say: 'O God, I ask You for Your bounty.'"

An-Nasa'i narrated it on the authority of both of them on the authority of the Prophet (peace and blessings of God be upon him). Abu Hurayrah **may God be pleased with him** said: The Messenger of God (peace and blessings of God be upon him) said: "When one of you enters the mosque, let him greet the Prophet (peace and blessings of God be upon him) and say: 'O God, open for me the gates of Your mercy.' And when he leaves, let him greet the Prophet (peace and blessings of God be upon him) and say: 'O God, protect me from the accursed Satan.'" It was narrated by Ibn Majah, Ibn Khuzaymah, and Ibn Hibban in their Sahihs.

Imam Ahmad said: Ismail bin Ibrahim told us, Laith bin Abi Salim told us, on the authority of Abdullah bin Hussein, on the authority of his mother Fatima bint Hussein, on the authority of her grandmother Fatima bint Rasool God (peace and blessings be upon him), who said: Whenever the Messenger of God (peace and blessings be upon him) entered the mosque, he would send blessings upon Muhammad and then say: **O God, forgive my sins and open for me the doors of Your mercy.** And whenever he left out, he would send blessings upon Muhammad and then say: **O God, forgive my sins and open for me the doors of Your bounty.** Narrated by Al-Tirmidhi and Ibn Majah.

Al-Tirmidhi said: This is a good hadith, but its chain of transmission is not connected because Fatima bint Hussein Al-Sughra did not meet Fatima Al-Kubra. So what we have mentioned, along with the hadiths we have left out of all of that, to avoid length, is included in the words of God the Almighty: **In houses which God has permitted to be raised.**

His statement, **and His name is mentioned therein**, meaning the name of God, like His statement, **O children of Adam, take your adornment at every masjid**, and His statement, **And turn your faces toward every masjid and invoke Him, making religion sincere to Him**, and His statement, **And that the mosques are for God**, and the verse. And His statement, **and His name is mentioned therein**, Ibn Abbas said, meaning that His book is recited therein. And His statement, **He is glorified therein in the mornings and the evenings**, meaning in the mornings and the evenings. As-sail is the plural of aseel, which is the end of the day. Saeed bin Jubair said that Ibn Abbas said, **Every glorification in the Qur'an is the prayer.** Ali bin Abi Talha said that Ibn Abbas said, "By the morning he means the dawn prayer, and by the evening he means the afternoon prayer, and they are the first prayers that God enjoined, so He wanted to mention them and to remind His servants with them." And likewise Al-Hasan and Ad-Dahhak said: **He glorifies Him therein in the mornings and the evenings** meaning the prayer. And

whoever of the reciters read: **He glorifies Him therein in the mornings and the evenings** with the opening of the *ba* of *glorifies* on the basis that it is built on what its agent is not named, stops at the statement **and the evenings** with a complete stop and begins with the statement: **Men whom neither trade nor sale distracts from the remembrance of God** as if it is an explanation of the omitted agent, as the poet said:

Libk Yazid, a humble man, in conflict with his opponents and confused about what the sects will bring down

It is as if he said: Who makes him cry? He said: This makes him cry. It is as if it was said: Who glorifies him in it? He said: Men. As for the reading of those who read *yusbihi* with a kasra on the *ba*, making it a verb and its subject *men*, it is not appropriate to stop except on the subject because it is the completion of the statement. So the Almighty's saying: *men* indicates their lofty aspirations, intentions and high resolve by which they became builders of the mosques, which are the houses of God on His earth and the places of worship, thanks, unification and sanctification, as the Almighty said: **Among the believers are men true to what they pledged to God** (al-Baqarah 2:17). As for women, their prayer in their homes is better for them, as Abu Dawud narrated on the authority of Abdullah ibn Mas'ud **may God be pleased with him** that the Prophet (blessings and peace of God be upon him) said: **A woman's prayer in her home is better than her prayer in her room, and her prayer in her chamber is better than her prayer in her home.**

Imam Ahmad said: Yahya ibn Ghailan told us, Rashdin told us, Amr told me, on the authority of Abu al-Samh, on the authority of al-Sa'ib, the freed slave of Umm Salamah, on the authority of Umm Salamah **may God be pleased with her**, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: **The best places of prayer for women are the innermost parts of their houses.** Ahmad also said: Harun told us, Abdullah ibn Wahb told me, Dawud ibn Qays told us, on the authority of Abdullah ibn Suwayd al-Ansari, on the authority of his aunt Umm Humayd, the wife of Abu Humayd al-Sa'idi, that she came to the Prophet (peace and blessings of God be upon him) and said: **O Messenger of God, I love to pray with you.** He said: "I know that you love to pray with me, but your prayer in your house is better than your prayer in your room, and your prayer in your room is better than your prayer in your house, and your prayer in your house is better than your prayer in the mosque of your people, and your prayer in the mosque of your people is better than your prayer in my mosque." So she ordered that a place of prayer be built for her in the furthest and darkest part of her house, and by God, she used to pray in it until she met God, the Most High, and they did not expel her. It is permissible for her to attend the congregation of men, provided that she does not harm any of the men by showing her adornments or wearing perfume, as was reported in the Sahih on the authority of Abdullah ibn Umar, who said: The Messenger of God (peace and blessings be upon him) said: **Do not prevent the female servants of God from the mosques of God.** Narrated by Al-Bukhari and Muslim. Ahmad and Abu Dawud also said: **And their houses are better for them.** In another narration: **And let them go out with**

Men whom neither commerce nor sale distracts from the remembrance of God and performance of prayer and giving of zakah. They fear a Day in which hearts and eyes will turn about.

no perfume. It was reported in Sahih Muslim on the authority of Zainab, the wife of Abdullah ibn Mas'ud, who said: The Messenger of God (peace and blessings be upon him) said to us: **If any one of you attends the mosque, let her not wear perfume.** In the two Sahihs, it was reported on the authority of Aisha **may God be pleased with her**, who said: The believing women would attend the dawn prayer with the Messenger of God (peace and blessings be upon him), then they would return wrapped in their cloaks, so that they would not be recognized because of the darkness. In the two Sahihs, it was also reported on her authority that she said: If the Messenger of God (peace and blessings be upon him) had known what women were doing, he would have prevented them from the mosques, as the women of Israel were prevented.

And the Almighty's saying: **Men whom neither trade nor sale distracts from the remembrance of God** is like His saying: **O you who have believed, let not your wealth nor your children distract you from the remembrance of God** *verse*. And the Almighty said: **O you who have believed, when the call is made for the prayer on the day of Jumu'ah Friday, then proceed to the remembrance of God and leave business** [al-Jumu'ah, 1/12]. God says that the world, its adornments, its decorations, the pleasures of business and its profit should not distract them from the remembrance of their Lord, who is their Creator and Provider. And those who know that what is with Him is better for them and more beneficial than what is in their hands, because what they have will run out, and what is with God is everlasting. For this reason, God the Almighty said: **Neither trade nor sale distracts them from the remembrance of God and performance of prayer and giving zakah** [al-Jumu'ah, 1/12]. That is, they give priority to obeying Him, His will and His love over their own will and love. Hisham said, on the authority of Shaiban, who said: I was told on the authority of Ibn Mas'ud that he saw some people from the market when the call was made for the obligatory prayer, leaving their business and getting up for prayer. Abdullah ibn Mas'ud said: These are among those whom God mentioned in His Book: **Men whom neither trade nor sale distracts from the remembrance of God** [al-Jumu'ah, 1/12]. And thus, Amr ibn Dinar al-Qahramani narrated on the authority of Salim on the authority of Abdullah ibn Umar, may God be pleased with them both, that he was in the market when the call to prayer was made. So they closed their shops and entered the mosque. Ibn Omar said: **It is about them that the verse 'Men whom neither trade nor sale distracts from the remembrance of God' was revealed.** Narrated by Ibn Abi Hatim and Ibn Jarir.

Ibn Abi Hatim said: My father told us, Muhammad ibn Abdullah ibn Bakir al-San'ani told us, Abu Saeed, the client of Ibn Hashim, told us, Abdullah ibn Bujayr told us, Abu Abd Rabbih told us: Abu al-Darda' **may God be pleased with him** said: I stood on these stairs, trading on them, making a profit of three hundred dinars every day. I attend the prayer every day in the mosque. I do not say that this is not permissible, but I would like to be among those about whom God said:

Men whom neither trade nor sale distracts from the remembrance of God. Amr ibn Dinar al-A'war said: I was with Salim ibn Abdullah and we were on our way to the mosque. We passed by the market of Madinah and they had stood up for prayer and covered their belongings. Salim looked at their belongings and there was no one with them. Salim recited this verse: **Men whom neither trade nor sale distracts from the remembrance of God.** Then he said: They are these. Saeed ibn Abi al-Hasan and al-Dahhak also said: **Trade and sale do not distract them from performing the prayer on time.** Matar Al-Warraaq said: They used to buy and sell, but when one of them heard the call to prayer and had his scales in his hand, he would lower them and go to prayer.

Ali ibn Abi Talha said on the authority of Ibn Abbas, **Neither trade nor sale distracts them from the remembrance of God**, meaning the obligatory prayer. This is what Muqatil ibn Hayyan and Ar-Rabi' ibn Anas said. As-Suddi said, **About praying in congregation.** Muqatil ibn Hayyan said, **It will not distract them from attending prayer and performing it as God has commanded them, and from adhering to its appointed times and to what God has entrusted them with therein.** And the statement of God, **They fear a Day when hearts and eyes will turn about**, meaning the Day of Resurrection when hearts and eyes will turn about, meaning because of the intensity of the fear and the enormity of the horrors, like His statement, **And warn them of the approaching Day**, the verse.

And His statement, **He only delays them for a Day when eyes will stare [in horror]**, and He, the Most High, said, "And they give food, in spite of their love for it, to the poor, the orphan, and the captive. We feed you only for the sake of God. We desire from you neither reward nor thanks. Indeed, we fear from our Lord a Day of distress and distress." So God will protect them from the evil of that Day and will meet them with radiance and joy. And He will reward them for what they patiently endured with a garden and silk garments. **And His statement here**, That God may reward them with the best of what they did," means that these are among those whose good deeds He accepts and overlooks their misdeeds. And His statement, "and increase them from His bounty, **means that He accepts their good deeds and multiplies them for them, as God, the Most High, said**, Indeed, God does not wrong by as much as an atom's weight, **and He, the Most High, said**, Whoever brings a good deed will have ten times the like thereof, **and He said**, Who is it that would loan God a goodly loan? **and He said**, And God multiplies for whom He wills, **and He said here**, And God provides for whom He wills without account." On the authority of Ibn Mas'ud, that milk was brought to him and he offered it to his companions one by one, but none of them drank it because he was fasting. Ibn Mas'ud took it and drank it because he was breaking his fast, then he recited the words, **They fear a Day when hearts and eyes will be overturned.** Narrated by Al-Nasa'i and Ibn Abi Hatim from the hadith of Al-A'mash on the authority of Ibrahim on the authority of Alqamah on his authority.

He also said: My father told us, Suwaid bin Saeed told us, Ali bin Masahr told us, on the authority of Abd al-Rahman bin Ishaq, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid bin al-Sakn, who said: The Messenger of God, may God bless him and grant him peace, said: "When God gathers the first and the last on the Day of Resurrection, a caller will come and call out in a voice that all creatures will hear: 'The people of the gathering will know who is most deserving of generosity. Let those who are not distracted from the remembrance of God stand up, and they will stand up, and they will be few in number. Then the rest of creation will be held to account.'" At-Tabarani narrated from the hadith of Baqiyyah, on the authority of Ismail bin Abdullah al-Kindi, on the authority of al-A'mash, on the authority of Abu Wa'il, on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, regarding His statement: **That He may give them their rewards in full and increase them from His bounty**, he said: Their rewards include admitting them into Paradise and increasing them from His bounty. Intercession for those for whom intercession is due for those who did them good in this world.

Fath al-Qadir

And this is what we mentioned 37- "Neither trade nor sale distracts them from the remembrance of God." This sentence is an attribute of men: meaning, trade and sale do not distract them from remembrance of God. Trade was mentioned specifically because it is the greatest thing that distracts a person from remembrance of God. Al-Farra' said: Trade is for those who bring, and selling is what a man sells with his body. The people of trade here were specified as buying because selling was mentioned after it, and similarly to what Al-Farra' said. Al-Waqidi said: So, the traders are the travelers who bring, and the sellers are the residents. The meaning of "from the remembrance of God **is what was mentioned at the beginning of it**, and mention therein His name." It was said that it means the call to prayer. It was said that it means mentioning Him by His beautiful names: meaning they unify Him and glorify Him. It was said that it means prayer, and the mention of prayer after the remembrance here refers to it. What is meant by establishing prayer is establishing it at its appointed times without delay. The ta' was deleted because the addition takes its place in three words that the poet gathered in his saying:

Three letters whose taa's are deleted when grammarians combine them

If you wish, she can excuse herself and perform the prayer.

Al-Farra' cited as evidence for the deletion mentioned in this verse the poet's saying:

The mixture has made the separation and has become isolated and has broken the promise they made to you.

Any number of the command, and in this verse there is evidence that deletion with addition is not limited to those three places. Al-Zajjaj said: The reason for

deleting the ha' is because it is said 'I established the prayer' iqama, and the original was iqwaaman, but the waw was changed to an alif, so two alifs came together, so one of them was deleted due to the meeting of two quiescent letters, so what remained was 'I established the prayer iqamaan', so the ha' was inserted to replace the deleted part, and the addition here took the place of the deleted ha' to compensate. This is the consensus of the grammarians. End quote. Whoever applies the remembrance of God to the obligatory prayer needs to apply the establishment of the prayer to performing it at its appointed times, to avoid repetition, but there is no need for that. Rather, the remembrance should be applied to its true meaning, as we have mentioned. What is meant by the zakat mentioned is the obligatory charity. It was also said that what is meant by zakat is obedience to God and sincerity, as not every believer has wealth. **They will fear a Day** meaning the Day of Resurrection. The accusative case is as a direct object of the verb, not an adverbial. Then He described this Day by saying: **On that Day hearts and eyes will be turned over**, meaning they will be in turmoil and shift. It was said that what is meant by the turning of hearts is that they will be torn from their places to the throats, so they will not return to their places nor come out. What is meant by the turning of eyes is that they will become blind after having seen. It was also said that what is meant by the turning of hearts is that they will be turned over between the hope of salvation and the fear of destruction. As for the turning of eyes, it is their view from which direction they will be taken, and to which side they will go. It was also said that what is meant is the transformation of their hearts and eyes from what they were in of doubt to certainty. Similar to this is His saying: **So We have removed from you your covering, so your sight today is sharp**. What he saw in this world as error he will see in the Hereafter as guidance. It was also said that what is meant is turning over on the embers of Hellfire, and other statements were made.

Tafsir al-Baghawi

37- *Men*, it was said: Men were mentioned specifically in these mosques because women are not required to attend Friday prayers or congregational prayers in the mosque. **Do not distract them**, do not preoccupy them. *Trade*, it was said that trade was mentioned specifically because it is the greatest thing that distracts a person from prayer and acts of obedience. By trade, he meant buying, even though the word trade can refer to both buying and selling, because he mentioned selling after this, like his statement: **And when they see a trade** (al-Jumuah 62:11), meaning buying. Al-Farra' said: Trade for those who bring in and sell is what a man sells with his own hands. His statement: **And no trade from the remembrance of God**, from attending the mosques to establish prayer, **and establishing**, meaning: to establish, *prayer*, he omitted the ha' and meant performing it on time, because whoever delays prayer from its time is not among those who establish prayer. He repeated the mention of establishing prayer even though what is meant by remembrance of God are the five daily prayers, because by establishing prayer, he meant

Surat al-Nur 24:37

Men whom neither commerce nor sale distracts from the remembrance of God and performance of prayer and giving of zakah. They fear a Day in which hearts and eyes will turn about.

preserving the times.

Salim narrated on the authority of Ibn Omar that he was in the market and the prayer was called, so the people stood up and closed their shops and entered the mosque. Ibn Omar said: "It was revealed about them: 'Men whom neither trade nor sale distracts from the remembrance of God and standing **in prayer**'."

"And paying the obligatory zakat," Ibn Abbas **may God be pleased with him** said: When the time for paying zakat comes, they do not withhold it. It was also said: It refers to righteous deeds. "They fear a Day when the hearts and eyes will be overturned," It was said: The hearts will be overturned from what they were upon in this world of polytheism and disbelief, and the eyes will be opened from their coverings. It was also ... between fear and hope, fearing destruction and hoping for salvation, and the eyes will be overturned from its terror, meaning: Which side will they be taken to the right or the left, and from where will they be given the Book, from the right or the left? That is on the Day of Resurrection. It was also said: The hearts will be overturned in the abdomen and will rise to the throat, neither going down nor coming out, and the eyes will be staring out of the terror and severity of the matter.

Tafsir al-Baidawi

37 - **Men whom no trade or commerce distracts** They are not distracted by profitable transactions. **Nor sale from the remembrance of God** Exaggeration of generalization after specification if what is meant by it is the absolute opposition, or by isolating what is more important from the two types of trade, as profit is achieved by selling and expected by buying. It was said that what is meant by trade is buying, as it is its origin and beginning. It was said that it is bringing in, as it is most common in it, and from this it is said that he trades in such-and-such if he brings it in, and in it is an allusion to the fact that they are traders. **And establishing prayer** In it, the addition of the ta' is replaced by the dropped 'ayn with the i'lal, as in his saying:

And they broke their promise to you.

"And giving zakat" means giving money to those who are entitled to it. "They fear a Day" despite their remembrance and obedience. "On that Day the hearts and eyes will be up and down" They will be disturbed and changed from fear, or their conditions will be up and down, so the hearts will understand what they did not understand before and the eyes will see what they did not see before, or the hearts will be up and down with the expectation of salvation and the fear of destruction, and the eyes will be seized from which side and given their books.

Surat al-Nur 24:38

So that God may reward them for the best of what they did and increase them from His bounty. And God provides for whom He wills without account.

Tafsir al-Jalalayn

38 - **That God may reward them with the best of what they did** meaning His reward, and *better* means good (and increase them from His bounty. And God provides for whom He wills without account) It is said that someone spends without account, meaning he is generous as if he does not calculate what he spends.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **That God may reward them with the best of what they did**, means: they did that, meaning that neither trade nor sale distracted them from the remembrance of God, and they established prayer, gave zakat, and obeyed their Lord for fear of His punishment on the Day of Resurrection, so that God may reward them on the Day of Resurrection for the best of their deeds that they did in this world, and increase His reward for them for the best of their deeds that they did in this world, out of His bounty, so He bestows upon them from Himself, according to what He loves of His honor for them. And His statement, **And God provides for whom He wills without account**, means the Most High says: He bestows upon whom He wills and desires, from His bounty and honor, from what he did not deserve through his work, and did not attain through his obedience. **Without account**, means: without being held to account for what He gave him.

Tafsir al-Qurtubi

That God may reward them with the best of what they have done. So He mentioned the reward for good deeds, and did not mention the reward for bad deeds, even though He rewards them for them, for two reasons: First: It is an encouragement, so He limited it to mentioning the encouragement. Second: It is about a people who do not commit major sins, so their minor sins are forgiven. **And He will increase them from His bounty**. This has two possible meanings: First: What He multiplies of the good deed by ten times its like. Second: What He bestows without reward. **And God provides for whom He wills without account**, meaning without holding him accountable for what He has given him, since His giving has no end. It was narrated that when this verse was revealed, the Messenger of God (blessings and peace of God be upon him) ordered the building of the Quba Mosque. Abdullah ibn Rawahah was present and said:

O Messenger of God, has he succeeded who built mosques? He said: Yes, O Ibn Rawahah. He said: And prayed in them standing and sitting? He said: Yes, O Ibn Rawahah. He said: And did he not spend the night

except prostrating to God? He said: Yes, O Ibn Rawahah. Refrain from rhyming prose, for nothing is given to a servant worse than a fluent tongue," mentioned by Al-Mawardi.

Tafsir Ibn Kathir

When God the Almighty made an example of the heart of the believer and what is in it of guidance and knowledge as a lamp in a clear glass, lit with good oil, like a lamp, He mentioned its location, which are the mosques, which are the most beloved places to God the Almighty on earth, and they are His houses in which He worships and declares His Oneness. So God the Almighty said: **In houses which God has permitted to be raised up**, meaning God the Almighty commanded that they be looked after and purified from filth, idle talk, and inappropriate words and deeds. As Ali ibn Abi Talha said on the authority of Ibn Abbas regarding this noble verse, **In houses which God has permitted to be raised up**, he said that God the Almighty forbade idle talk in them. This is also what Ikrimah, Abu Salih, Ad-Dahhak, Nafi' ibn Jubayr, Abu Bakr ibn Sulayman ibn Abi Khaithama, Sufyan ibn Husayn, and other scholars of interpretation said.

Qatada said: These are the mosques that God the Almighty has commanded to be built and delayed their maintenance, elevation and purification. It has been mentioned to us that Kaab used to say: It is written in the Torah: Verily, My houses on earth are the mosques, and whoever performs ablution and does it well then visits Me in My house, I will honor him, and it is incumbent upon the visited one to have the same honor as the visitor. Narrated by Abdur-Rahman ibn Abi Hatim in his Tafsir. Many hadiths have been narrated about building mosques, respecting them, venerating them, perfuming them and burning incense for them, and that has a separate place to be mentioned in it, and I have written a separate section on that, and all praise and thanks be to God. And with the help of God the Almighty, we will mention here a part of that, God willing, and in Him we trust and in Him we rely. On the authority of the Commander of the Faithful, Uthman ibn Affan **may God be pleased with him**, he said: I heard the Messenger of God (blessings and peace of God be upon him) say: **Whoever builds a mosque seeking thereby the Face of God, God will build for him the like of it in Paradise**. Narrated by both of them in the Two Sahihis.

Ibn Majah narrated on the authority of Umar ibn al-Khattab **may God be pleased with him** who said: The Messenger of God (peace and blessings be upon him) said: **Whoever builds a mosque in which the name of God is mentioned, God will build for him a house in Paradise**. An-Nasa'i narrated something similar on the authority of Amr ibn Unbasa, and there are many hadiths on this subject. Aisha **may God be pleased with her** said: The Messenger of God (peace and blessings be upon him) commanded us to build mosques in our homes and to clean and perfume them. This was narrated by Ahmad and the Sunan scholars except an-Nasa'i. Ahmad and Abu Dawud narrated something similar on the authority of Samurah ibn Jundub. Al-Bukhari said: Umar said: **Build for the**

So that God may reward them for the best of what they did and increase them from His bounty.
And God provides for whom He wills without account.

people what will be pleasing to them, and beware of using red or yellow paint, lest you tempt people. Ibn Majah narrated that the Messenger of God (peace and blessings be upon him) said: **No people's actions ever became evil except that they decorated their mosques.** Its chain of transmission is weak.

Abu Dawud narrated on the authority of Ibn Abbas that he said: The Messenger of God (peace and blessings be upon him) said: **I have not been commanded to build mosques.** Ibn Abbas said: **Decorate them as the Jews and Christians did.** Anas may God be pleased with him said: The Messenger of God (peace and blessings be upon him) said: **The Hour will not come until people show off in the mosques.** Narrated by Ahmad and the Sunan scholars except at-Tirmidhi. Buraydah narrated that a man recited poetry in the mosque and said: **Who has invited me to the red camel?** The Prophet (peace and blessings be upon him and his family) said: "May you not find it. The mosques were built for what they were built for." Narrated by Muslim. Amr ibn Shuaib narrated on the authority of his father on the authority of his grandfather that he said: "The Messenger of God (peace and blessings be upon him) forbade buying and selling and reciting poetry in the mosques." Narrated by Ahmad and the Sunan scholars, and at-Tirmidhi said: *Hassan*.

On the authority of Abu Hurayrah **may God be pleased with him** that the Messenger of God (blessings and peace of God be upon him) said: "If you see someone buying or selling in the mosque, say: 'May God not make your trade profitable.' And if you see someone calling for something lost in the mosque, say: 'May God not return it to you.'" Narrated by al-Tirmidhi, who said: **Hassan Gharib**. Ibn Majah and others narrated from the hadith of Ibn Umar, with a chain of transmission traceable to the Prophet (blessings and peace of God be upon him), who said: "Characteristics that are not appropriate in the mosque: it should not be used as a path, weapons should not be brandished in it, a bow should not be shot in it, arrows should not be scattered in it, raw meat should not be passed in it, punishment should not be carried out in it, retribution should not be carried out in it, and it should not be used as a marketplace." On the authority of Wathilah ibn al-Asqa', on the authority of the Messenger of God (blessings and peace of God be upon him), he said: "Keep your children, the insane, your buying and selling, your disputes, raising your voices, implementing your prescribed punishments, and unsheathing your swords away from the mosques. Place ablution places at their doors and set up embers for prayer during congregation." Ibn Majah also narrated it, and their chains of transmission are weak. As for it not being used as a path, some scholars disliked passing through it except for a need if there is an alternative. In the hadith: The angels are amazed at a man who passes by a mosque without praying in it. As for the fact that no weapons are drawn in it, no bows are fired, and no arrows are scattered in it, this is because there is fear that some people may be injured by it due to the large number of people praying in it.

For this reason, the Messenger of God, may God bless him and grant him peace, commanded that if someone passes by with arrows, he should hold onto their heads so as not to harm anyone, as was proven in the Sahih. As for the prohibition of passing by raw meat in it, this is because there is fear of blood dripping from it, just as a menstruating woman was prohibited from passing by it if she feared contamination. As for the fact that no punishment is imposed in it or retaliation is carried out, this is because there is fear of impurity being found in it from someone who was struck or amputated. As for the fact that it is not used as a market, this is because of the prohibition of buying and selling in it, for it was built for the remembrance of God and for prayer in it, as the Prophet, may God bless him and grant him peace, said to the Bedouin who urinated in a section of the mosque: **The mosques were not built for this, they were built for the remembrance of God and for prayer in them.** Then he ordered that a bucket of water be poured over his urine. In the second hadith, **Keep your children away from your mosques**, because they play in them and it is not appropriate for them. When Omar ibn al-Khattab **may God be pleased with him** saw children playing in the mosque, he would hit them with a whip. He would search the mosque after the evening meal and not leave anyone in it. **And your madmen**, meaning because of the weakness of their minds and people's mockery of them, which would lead to playing in them, and because there was a fear that they would make the mosque dirty and the like. **And your buying and selling**, as mentioned above. **And your disputes**, meaning arbitration and rulings in it. For this reason, many scholars have stated that the ruler should not be appointed to settle disputes in the mosque, but should be in another place because of the large number of disputes, quarrels, and words that are not appropriate for it. For this reason, he said after that, **And raising your voices**.

Al-Bukhari said: Ali ibn Abdullah narrated to us, Yahya ibn Saeed narrated to us, Al-Ju'iid ibn Abdur-Rahman narrated to us, he said: Yazid ibn Hafsah narrated to me, from Al-Sa'ib ibn Yazid Al-Kindi, he said: I was standing in the mosque when a man threw stones at me. I looked and saw Umar ibn Al-Khattab, so he said: Go and bring me these two. So I brought them to him. He said: Who are you? Or where are you from? They said: We are from Ta'if. He said: If you were from the city, I would have hurt you because you raise your voices in the mosque of the Messenger of God (peace and blessings of God be upon him). Al-Nasa'i said: Suwaid ibn Nasr narrated to us, from Abdullah ibn Al-Mubarak, from Shu'bah, from Sa'd ibn Ibrahim, from his father Ibrahim ibn Abdur-Rahman ibn A'waf, he said: Umar heard a man's voice in the mosque and said: Do you know where you are? This is also authentic. The statement, **And establish your limits and unsheath your swords**, has been mentioned above. The statement, **And establish purification facilities at their doors**, means toilets that are used for ablution and relieving oneself. There were wells near the mosque of the Messenger of God, may God bless him and grant him peace, from which they would draw water, drink, purify themselves, perform ablution, and so on.

His statement, **and they burn it in congregation**, means they burn it on Fridays because of the large number of people gathering on those days. Al-Hafiz Abu Ya'la al-Mawsili said: Ubaydullah told us, Abd al-Rahman ibn Mahdi told us, on the authority of Abdullah ibn Umar, on the authority of Nafi', on the authority of Ibn Umar, that Umar used to burn the mosque of the Messenger of God (peace and blessings of God be upon him) every Friday. Its chain of transmission is good and there is nothing wrong with it, and God knows best. It has been proven in the two Sahihs that the Messenger of God (peace and blessings of God be upon him) said, **A man's prayer in congregation is twenty-five times better than his prayer in his house or in the marketplace**. This is because if someone performs ablution well, then goes out to the mosque, not going out except for the prayer, he will not take a step without being raised a degree and a sin being erased from him. So when he prays, the angels will continue to send blessings upon him as long as he is in his place of prayer: **O God, send blessings upon him, O God, have mercy on him**. And he will continue to pray as long as he awaits the prayer. And at Dar Qutni's, it was narrated that the Prophet (peace and blessings of God be upon him) said: **There is no prayer for a neighbor of a mosque except in the mosque**. And in the Sunnah: **Give good tidings to those who walk to the mosques in the darkness of perfect light on the Day of Resurrection**. And it is recommended for the one who enters the mosque to start with his right foot and to say, as was proven in Sahih al-Bukhari on the authority of Abdullah ibn Umar **may God be pleased with them both** on the authority of the Messenger of God (peace and blessings of God be upon him) that when he entered the mosque he would say: **I seek refuge in God the Almighty and in His noble face and His ancient authority from the accursed Satan**. (He said: Qat. He said: Yes.) He said: So when he says that, Satan says: He is protected from me for the rest of the day.

Muslim narrated on the authority of Abu Humayd or Abu Asid that he said: The Messenger of God (peace and blessings of God be upon him) said: "When one of you enters the mosque, let him say: 'O God, open for me the gates of Your mercy.' And when he leaves, let him say: 'O God, I ask You for Your bounty.'" An-Nasa'i narrated it on the authority of both of them on the authority of the Prophet (peace and blessings of God be upon him). Abu Hurayrah **may God be pleased with him** said: The Messenger of God (peace and blessings of God be upon him) said: "When one of you enters the mosque, let him greet the Prophet (peace and blessings of God be upon him) and say: 'O God, open for me the gates of Your mercy.' And when he leaves, let him greet the Prophet (peace and blessings of God be upon him) and say: 'O God, protect me from the accursed Satan.'" It was narrated by Ibn Majah, Ibn Khuzaymah, and Ibn Hibban in their Sahihs.

Imam Ahmad said: Ismail bin Ibrahim told us, Laith bin Abi Salim told us, on the authority of Abdullah bin Hussein, on the authority of his mother Fatima bint Hussein, on the authority of her grandmother Fatima bint Rasool God (peace and blessings be upon him), who said: Whenever the Messenger of God (peace and blessings be upon him) entered the mosque, he would send blessings upon Muhammad and then say:

O God, forgive my sins and open for me the doors of Your mercy. And whenever he left out, he would send blessings upon Muhammad and then say: **O God, forgive my sins and open for me the doors of Your bounty**. Narrated by Al-Tirmidhi and Ibn Majah. Al-Tirmidhi said: This is a good hadith, but its chain of transmission is not connected because Fatima bint Hussein Al-Sughra did not meet Fatima Al-Kubra. So what we have mentioned, along with the hadiths we have left out of all of that, to avoid length, is included in the words of God the Almighty: **In houses which God has permitted to be raised**.

His statement, **and His name is mentioned therein**, meaning the name of God, like His statement, **O children of Adam, take your adornment at every masjid**, and His statement, **And turn your faces toward every masjid and invoke Him, making religion sincere to Him**, and His statement, **And that the mosques are for God**, and the verse. And His statement, **and His name is mentioned therein**, Ibn Abbas said, meaning that His book is recited therein. And His statement, **He is glorified therein in the mornings and the evenings**, meaning in the mornings and the evenings. As-sail is the plural of aseel, which is the end of the day. Saeed bin Jubair said that Ibn Abbas said, **Every glorification in the Qur'an is the prayer**. Ali bin Abi Talha said that Ibn Abbas said, "By the morning he means the dawn prayer, and by the evening he means the afternoon prayer, and they are the first prayers that God enjoined, so He wanted to mention them and to remind His servants with them." And likewise Al-Hasan and Ad-Dahhak said: **He glorifies Him therein in the mornings and the evenings** meaning the prayer. And whoever of the reciters read: **He glorifies Him therein in the mornings and the evenings** with the opening of the *ba* of *glorifies* on the basis that it is built on what its agent is not named, stops at the statement **and the evenings** with a complete stop and begins with the statement: **Men whom neither trade nor sale distracts from the remembrance of God** as if it is an explanation of the omitted agent, as the poet said:

Libk Yazid, a humble man, in conflict with his opponents and confused about what the sects will bring down

It is as if he said: Who makes him cry? He said: This makes him cry. It is as if it was said: Who glorifies him in it? He said: Men. As for the reading of those who read *yusbiḥ* with a kasra on the *ba*, making it a verb and its subject *men*, it is not appropriate to stop except on the subject because it is the completion of the statement. So the Almighty's saying: *men* indicates their lofty aspirations, intentions and high resolve by which they became builders of the mosques, which are the houses of God on His earth and the places of worship, thanks, unification and sanctification, as the Almighty said: **Among the believers are men true to what they pledged to God** (al-Baqarah 2:17). As for women, their prayer in their homes is better for them, as Abu Dawud narrated on the authority of Abdullah ibn Mas'ud **may God be pleased with him** that the Prophet (blessings and peace of God be upon him) said: **A woman's prayer in her home is better than her prayer in her room, and her prayer in her chamber is better than her prayer in her home**.

So that God may reward them for the best of what they did and increase them from His bounty.
And God provides for whom He wills without account.

Imam Ahmad said: Yahya ibn Ghailan told us, Rashdin told us, Amr told me, on the authority of Abu al-Samh, on the authority of al-Sa'ib, the freed slave of Umm Salamah, on the authority of Umm Salamah **may God be pleased with her**, on the authority of the Messenger of God (peace and blessings of God be upon him), who said: **The best places of prayer for women are the innermost parts of their houses.** Ahmad also said: Harun told us, Abdullah ibn Wahb told me, Dawud ibn Qays told us, on the authority of Abdullah ibn Suwayd al-Ansari, on the authority of his aunt Umm Humayd, the wife of Abu Humayd al-Sa'idi, that she came to the Prophet (peace and blessings of God be upon him) and said: **O Messenger of God, I love to pray with you.** He said: "I know that you love to pray with me, but your prayer in your house is better than your prayer in your room, and your prayer in your room is better than your prayer in your house, and your prayer in your house is better than your prayer in the mosque of your people, and your prayer in the mosque of your people is better than your prayer in my mosque." So she ordered that a place of prayer be built for her in the furthest and darkest part of her house, and by God, she used to pray in it until she met God, the Most High, and they did not expel her. It is permissible for her to attend the congregation of men, provided that she does not harm any of the men by showing her adornments or wearing perfume, as was reported in the Sahih on the authority of Abdullah ibn Umar, who said: The Messenger of God (peace and blessings be upon him) said: **Do not prevent the female servants of God from the mosques of God.** Narrated by Al-Bukhari and Muslim. Ahmad and Abu Dawud also said: **And their houses are better for them.** In another narration: **And let them go out with no perfume.** It was reported in Sahih Muslim on the authority of Zainab, the wife of Abdullah ibn Mas'ud, who said: The Messenger of God (peace and blessings be upon him) said to us: **If any one of you attends the mosque, let her not wear perfume.** In the two Sahih, it was reported on the authority of Aisha **may God be pleased with her**, who said: The believing women would attend the dawn prayer with the Messenger of God (peace and blessings be upon him), then they would return wrapped in their cloaks, so that they would not be recognized because of the darkness. In the two Sahih, it was also reported on her authority that she said: If the Messenger of God (peace and blessings be upon him) had known what women were doing, he would have prevented them from the mosques, as the women of Israel were prevented.

And the Almighty's saying: **Men whom neither trade nor sale distracts from the remembrance of God** is like His saying: **O you who have believed, let not your wealth nor your children distract you from the remembrance of God verse.** And the Almighty said: **O you who have believed, when the call is made for the prayer on the day of Jumu'ah Friday, then proceed to the remembrance of God and leave business** [al-Jumu'ah, 1/12]. God says that the world, its adornments, its decorations, the pleasures of business and its profit should not distract them from the remembrance of their Lord, who is their Creator and Provider. And those who know that what is with Him is

better for them and more beneficial than what is in their hands, because what they have will run out, and what is with God is everlasting. For this reason, God the Almighty said: **Neither trade nor sale distracts them from the remembrance of God and performance of prayer and giving zakah** [al-Jumu'ah, 1/12]. That is, they give priority to obeying Him, His will and His love over their own will and love. Hisham said, on the authority of Shaiban, who said: I was told on the authority of Ibn Mas'ud that he saw some people from the market when the call was made for the obligatory prayer, leaving their business and getting up for prayer. Abdullah ibn Mas'ud said: These are among those whom God mentioned in His Book: **Men whom neither trade nor sale distracts from the remembrance of God** [al-Jumu'ah, 1/12]. And thus, Amr ibn Dinar al-Qahramani narrated on the authority of Salim on the authority of Abdullah ibn Umar, may God be pleased with them both, that he was in the market when the call to prayer was made. So they closed their shops and entered the mosque. Ibn Omar said: **It is about them that the verse 'Men whom neither trade nor sale distracts from the remembrance of God' was revealed.** Narrated by Ibn Abi Hatim and Ibn Jarir.

Ibn Abi Hatim said: My father told us, Muhammad ibn Abdullah ibn Bakir al-San'ani told us, Abu Saeed, the client of Ibn Hashim, told us, Abdullah ibn Bujayr told us, Abu Abd Rabbih told us: Abu al-Darda' **may God be pleased with him** said: I stood on these stairs, trading on them, making a profit of three hundred dinars every day. I attend the prayer every day in the mosque. I do not say that this is not permissible, but I would like to be among those about whom God said: **Men whom neither trade nor sale distracts from the remembrance of God.** Amr ibn Dinar al-A'war said: I was with Salim ibn Abdullah and we were on our way to the mosque. We passed by the market of Madinah and they had stood up for prayer and covered their belongings. Salim looked at their belongings and there was no one with them. Salim recited this verse: **Men whom neither trade nor sale distracts from the remembrance of God.** Then he said: They are these. Saeed ibn Abi al-Hasan and al-Dahhak also said: **Trade and sale do not distract them from performing the prayer on time.** Matar Al-Warraaq said: They used to buy and sell, but when one of them heard the call to prayer and had his scales in his hand, he would lower them and go to prayer.

Ali ibn Abi Talha said on the authority of Ibn Abbas, **Neither trade nor sale distracts them from the remembrance of God**, meaning the obligatory prayer. This is what Muqatil ibn Hayyan and Ar-Rabi' ibn Anas said. As-Suddi said, **About praying in congregation.** Muqatil ibn Hayyan said, **It will not distract them from attending prayer and performing it as God has commanded them, and from adhering to its appointed times and to what God has entrusted them with therein.** And the statement of God, **They fear a Day when hearts and eyes will turn about**, meaning the Day of Resurrection when hearts and eyes will turn about, meaning because of the intensity of the fear and the enormity of the horrors, like His statement, **And warn**

them of the approaching Day, the verse.

And His statement, **He only delays them for a Day when eyes will stare [in horror]**, and He, the Most High, said, "And they give food, in spite of their love for it, to the poor, the orphan, and the captive. We feed you only for the sake of God. We desire from you neither reward nor thanks. Indeed, we fear from our Lord a Day of distress and distress." So God will protect them from the evil of that Day and will meet them with radiance and joy. And He will reward them for what they patiently endured with a garden and silk garments. **And His statement here**, That God may reward them with the best of what they did," means that these are among those whose good deeds He accepts and overlooks their misdeeds. And His statement, "and increase them from His bounty, **means that He accepts their good deeds and multiplies them for them, as God, the Most High, said**, Indeed, God does not wrong by as much as an atom's weight, **and He, the Most High, said**, Whoever brings a good deed will have ten times the like thereof, **and He said**, Who is it that would loan God a goodly loan? **and He said**, And God multiplies for whom He wills, **and He said here**, And God provides for whom He wills without account." On the authority of Ibn Mas'ud, that milk was brought to him and he offered it to his companions one by one, but none of them drank it because he was fasting. Ibn Mas'ud took it and drank it because he was breaking his fast, then he recited the words, **They fear a Day when hearts and eyes will be overturned**. Narrated by Al-Nasa'i and Ibn Abi Hatim from the hadith of Al-A'mash on the authority of Ibrahim on the authority of Alqamah on his authority.

He also said: My father told us, Suwaid bin Saeed told us, Ali bin Masahr told us, on the authority of Abd al-Rahman bin Ishaq, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid bin al-Sakn, who said: The Messenger of God, may God bless him and grant him peace, said: "When God gathers the first and the last on the Day of Resurrection, a caller will come and call out in a voice that all creatures will hear: 'The people of the gathering will know who is most deserving of generosity. Let those who are not distracted from the remembrance of God stand up, and they will stand up, and they will be few in number. Then the rest of creation will be held to account.'" At-Tabarani narrated from the hadith of Baqiyyah, on the authority of Ismail bin Abdullah al-Kindi, on the authority of al-A'mash, on the authority of Abu Wa'il, on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, regarding His statement: **That He may give them their rewards in full and increase them from His bounty**, he said: Their rewards include admitting them into Paradise and increasing them from His bounty. Intercession for those for whom intercession is due for those who did them good in this world.

Fath al-Qadir

38- "That God may reward them with the best of what they have done" is related to something omitted: that is, they do what they do of glorifying God, remembering Him, establishing prayer, and giving zakat. "That God

may reward them with the best of what they have done": that is, the best reward for their deeds according to what He promised them of multiplying it tenfold and up to seven hundredfold. It was said that what is meant by what is in this verse is what He, glory be to Him, bestows upon them in addition to what they deserve, and the first is more appropriate because of His statement: "And He increases them from His bounty," for what is meant by it is His bestowal upon them in excess of the promised reward. "And God provides for whom He wills without account," that is, without holding him accountable for what He has given him, or that His giving, glory be to Him, has no end, and the sentence confirms what preceded it of the promise of increase.

Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement, **God is the Light of the heavens and the earth**, that he said: He directs the affairs therein, their stars and their moon. Al-Firyabi narrated on his authority regarding his statement, "God is the Light of the heavens and the earth. The example of His light," which He gives to the believer, **is like a niche**. He said in his interpretation of, **An olive tree, neither of the east nor of the west**, that it is the one on the slope of a mountain, which the sun does not touch when it rises or when it sets. "Its oil would almost glow even if no fire touched it. Light upon light." This is the example of the heart of the believer, light upon light. Abd ibn Hamid and Ibn al-Anbari narrated in Al-Masahif on the authority of Al-Sha'bi, who said: In the recitation of Ubayy bin Ka'b, the example of the believer's light is like a niche. Ibn Abi Hatim and Al-Hakim narrated, and he authenticated it, on the authority of Ibn Abbas regarding the verse, that he said: He says, the example of the light of one who believes in God is like a niche, which is a window. Ibn Abi Hatim narrated on his authority, **The example of His light**, that he said: It is a mistake by the writer, it is greater than for His light to be like a niche. He said: The example of the believer's light is like a niche. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Asma' wa'l-Sifat also narrated on his authority: **God is the Light of the heavens and the earth**. He said: The Guide of the people of the heavens and the earth. **The example of His light** is the example of His guidance in the heart of the believer. **It is like a niche** meaning the place of a wick, just as pure oil almost glows before fire touches it, but when fire touches it, its light increases upon its light. Thus is the heart of the believer working with guidance before knowledge comes to it, but when knowledge comes to it, it increases guidance upon guidance and light upon light. In its chain of transmission is Ali ibn Abi Talha, and there is some criticism of him. And Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ubayy bin Ka'b, "God is the Light of the heavens and the earth. The example of His light." He said: He is the believer in whose chest He has placed faith and the Qur'an. So God struck a parable for him, saying: **The Light of the heavens and the earth is the example of His light**. So He began with the light of his own soul, then mentioned the light of the believer, and said: **The example of the light of the one who believed in Him**. So Ubayy bin Ka'b used to recite it like the light of the one who believed in Him, so he is the believer.

So that God may reward them for the best of what they did and increase them from His bounty.
And God provides for whom He wills without account.

He placed faith and the Qur'an in his chest **like a niche**. He said: So the chest of the believer is the niche. **In it is a lamp, the lamp** is the light, and it is the Qur'an and faith that He has placed in his chest. **In a glass**. And **the glass** is his heart. **As if it were a shining star**. He said: A shining star. **Little from a blessed tree**. And the blessed tree is the origin of the blessed, sincerity to God alone and worshipping Him, with no partner. **An olive tree, neither of the east nor of the west**. He said: So his example is like a tree that has been wrapped around trees, so it is green and soft, and the sun does not touch it in any condition, neither when it rises nor when it sets. So this believer has been given protection. From being led astray by any of the trials. Ibn Abi Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas that the Jews said to Muhammad: How can the light of God be delivered from the sky? So God gave an example of His light, saying: "God is the Light of the heavens and the earth. The example of His light is like a niche." The niche is the window of the house in which there is a lamp. It is the lamp that is in a glass. It is an example that God gave for His obedience, so He called His obedience light, then He named it various types. **Neither eastern nor western**. He said: It is in the middle of the tree, the sun does not reach it when it rises nor when it sets. That is the best oil. **Its oil almost gives light without fire**. **Light upon light**. By that, He means the faith and knowledge of the servant. **God guides to His light whom He wills**. It is an example of the believer. Al-Tabarani, Ibn Adi, Ibn Mardawayh, and Ibn Asakir narrated on the authority of Ibn Umar regarding his statement: **Like a niche within which is a lamp**, he said: The niche is in the belly of Muhammad, may God bless him and grant him peace, and the glass is his heart, and the lamp is the light in his heart, **lit from a blessed tree**, the tree of Abraham, **an olive tree neither of the East nor of the West**, neither Jewish nor Christian. Then he recited: "Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to God]. And he was not of the polytheists." And Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Shimir bin Atiyah who said: Ibn Abbas came to Ka'b Al-Ahbar and said: Tell me about the statement of God: "God is the Light of the heavens and the earth. The example of His light" He said: The example of the light of Muhammad, may God bless him and grant him peace, is like a niche. He said: The niche is the window which God made an example of, like a morsel of food in which is a lamp, and the lamp is his heart **the lamp is in a glass** and the glass is his chest **as if it were a glittering star**. He likened the chest of Muhammad, may God bless him and grant him peace, to a glittering star, then the lamp returned to his heart and said: **Lit from a blessed olive tree, neither of the east nor of the west, whose oil would almost give light**. He said: Muhammad, may God bless him and grant him peace, would almost make it clear to the people that he is a prophet, even if he did not speak, just as oil would almost give light even if no fire touched it.

I say: The interpretation of the Qur'anic system in this

and similar ways, as mentioned above, by Ubayy ibn Ka'b, Ibn Abbas, and Ibn Umar **may God be pleased with them**, is not in accordance with the Arabic language. Nor is there any authentic report from the Messenger of God (peace and blessings of God be upon him) that permits deviating from the Arabic meaning to these meanings, which are similar to riddles and enigmas. However, these Companions and those who came after them agreed with them, considered it unlikely that the light of God, the Exalted, would be like the light of the lamp in the niche. For this reason, Ibn Abbas said: **It is greater than for His light to be like the light of the niche**, as we mentioned earlier. But there is no basis for this exclusion. We have already presented at the beginning of this discussion what removes the ambiguity and clarifies what is meant in the best and most eloquent manner, and in accordance with the Arabic language and the speech of the eloquent. Therefore, there is no basis for deviating from the apparent meaning, whether from the Qur'an, the Sunnah, or the language. As for what has been reported from Ka'b al-Ahbar in this regard, as we have mentioned, if it was the reason for those venerable Companions to deviate from the apparent meaning in their interpretation of the verse, then no one like Ka'b **may God have mercy on him** is someone to be followed in such a matter. We have previously warned you that if the interpretation of a Companion is based on narrations from the People of the Book, as often happens, then it does not constitute evidence and it is not permissible to deviate from the Arabic interpretation. Yes, if the reading of Ubayy ibn Ka'b is correct, it is the basis for these interpretations that contradict the apparent meaning, and it is like an addition clarifying the intended meaning. If it is not correct, then it is necessary to stop at what is required by the reading of the majority of the seven and others who came before and after them. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, "In houses which God has permitted to be raised", he said: They are the mosques, which are honored and forbidden from idle talk in them, and the name of God is mentioned in them, and His book is recited in them. "He is glorified therein in the mornings and the evenings", the dawn prayer and the afternoon prayer, which are the first prayers that God enjoined, and He wanted to mention them and remind His servants of them. There are hadiths that have been narrated about the veneration of mosques, keeping them free from filth and idle talk, cleaning them, and applying them, but this is not the place to mention them. Ibn Abi Shaybah and Al-Bayhaqi in Al-Shu'ab narrated from Ibn Abbas, who said: The Duha prayer is mentioned in the Qur'an, and none dives for it except a diver, in His statement: "In houses which God has permitted to be raised and that His Name be mentioned therein. He is glorified therein in the mornings and the evenings." Ibn Abi Hatim and Ibn Mardawayh narrated from Abu Hurayrah, from the Messenger of God, may God bless him and grant him peace, regarding His statement: "Men whom neither trade nor sale distracts from the remembrance of God," he said: They are those who travel throughout the land seeking from the bounty of God. Ibn Mardawayh and Al-Daylami narrated from Ibn

Sa'id Al-Khudri, from the Prophet, may God bless him and grant him peace, regarding His statement: "They are not trade nor sale distracts from the remembrance of God," he said: They are those who seek from the bounty of God. Ibn Mardawayh narrated from Ibn Abbas regarding the verse: They were men seeking from the bounty of God, buying and selling, and when they heard the call to prayer, they would throw down what was in their hands and go to the mosque to pray. Ibn Abi Hatim, Al-Hakim and Al-Bayhaqi in Al-Shu'ab narrated from him regarding the verse, saying: God set forth this parable, "like a niche," for those people who are not distracted from the remembrance of God by trade or sale. They were the most traded and best sellers among people, but their trade and sale did not distract them from the remembrance of God. Abd ibn Humayd, Ibn Jarir and Ibn Abi Hatim also narrated from him regarding the remembrance of God, saying: About attending the prayer. Abd Al-Razzaq, Abd ibn Humayd, Ibn Jarir and Ibn Abi Hatim narrated from Ibn Umar that he was in the marketplace when the call to prayer was made, so they closed their shops and entered the mosque. Ibn Umar said regarding them, "Men whom neither trade nor sale distracts from the remembrance of God" was revealed. Sa'id ibn Mansur, Ibn Jarir, Al-Tabarani and Al-Bayhaqi in Al-Shu'ab narrated from Ibn Mas'ud that he saw some people in the marketplace who heard the call to prayer and left their belongings behind. He said: These are the ones about whom God said: "Neither trade nor sale distracts them from the remembrance of God." Hannad bin Al-Sarri narrated in Az-Zuhd, Ibn Abi Hatim, Ibn Mardawayh, Al-Bayhaqi in Ash-Shu'ab, and Muhammad bin Nasr in As-Salah on the authority of Asma' bint Yazid, who said: The Messenger of God (peace and blessings of God be upon him) said: "On the Day of Resurrection, God will gather the people on a single plain. They will hear the caller and their sight will penetrate. Then a crier will rise and call out: 'Where are those who used to praise God in prosperity and adversity?' They will rise, but they are few, and will enter Paradise without being brought to account. Then he will call out again: 'Where are those whose sides forsook their beds?' They will rise, but they are few, and will enter Paradise without being brought to account. Then he will call out again: 'Let those whom neither trade nor sale distracted from the remembrance of God arise.' They will rise, but they are few, and will enter Paradise without being brought to account. Then the rest of the people will rise and be brought to account." Al-Hakim narrated it **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi in Ash-Shu'ab on the authority of 'Uqbah bin 'Aamir, with a similar chain of transmission traceable to the Prophet (peace and blessings of God be upon him).

Tafsir al-Baghawi

38- That God may reward them with the best of what they did. He means that they were busy remembering God, performing the prayer, and paying the zakat, so that God may reward them with the best of what they did, meaning with the best of what they did. He means that He will reward them for their good deeds, and whatever was of their bad deeds, He will not reward

them for them. **And increase them from His bounty,** what they did not deserve through their deeds. **And God provides for whom He wills without account.**

Tafsir al-Baidawi

38 - "That God may reward them" is related to glorify or do not be distracted by or fear. "The best of what they did" is the best reward for what they did that is promised to them from Paradise. "And He will increase them from His bounty" is things that He has not promised them for their deeds and that had not crossed their minds. "And God provides for whom He wills without account" is a confirmation of the increase and a reminder of the perfection of power, the implementation of the will, and the breadth of His benevolence.

Surat al-Nur 24:39

And those who disbelieve - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds God with Him and He pays him his due account. And God is swift in account.

Surat al-Nur 24:39

And those who disbelieve - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds God with Him and He pays him his due account. And God is swift in account.

Tafsir al-Jalalayn

39 - **And those who disbelieve - their deeds are like a mirage in a lowland** plural of *qa'*, meaning a desert, which is a ray of light that can be seen in it at noon in intense heat, resembling running water. **The thirsty one thinks it is water until, when he comes to it, he finds it is nothing** of what he thought. Likewise, the disbeliever thinks that his work is like charity that benefits him until, when he dies and comes before his Lord, he finds his work, meaning it has not benefited him. **And he finds God with him** meaning with his work, **and He fully paid him his account** meaning He rewarded him for it in this world. **And God is swift in account** meaning in reward.

Tafsir al-Suyuti

Tafsir al-Tabari

And this is a parable that God has given for the deeds of the disbelievers in Him, when He said: And those who have denied the Oneness of their Lord, and denied this Qur'an, and whomever brought it, the example of their deeds that they have done is **like a mirage** meaning: like a mirage. A mirage is what sticks to the ground, and that is at noon, and when the heat is intense. A *land* is what is like water between the sky and the earth, and that is at the beginning of the day, lifting everything up at noon. And His statement **a lowland** is the whole of a valley, like *al-jirah* is the plural of *jar*, and *al-qa'* is the flattened part of the earth and the nine, and that is where the mirage occurs. And His statement, **The thirsty one thinks it is water**, means: The thirsty one among the people thinks the mirage is water, **until it comes to him** (the *ha'* is from the mention of the mirage, and the meaning is: until the thirsty one among the people comes to the mirage as water, **until it comes to him** (the *ha'* is from the mention of the mirage, and the meaning is: until the thirsty one finds the mirage, seeking water to relieve his thirst, **he finds it nothing**, meaning: he did not find the mirage as anything. So too are the disbelievers in God, because of the deeds they did in delusion, they think that they will save them from God's punishment, just as the thirsty one who saw the mirage thought it was water to quench his thirst, until he perished and became in need of his deed, which he thought was beneficial to God, but he did not find it to be of any benefit to him, because his deeds were based on disbelief in God, and God found this disbeliever lying in wait at his

perishing, so He will give him the account of the deeds he did in this world on the Day of Resurrection, and He will reward him for them with the recompense he deserves from Him.

If someone says: How was it said, **Until when he came to it, he found it nothing**, if the mirage is not a thing, then why was the *ha'* inserted in His statement, **Until when he came**? It was said: It is something that is seen from afar, like fog that is seen thick from afar, and dust, so when a person comes close to it, it becomes thin and becomes like air. It may also be possible that its meaning is: Until when he came to the place of the mirage, he did not find the mirage anything, so mentioning the mirage was sufficient instead of mentioning its place. **And God is swift in account**, meaning: God is swift in His account, because He, the Most High, does not need to interlock the fingers, nor memorize in the heart, but He is All-Knowing of all of that, before the servant does it, and after he does it.

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

Who said that?

Ibn Abd al-A'la ibn Wasil told me: Ubayd God ibn Musa told us: Abu Ja'far al-Razi told us, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-A'la, on the authority of Ubayy ibn Ka'b, who said: Then he gave another example, saying: **And those who disbelieve - their deeds are like a mirage in a lowland**. He said: Likewise, the disbeliever will come on the Day of Resurrection, and he will think that he has goodness with God, but he will not find it, so he will be thrown into the Fire.

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 Abu Al-'Aliyah, on the authority of Abu bin Ka'b, in a similar manner.

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, **Their deeds are like a mirage in a lowland**, he said: the flat earth.

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 the statement, **And those who disbelieve - their deeds are like a mirage in a lowland**, until the statement, **And God is swift in account**, he said: It is a parable that God gave of a man who was thirsty, and his thirst became intense. He saw a mirage, which he thought was water, so he sought it and thought that he had been able to get it, until it came to him. But when it came to him, he did not find it to be anything, and he died at that moment. He says: The disbeliever is like that; he thinks that his deeds will suffice him, or will benefit him in the least, but he will not achieve anything until death comes to him. But when death comes to him, he will not find that his deeds have sufficed him at all, and they will not benefit

him except as a thirsty person who is desperately seeking a mirage benefits.

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, **Like a mirage in a lowland**, he said: A lowland on the earth, and the mirage is his action. Al-Harith added in his hadith on the authority of Al-Hasan: And the mirage is the action of the disbeliever. **When he comes to it, he finds it nothing**. His coming to it means his death and his departure from this world. **And he finds God** upon his departure from this world, **So He fully pays him his account**.

Al-Hasan narrated to us, he said: Abd al-Razzaq informed us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **Like a mirage in a lowland**, he said: A lowland area on the earth, and the mirage is his action. Al-Harith added in his hadith on the authority of al-Hasan: The mirage is the action of the disbeliever. **When he comes to it, he finds it nothing**. His coming to it means his death and separation from this world. **And he found God** upon his separation from this world, **and He paid him his due**.

Al-Hasan told us, he said: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **Like a mirage in a lowland**, he said: A lowland on the earth, **which a thirsty man thinks is water**, is a metaphor that God has given for the actions of the disbeliever, meaning: he thinks he is in something, just as this mirage is water, **until when he comes to it, he finds it is nothing**, and likewise the disbeliever, when he dies, finds his actions nothing, **and finds God with him, so He will pay him his due**.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And those who disbelieved** to His statement, **and found God with him**, he said: This is a parable that God has given to those who disbelieved, **Their deeds are like a mirage in a lowland**. He saw a mirage and was certain that it was water, but when he came to it, he did not find it to be anything. He said: And these people thought that their deeds were righteous, and that they would return from them to something good, but they did not return from them except as the owner of the mirage returned. So this is a parable that God, may His praise be exalted, and His names be sanctified, has given.

Tafsir al-Qurtubi

God the Almighty said: **And those who disbelieve - their deeds are like a mirage in a lowland**. When the believer was given as an example, he also gave an example of the disbeliever. Muqatil said: It was revealed about Shaybah ibn Rabi'ah ibn Abd Shams, who used to become a monk seeking the religion, but when the Prophet (peace and blessings of God be upon him) left, he disbelieved. Abu Sahl: Regarding the People of the Book. Ad-Dahhak: Regarding the good deeds of the disbeliever, such as maintaining kinship ties and benefiting neighbors. A mirage is

something that is seen at noon in intense heat, like water in a desert clinging to the ground. A mirage is something that is bright like water except that it rises above the ground until it becomes as if it is between the earth and the sky. A mirage is called a mirage because it flows, i.e., runs like water. It is said: A stallion has flowed, meaning it has gone and traveled on the earth. It is also called a mirage, and it only occurs in the wilderness and heat, so a thirsty person is deceived by it. The poet said:

I was like a spilled water in his water skin, dripping over a solid hill.

Another said:

When we stopped the war, their covenants were like the gleam of a mirage shining in the desert.

Imru' Al-Qais said:

Didn't I ride the mounts with all the rags of the deepest length and the shining of the mirage?

Al-Qi'ah is the plural of qa', like jirah and jar, as stated by Al-Harawi. Abu Ubaidah said: qi'ah and qa' are one, as narrated by An-Nahhas. Qa' is the flat, wide part of the earth with no vegetation, and it is where the mirage occurs. The origin of qa' is the low place where water settles, and its plural is qi'an. The waw became a ya' because of the kasrah before it, and qi'ah is like qa', and it is also from waw. Some of them say: it is the plural of *ya'ths'atheen* meaning the thirsty one thinks it is water, meaning he thinks the mirage is water. **until when he comes to it, he finds it is nothing** of what he had estimated and finds land with no water. This is an example that God Almighty has given to the disbelievers; they rely on the reward for their deeds, but when they come to God Almighty, they find the reward for their deeds nullified by disbelief, meaning they find nothing, just as the one who has a mirage finds nothing but land with no water, so he perishes or dies. **And he finds God with him** meaning he finds God watching. **So He paid him his due** meaning the reward for his deeds. Imru' Al-Qais said:

He turned away, falling rapidly, and he was certain that he would face the reckoning.

It was said: He found the promise of God to reward him for his work. It was also said: He found the command of God when he was gathered, and the meanings are close. It was read as Baqi'at. Al-Mahdawi: It is permissible for the alif to be fully pronounced with a fatha on the 'ayn. It is permissible for it to be like a man of 'izzah and 'izzahah, for the one who does not approach women. It is permissible for it to be the plural of qi'ah, and on this basis it is with a ta' in connection and stopping. It was narrated from Nafi', Abu Ja'far, and Shaybah al-Dhaman without a hamza, and the well-known from them is the hamza, thami' yathma' thama'an so he is thami'an, and if you lighten the hamza you say az-Dhaman. His saying, **And those who disbelieved** is the beginning of **their deeds** is a second beginning. The kaf of **like a mirage** is the predicate, and the sentence is predicate of **those who**. It is permissible for **their deeds** to be a substitute for **those who disbelieved**, meaning and the deeds of those who disbelieved are like a mirage, so the complement was deleted.

And those who disbelieve - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds God with Him and He pays him his due account. And God is swift in account.

Tafsir Ibn Kathir

These are two examples that God Almighty has given for the two types of disbelievers, just as He gave two examples for the hypocrites at the beginning of Surat al-Baqarah 2:fiery and watery, and just as He gave two examples for what is established in the hearts of guidance and knowledge in Surat Ar-Ra'd: watery and fiery. We have spoken about each of them in its place in a way that makes it unnecessary to repeat it, and to God be praise and thanks. As for the first of these two examples, it is for the unbelievers who call to their unbelief and who think that they are on some actions and beliefs, but they are not in fact on anything. Their example in that is like the mirage that is seen in the depths of the earth from a distance as if it were a raging sea. The qa'a is the plural of qa' like jar and jirah. The qa' is also the singular of qi'an, just as it is said jar and jiran. It is the flat, wide, and extended land in which the mirage occurs. This only occurs after noon. As for the al, it only occurs at the beginning of the day and is seen as if it were water between the sky and the earth. So when someone in need of water sees the mirage, he thinks it is water and goes to drink from it, but when he reaches it, he finds it is nothing. Likewise, the unbeliever thinks that he has done a deed and that he has obtained something. So when he meets God on the Day of Resurrection and God holds him accountable for it and he is questioned about his actions, he will find that nothing has been accepted for him at all, either due to a lack of sincerity or due to not following the Shari'ah, as God Almighty said: **And We will present to them whatever deeds they did and make them as dust scattered.** And He said here: **And God will find...** He will pay his account, and God is swift in account." This is how it was narrated on the authority of Abi bin Ka'b, Ibn Abbas, Mujahid, Qatadah, and others.

In the two Sahihs, it is stated that on the Day of Resurrection the Jews will be asked: **What did you worship?** They will say: **We used to worship Uzair, the son of God.** It will be said: "You have lied! God has not taken a son. What do you seek?" They will say: **O Lord, we are thirsty, so give us a drink.** It will be said: **Do you not see?** Then the Fire will appear to them as a mirage, parts of which crush each other, and they will set out and be thrown into it. This example is an example of those with compound ignorance. As for those with simple ignorance, who are the foolish, foolish imitators of the deaf and dumb imitators of the leaders of disbelief who do not understand, their example is as God, the Most High, said: **Or [they are] like darknesses within a deep sea.** Qatadah said: *Deep* means the deep. "Widowed by waves, above which are waves, above which are clouds - darknesses, one upon another. When he puts out his hand, he can hardly see it." That is, he can hardly see it because of the intensity of the darkness. This is an example of the heart of the ignorant, simple-minded disbeliever, the imitator who

does not know the state of the one leading him, nor does he know where he is going. Rather, as is said in the example of the ignorant one: **Where are you going?** He said: **With them.** It was said: **Then where are they going?** He said: **I do not know.**

Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both, **A wave covers him the verse**, meaning by that the covering that is over the heart, hearing and sight, and it is like His statement, **God has set a seal upon their hearts and upon their hearing and upon their sight the verse**, and like His statement, **Have you seen he who has taken as his god his own desire and God has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his sight a covering the verse.** Abi bin Kaab said regarding the statement of God, **Darknesses, one upon another**, that he will be in five forms of darkness: his speech is darkness, his actions are darkness, his entrance is darkness, his exit is darkness, and his destination on the Day of Resurrection will be in darkness, in the Fire. Al-Suddi and Al-Rabi' bin Anas also said something similar. And the Almighty said: **And he for whom God has not appointed light - for him there is no light.** That is, he whom God has not guided is doomed, ignorant, lost, ruined, and an unbeliever, as He said: **He whom God sends astray - for him there is no guide.** This is in contrast to what He said in the parable of the believers: **God guides to His light whom He wills.** So we ask the Almighty God to place light in our hearts, and light on our right, and light on our left, and to magnify His light for us.

Fath al-Qadir

When He, the Almighty, mentioned the state of the believers and what their situation will lead to, He mentioned an example for the disbelievers, saying: 39- **And those who disbelieve - their deeds are like a mirage in a desert.** What is meant by deeds here are: the good deeds such as charity, kinship, freeing the captive, building the Kaaba, and providing water to the pilgrims. A mirage is what is seen in the deserts from the gleam of the sun when the heat of the day is intense, in the form of water in the opinion of the one who sees it. It is called a mirage because it flows: that is, it runs like water, except that it rises above the ground until it becomes as if it is between the sky and the earth. Imru' al-Qais said:

Didn't I fill the mounts with long, shiny rags?

Another said:

When we stopped the war, their covenants were like the gleam of a mirage shining in the desert.

Al-Qi'ah is the plural of Qa': which is the low place where water settles, like Jirah and Jal. This was stated by Al-Harawi. Abu Ubaid said: Qi'ah and Qa' are one and the same. Al-Jawhari said: The Qa' is the flat part of the earth. The plural is Aqwa', Aqwa', and Qi'an. The waw became a Ya' because of the Kasrah before it, and Qi'ah is like Qa'. He said: Some of them say it is

the plural of **The thirsty person thinks it is water**. This is a second description of a mirage, and the thirsty person is the one who is thirsty. The restriction of calculation to the thirsty person, although the one who is satisfied sees it as such, is to achieve the simile based on greed. **Until when he comes to it, he finds it is nothing**. That is, if the thirsty person comes to that which he thought was water, he will not find it anything of what he had estimated and calculated, nor anything else. The meaning is that the disbelievers rely on their deeds that they think are good and hope for their reward, but when they come to God, the Exalted, they will find nothing of them, because disbelief has nullified them and erased their trace. What is meant by His statement, **Until when he comes to it**, even though it is nothing, is that he came to the place where He had imprisoned him. Then the Almighty mentioned what indicates the increase in the regret of the disbelievers, and that their fate was not merely disappointment like the companion of the mirage, so He said: **And he found God with him, and He paid him his due, and God is swift in account**. That is, he found God lying in wait, and He paid him his due, that is, the reward for his deeds, as Imru' al-Qais said:

He turned away, falling rapidly, and he was certain that he would face the reckoning.

It was said that he found God's promise of reward for his work, and it was said that he found God's command at the gathering, and it was said that he found His judgment and decree at the coming, and it was said at the work, and the meanings are close. Muslima bin Muharib read Baqi'a with a rounded ha' as one says a man who is proud of him. It was narrated from him that he read Baqi'aat with an extended ta'. It was said that it is possible that the alif is generated from the saturation of the 'ayn according to the first, and the plural of qi'a according to the second. It was narrated from Nafi', Abu Ja'far, and Shaibah that they read al-Zam'an without a hamza, and the well-known from them is the hamza.

Tafsir al-Baghawi

Then he gave an example of the actions of the infidels, and God Almighty said:

39- **And those who disbelieve - their deeds are like a mirage in a lowland**. The mirage is the ray that is seen at noon when it is extremely hot in the wilderness. It is like running water on the ground, and whoever sees it thinks it is water, but when he gets close to it, it swells up and he sees nothing. The aal is what rises from the ground, and it is a ray that is seen between the sky and the earth in the mornings, like a sheet in which people are raised, and the small is seen as large and the short as tall. The riqraq occurs in the evenings, and it is the riqraq of the mirage, meaning it comes and goes. The qi'a is the plural of qa', which is the wide, flat area of the earth, and the mirage is in it. **The thirsty one thinks it is water until he comes to it** meaning what he saw as water comes. It was also said: it came to the place of the mirage, **he finds it nothing**, according to his estimate and calculation. Likewise, the disbeliever thinks that his work is of benefit to him, but when the

Angel of Death comes to him and he needs his work, he finds that his work does not enrich him at all nor does it benefit him. **And he finds God with him**, meaning with his work, meaning he finds God watching him. It was said: He presented himself to God, **and He paid him his due**, meaning the reward for his deeds, **and God is swift in taking account**.

Tafsir al-Baidawi

39 - **And those who disbelieve - their deeds are like a mirage in a lowland**. The state of those who disbelieve is the opposite of that, for their deeds, which they consider good and beneficial in the sight of God, they will find to be worthless and disappointing in the end, like a mirage, which is what is seen in the desert from the brightness of the sun at noon, so one thinks it is flowing water. The meaning of the lowland is the empty, flat land without plants or anything else. It was said that its plural is like jar and jirrah, and it was read (*baqi'at*) like dimaat in dima. **The thirsty one thinks it is water** means the thirsty one, and it is specific to liken the disbeliever to it in the extreme disappointment when the trowel touches the trowel. **Until when it comes to him** comes what he thought was water or its place. **He finds it nothing** of what he thought. **And he finds God with him** His punishment or His guards, or he finds Him holding him to account. **So He fully paid him his due** as a review or recompense. **And God is swift in account** He is not distracted from one account by another. It was narrated that it was revealed about Utbah bin Rabi'ah bin Umayyah, who worshipped during the pre-Islamic era and sought religion, but when Islam came, he disbelieved.

Surat al-Nur 24:40

Or [like] darknesses within a deep sea which is covered by waves topped by waves, topped by clouds - darknesses, one upon another. When he puts out his hand, he can scarcely see it. And he for whom God does not appoint light - for him there is no light.

Surat al-Nur 24:40

Or [like] darknesses within a deep sea which is covered by waves topped by waves, topped by clouds - darknesses, one upon another. When he puts out his hand, he can scarcely see it. And he for whom God does not appoint light - for him there is no light.

Tafsir al-Jalalayn

40 - Or those who disbelieve, their evil deeds **are like darknesses within a deep sea, covered by waves above it** meaning the waves **waves above it** meaning the second wave *clouds* these are **darknesses, one above another** the darkness of the sea, the darkness of the first wave, the darkness of the second, and the darkness of the clouds **when the observer puts out his hand in these darknesses he can scarcely see it** meaning he does not come close to seeing it **and he for whom God does not appoint light - for him there is no light** meaning he for whom God does not guide will not be guided

Tafsir al-Suyuti

Tafsir al-Tabari

And this is another example that God has given for the actions of the disbelievers. God Almighty says: And the example of the actions of these disbelievers, in that they were done with error and corruption, and misguidance and confusion on the part of those who work in them, and without guidance, is like darkness in a deep sea. And the sea is like waves. **Above them is a wave** means: above the wave is another wave that covers it. **Above them is a cloud** means: above the second wave that covers the first wave is a cloud. So He made the darkness an example for their actions, and the deep sea an example for the heart of the disbeliever. He says: He worked with the intention of a heart that was overwhelmed by ignorance and covered by misguidance and confusion, just as this deep sea is covered by a wave, above it is a wave, above it is a cloud. So too is the heart of this disbeliever, whose actions are like these darknesses. Ignorance of God has sealed it, so he does not understand about God, and has sealed his hearing, so he does not hear God's admonitions, and a veil has been placed over his sight, so he does not see God's proofs. So that is... Darknesses one upon another.

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 us, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, "Or [they say], 'Or

[they say], '[They are] like darknesses within a deep sea, which is covered by waves, above which are waves, above which are clouds,' until His statement, 'of light.' He said: By darknesses, He means deeds, and by deep sea, He means the heart of man. He said: It is covered by waves, above which are waves, above which are clouds.' He said: Darknesses, one above another. He designates by that the covering that is over the heart, hearing, and sight. It is like His statement, 'God has set a seal upon their hearts,' (2:7), and like His statement, 'Have you seen he who has taken as his god his [own] desire?' (4:23) until His statement, 'Then will you not remember?'

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, "Or like darknesses in a deep sea," which is a metaphor that God gave for the disbeliever who works in misguidance and confusion, he said, **Darknesses, one above the other.**

It was narrated on the authority of Abi bin Kaab, what:

Abdul-A'la bin Wasil told me, he said: Ubayd God bin Musa told us, he said: Abu Ja'far Al-Razi told us, on the authority of Al-Rabi', on the authority of Abu Al-A'la, on the authority of Ubayy bin Ka'b, regarding His statement, **Or like darknesses within a deep sea which is covered by waves**, he said: He gave another example for the disbeliever, saying, **Or like darknesses within a deep sea**, he said: So he is in five forms of darkness: his speech is darkness, his actions are darkness, his entrance is darkness, his exit is darkness, and his destination is darkness on the Day of Resurrection, the Fire.

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 Abu Al-Rabi', on the authority of Abu Al-'Aliyah, on the authority of Ubayy Ibn Ka'b, something similar.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Or like darknesses within a deep sea, which is covered by waves upon waves**, to His statement, **darknesses, some upon others**, he said: Evil of some upon evil of some.

His saying, **If he puts out his hand, he can hardly see it**, means: If the observer puts out his hand in this darkness, he can hardly see it.

If someone were to say to us: How could it be said, **He could hardly see it**, given the intensity of the darkness that has been described? You know that the statement, **I could hardly see so-and-so**, is an affirmation by someone of seeing him after effort and intensity. And less than the darkness that has been described in this verse is that which the observer would not see his hand if he put it out into it. So how is it in this case? It would be said: There are opinions on this matter which we will mention and then state which is correct. One of them is that the meaning of the statement is: If he put his hand out seeing it, he could hardly see it, meaning he did not know from where he could see it. So it is

from the precedence which means delay, and the interpretation of the statement accordingly is: If he put his hand out, he could not have seen it. The second is that its meaning is: If he put his hand out, he could not have seen it. And his statement, **He could hardly** in its inclusion in the statement is similar to the inclusion of suspicion in what is certain in speech, like His statement, **And they thought that they had no escape Fussilat 41:48** and similar similar statements. The third: that he saw it after slowness and effort, as someone might say to another: I could hardly see you because of the darkness. And he did see him, but after despair and difficulty. This third statement is the most obvious meaning of the word from the perspective of how the Arabs use *akada* in both of their words. The other statement, which we said refers to it meaning he did not see it, is a statement that is clearer in terms of explanation, but it is the most hidden in its meaning. It is only appropriate for that to be said in this instance, I mean to say: he could hardly see it despite the intensity of the darkness that he mentioned, because that is an example and not report of something that has come to pass. **And he for whom God has not appointed light** means: he whom God has not provided with faith, guidance from misguidance, and knowledge of His Book. **For him there is no light** means: he has no faith, guidance, or knowledge of His Book.

Tafsir al-Qurtubi

God the Almighty said: **Or like darkneses within a deep sea**. God the Almighty set forth another example for the disbelievers, i.e. their deeds are like the harvest of a lowland or like darkneses. Al-Zajjaj said: If you wish, use a mirage, and if you wish, use darkneses. The word *or* indicates permission, as previously stated in **or like a downpour 2:19**. Al-Jurjani said: The first verse mentions the deeds of the disbelievers, and the second mentions their disbelief. He linked disbelief to their deeds because disbelief is also one of their deeds. God the Almighty said: **He brings them out from darkneses into the light 2:257**, i.e., from disbelief to faith. Abu Ali said: **Or like darkneses** or like darkneses. This is indicated by the complement of the word God the Almighty said: **When he puts out his hand**. So the metaphor refers to the omitted complement. Al-Qushayri said: According to Al-Zajjaj, the example refers to the deeds of the disbelievers, according to Al-Jurjani, to the disbelief of the disbeliever, and according to Abu Ali, to the disbeliever. Ibn Abbas said in a narration: This is like the heart of the disbeliever. **In a turbulent sea**. It was said: It is attributed to the abyss, which is that whose bottom cannot be reached. The abyss is most of the water, and the plural is jajj. The sea is turbulent when its waves clash, and from this is what was narrated from the Prophet, may God bless him and grant him peace, that he said:

Whoever embarks on the sea except for the sake of God, then his responsibility is discharged. The matter becomes difficult and confusing. God Almighty says: **I thought it was a deep sea** (al-Naml 27:44), meaning it has no depth. The ship became deep, meaning it waded into the sea **with a damma on the lam**. As for

the sea **with a fatha on the lam**, it is the voices of the people. He says: I heard the sea of the people, meaning their voices and their noise. Abu al-Najm said:

In the midst of the sea, hold back so-and-so from so-and-so

The sounds became mingled and became great. **A wave covers it** meaning that a wave rises above that turbulent sea. **Above it is a wave** meaning above the wave is a wave, and above this second wave are clouds, so the fear of the wave, the fear of the wind, and the fear of the clouds come together. It was said that the meaning is that a wave covers it, followed by another wave, so the meaning is: the waves follow one another until it is as if one is above the other, and it is most fearful when two waves follow one another and come close together, and above this wave are clouds. It is greater in terms of fear for two reasons: First, that it has covered the stars by which one is guided. Second, the wind that arises with the clouds and the rain that falls from them. **Darkneses, one above the other** Ibn Muhaisin and Al-Bazzi read on the authority of Ibn Kathir, **clouds of darkness** with the addition and the genitive. Qunbal read *clouds* with the tanween, *darkness* with the genitive and tanween. The rest read with the nominative and tanween. Al-Mahdawi said: Whoever reads **From above it are clouds of darkness** with the addition, it is because the clouds rise at the time of these darkneses, so they are added to them, just as one says: a cloud of mercy when it rises at the time of rain. Whoever reads **clouds of darkness**, puts *darkness* in the accusative case to emphasize the first *darkness* or in place of it, and *cloud* is the subject and **From above it** is the predicate. Whoever reads **clouds of darkness**, then *darkness* is the predicate of a deleted subject, the meaning being: they are darkneses or these are darkneses. Ibn al-Anbari said: **From above it are waves** is incomplete, because his saying **From above it are clouds** is a conjunction to the wave, and pausing at his saying **From above it are clouds** is good, then **darkneses one above another** begins with the meaning they are darkneses one above another. It was narrated from the people of Mecca that they read *darkness* meaning or like darkneses darkneses one above another, so according to this school of thought, it is not good to pause at the clouds. Then it was said: What is meant by these darkneses is the darkness of the clouds, the darkness of the waves, the darkness of the night, and the darkness of the sea. Whoever is in these darkneses cannot see anything, not even a star. It was also said: What is meant by darkneses are hardships, meaning hardships one above the other. It was also said: What is meant by darkneses are the deeds of the disbeliever, and by the deep sea is his heart, and by wave upon wave is what covers his heart of ignorance, doubt, and confusion, and by the reckoning is the rust, seal, and imprint on his heart. Its meaning was narrated from Ibn Abbas and others, meaning he cannot see the light of faith in his heart, just as the one in darkness in the sea, when he puts out his hand, can hardly see it. Ubayy ibn Ka'b said: The disbeliever is in five forms of darkness: his speech is darkness, his deeds are darkness, his entrance is darkness, his exit is darkness, and his destination on the Day of Resurrection is darkness in the Fire, and

Surat al-Nur 24:40

Or [like] darknesses within a deep sea which is covered by waves topped by waves, topped by clouds - darknesses, one upon another. When he puts out his hand, he can scarcely see it. And he for whom God does not appoint light - for him there is no light.

what an evil destination it is. **When he puts out his hand** means the observer. **He can hardly see it** means because of the intensity of the darkness. Al-Zajjaj and Abu Ubaidah said: The meaning is he did not see it and could not, and this is the meaning of Al-Hasan's statement. The meaning of **could not** is he did not hope to see it. Al-Farra' said: *Kada* is a connective, meaning he did not see it, just as you say: I could hardly recognize him. Al-Mubarrad said: It means he did not see it except after great effort, just as you say: I could hardly see you from the darkness, and he saw it after despair and hardship. It was also said: It means he was close to seeing it but did not see it, just as one says: The bridegroom was almost a prince, the ostrich was almost flying, and the one wearing sandals was almost a rider. An-Nahhas: The most correct of the sayings in this regard is that the meaning is he did not come close to seeing it. So if he did not come close to seeing it, then he did not see it with a vision from far away or near. **And he for whom God has not appointed a light** to guide him, then his affairs will be darkened for him. Ibn Abbas said: Meaning, he for whom God has not appointed a religion has no religion, and he for whom God has not appointed a light to walk by on the Day of Resurrection will not be guided to Paradise, like His statement: **And He will make for you a light by which you will walk** (Al-Hadid 57:28). Al-Zajjaj said: That was in this world, and the meaning is: He whom God does not guide will not be guided. Muqatil ibn Sulayman said: It was revealed about Utbah ibn Rabi'ah, who used to seek religion in the pre-Islamic era and wore hair-sackcloth, then disbelieved in Islam. Al-Mawardi said: It was revealed about Shaybah ibn Rabi'ah, who used to become a monk in the pre-Islamic era, wear wool, and seek religion, then disbelieved in Islam.

I said: Both of them died as unbelievers, so it is not far-fetched that they are the ones meant by the verse and others. It has been said: It was revealed about Abdullah ibn Jahsh, who had converted to Islam and migrated to Abyssinia, then converted to Christianity after his conversion. Al-Tha'labi said: Anas said: The Prophet, may God bless him and grant him peace, said:

"God Almighty created me from light and created Abu Bakr from my light and created Umar and Aisha from the light of Abu Bakr and created the believers of my nation from the light of Umar and created the believing women of my nation from the light of Aisha. So whoever does not love me and love Abu Bakr, Umar and Aisha has no light." Then the verse was revealed: **And whoever God does not appoint light for - for him there is no light.**

Tafsir Ibn Kathir

These are two examples that God Almighty has given for the two types of disbelievers, just as He gave two examples for the hypocrites at the beginning of Surat

al-Baqarah 2:fiery and watery, and just as He gave two examples for what is established in the hearts of guidance and knowledge in Surat Ar-Ra'd: watery and fiery. We have spoken about each of them in its place in a way that makes it unnecessary to repeat it, and to God be praise and thanks. As for the first of these two examples, it is for the unbelievers who call to their unbelief and who think that they are on some actions and beliefs, but they are not in fact on anything. Their example in that is like the mirage that is seen in the depths of the earth from a distance as if it were a raging sea. The *qa'a* is the plural of *qa'* like *jar* and *jirah*. The *qa'* is also the singular of *qi'an*, just as it is said *jar* and *jiran*. It is the flat, wide, and extended land in which the mirage occurs. This only occurs after noon. As for the *al*, it only occurs at the beginning of the day and is seen as if it were water between the sky and the earth. So when someone in need of water sees the mirage, he thinks it is water and goes to drink from it, but when he reaches it, he finds it is nothing. Likewise, the unbeliever thinks that he has done a deed and that he has obtained something. So when he meets God on the Day of Resurrection and God holds him accountable for it and he is questioned about his actions, he will find that nothing has been accepted for him at all, either due to a lack of sincerity or due to not following the Shari'ah, as God Almighty said: **And We will present to them whatever deeds they did and make them as dust scattered.** And He said here: **And God will find...** He will pay his account, and God is swift in account." This is how it was narrated on the authority of Abi bin Ka'b, Ibn Abbas, Mujahid, Qatadah, and others.

In the two Sahihs, it is stated that on the Day of Resurrection the Jews will be asked: **What did you worship?** They will say: **We used to worship Uzair, the son of God.** It will be said: "You have lied! God has not taken a son. What do you seek?" They will say: **O Lord, we are thirsty, so give us a drink.** It will be said: **Do you not see?** Then the Fire will appear to them as a mirage, parts of which crush each other, and they will set out and be thrown into it. This example is an example of those with compound ignorance. As for those with simple ignorance, who are the foolish, foolish imitators of the deaf and dumb imitators of the leaders of disbelief who do not understand, their example is as God, the Most High, said: **Or [they are] like darknesses within a deep sea.** Qatadah said: *Deep* means the deep. "Widowed by waves, above which are waves, above which are clouds - darknesses, one upon another. When he puts out his hand, he can hardly see it." That is, he can hardly see it because of the intensity of the darkness. This is an example of the heart of the ignorant, simple-minded disbeliever, the imitator who does not know the state of the one leading him, nor does he know where he is going. Rather, as is said in the example of the ignorant one: **Where are you going?** He said: **With them.** It was said: **Then where are they going?** He said: **I do not know.**

Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both, **A wave covers him the verse,**

meaning by that the covering that is over the heart, hearing and sight, and it is like His statement, **God has set a seal upon their hearts and upon their hearing and upon their sight the verse**, and like His statement, **Have you seen he who has taken as his god his own desire and God has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his sight a covering the verse**. Abi bin Kaab said regarding the statement of God, **Darknesses, one upon another**, that he will be in five forms of darkness: his speech is darkness, his actions are darkness, his entrance is darkness, his exit is darkness, and his destination on the Day of Resurrection will be in darkness, in the Fire. Al-Suddi and Al-Rabi' bin Anas also said something similar. And the Almighty said: **And he for whom God has not appointed light - for him there is no light**. That is, he whom God has not guided is doomed, ignorant, lost, ruined, and an unbeliever, as He said: **He whom God sends astray - for him there is no guide**. This is in contrast to what He said in the parable of the believers: **God guides to His light whom He wills**. So we ask the Almighty God to place light in our hearts, and light on our right, and light on our left, and to magnify His light for us.

Fath al-Qadir

40- Or like darknesses is in apposition to **a mirage**. God has set forth another example for the deeds of the disbelievers. Just as the mirage described with these attributes is likened to darkness, it is also like darkness. Al-Zajjaj said: God the Almighty knows that if the deeds of the disbelievers are likened to what exists, then they are like a mirage, and if they are likened to what is seen, then they are like these darknesses that He has described. He also said: If you wish, you can use a mirage as an example, and if you wish, you can use these darknesses. The *or* is for permission, as previously stated in **or like a downpour**. Al-Jurjani said: The first verse mentions the deeds of the disbelievers, and the second mentions their disbelief. He linked disbelief to their deeds because it is also one of their deeds. Al-Qushayri said: According to Al-Zajjaj, the example is for the deeds of the disbelievers, and according to Al-Jurjani, it is for the disbelief of the disbelievers. **In a deep sea**. The depth is most of the water, and the plural is *jajj* which means that which cannot be perceived. Then the Almighty described this sea with another attribute, saying: **A wave covers it**, meaning that a wave rises above this sea, covering it and covering it completely. Then He described this wave by saying: **Above it are clouds**, meaning above that second wave are clouds, and then the fear of the sea, its waves, and the clouds rising above it gather upon them. It was said that the meaning is: A wave after another covers it, so the waves follow one another until it is as if one wave is above the other. The sea is most frightening when its waves follow one another. If clouds are added to that, the fear increases in intensity because they cover the stars by which those at sea are guided. Then, if those clouds rain and the usual wind blows when it rains, worries intensify and sorrows follow one another, and the matter reaches an end beyond which there is no end. That is why the Almighty said: **Darknesses, one above another**, meaning they are darknesses, or these are darknesses that are intertwined and successive. In this

sentence there is a statement of the severity and enormity of the matter. Ibn Muhaysin and Al-Bazzi read **clouds of darkness** by adding clouds to darknesses. The reason for the addition is that the clouds rise at the time of these darknesses, so they were added to them because of this connection. The rest read it with the qata' and tanween.

Among the strange interpretations is that God, the Almighty, meant by darkness the deeds of the disbeliever, and by the deep sea his heart, and by the wave upon wave what covers his heart of ignorance, doubt and confusion. And the clouds are the rust, seal and stamp on his heart - this is an interpretation that is far removed from the Arabic language. Then God, the Almighty, exaggerated in these darknesses mentioned by saying: **If he puts out his hand, he can hardly see it**. The subject of **put out** is a pronoun referring to an understood noun indicated by the context: that is, if he puts out the one present in these darknesses or the one afflicted by it. Al-Zajjaj and Abu Ubaidah said: The meaning is he could not see it and could not. Al-Farra' said: *Kada* is redundant. The meaning is: If he puts out his hand, he cannot see it, just as you say **I could hardly know him**. Al-Mubarrad said: It means he could not see it except after great effort. An-Nahhas said, the most correct statement on this is that the meaning is that he did not come close to seeing it, so he did not see it from a distance or from a near view. The phrase, **And he for whom God has not appointed light - for him there is no light** confirms what came before it, that the deeds of the disbelievers are of that nature. The meaning is: And he for whom God has not appointed guidance - for him there is no guidance. Az-Zajjaj said: That is in this world. The meaning is: He for whom God has not guided will not be guided. It was said that the meaning is: He for whom God has not appointed light to walk with on the Day of Resurrection will have no light to guide him to Paradise.

Tafsir al-Baghawi

40- Or like darknesses. This is another example that God has given for the deeds of the disbelievers. He says: The example of their deeds, their corruption and their ignorance therein, is like darknesses, **in a deep sea**. This is the deep sea with a lot of water. The depth of the sea is most of it. **It covers it**, rises above it. **Wave above wave**, piled up. **Above it are clouds**. Ibn Kathir read, according to the narration of Al-Qawwas: clouds, with the nominative and tanween, *darkness*, with the accusative as a substitute for his saying **or like darknesses**. Abu al-Hasan al-Bari narrated on his authority: **Sahab al-Zulamaat** with the addition, and the others read **Sahab al-Zulamaat**, both with the nominative and tanween, so the entire statement is with his saying *clouds*, then he began and said: **Darknesses, some of them above others**, the darkness of the clouds, the darkness of the waves, the darkness of the sea, and some of them above each other, meaning: the darkness of the waves upon the darkness of the sea, and the darkness of the waves above the waves, and the darkness of the clouds upon the darkness of the waves, and he meant by *darkness* the deeds of the disbeliever and by *sea* the stormy

Surat al-Nur 24:40

Or [like] darknesses within a deep sea which is covered by waves topped by waves, topped by clouds - darknesses, one upon another. When he puts out his hand, he can scarcely see it. And he for whom God does not appoint light - for him there is no light.

heart, and by *wave* what covers his heart of ignorance, doubt, and confusion, and by *cloud* the seal and stamp on his heart.

Abi bin Kaab said: In this verse, the disbeliever is in five forms of injustice: his speech is darkness, his actions are darkness, his entrance is darkness, his exit is darkness, and his destination is darkness on the Day of Resurrection, to the Fire.

If he took out, meaning the observer, **his hand, he could hardly see it**, meaning he could not come close to seeing it due to the intensity of the darkness.

Al-Farra' said: *Yakada* is a connection, meaning he could not see it. Al-Mubarrad said: It means he could not see it except after great effort, as one says: **I could hardly see you because of the darkness**, and he saw it, but after despair and intensity. It was said: It means he came close to seeing it but did not see it, as it is said: **The ostrich almost flew**. "And he for whom God does not grant light - for him there is no light," Ibn Abbas said: He for whom God does not grant religion and faith has no religion. It was said: He for whom God does not guide has no faith, and no one guides him.

Muqatil said: This verse was revealed about Utbah ibn Rabi'ah, who sought religion during the pre-Islamic era and wore hair-sackcloth. When Islam came, he disbelieved. Most scholars agree that this verse applies to all disbelievers.

Tafsir al-Baidawi

40 - **Or like darknesses** is in apposition to **like a mirage**. "Or" is for choice, for their deeds are futile and have no benefit like a mirage, and because they are devoid of the light of truth, like the darknesses accumulated from the depths of the sea, the waves, and the clouds. Or for variety, for if their deeds were good, they are like a mirage, and if they were bad, they are like darknesses. Or for division based on two times, for they are like darknesses in this world and like a mirage in the hereafter. "In a deep sea" is deep, meaning, it is attributed to the depth, which is most of the water. "Covering it" covers the sea. "Wave above wave" means waves accumulated in succession. "Above it" is above the second wave. "Clouds" covered the stars and blocked their light. The sentence is another description of the "sea. Darkness" means, this is darkness. **Some of them above others**. Ibn Kathir read *darknesses* in the accusative case, based on its being added to the first, or by adding **the clouds** to it in Al-Bazzi's narration. **If he puts out his hand**, which is the closest thing he can see. **He could hardly see it**, he could not even come close to seeing it, let alone seeing it, like the saying of Dhu Al-Rummah:

If distance changes the lovers, the treasury of love will hardly leave the love of Mayya

The pronouns refer to what is in the ocean, even if it is not mentioned, because the meaning indicates it. **And**

he for whom God has not appointed light and he for whom He has not decreed guidance. He has not been granted success due to its causes. **For him there is no light** is the opposite of the one who is guided, who has light upon light.

Surat al-Nur 24:41

Have you not seen that to God is glorified whoever is in the heavens and the earth and the birds with outspread wings? Each has known his prayer and his glorification. And God is Knowing of what they do.

Tafsir al-Jalalayn

41 - **Have you not seen that to God glorifies whoever is in the heavens and the earth?** And from glorification is prayer **and the birds** plural of bird between the heavens and the earth **with wings spread out** a state of spreading their wings **each has known God its prayer and glorification, and God is Knowing of what they do** in it is the predominance of the rational

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Have you not looked, O Muhammad, with the eye of your heart and known that to God prays whoever is in the heavens and the earth, of angels, humans, and jinn, **and the birds with wings** in the air also glorifying Him, **each has learned its prayer and its glorification**, and glorification is prayer for you. It is said: It was said: Prayer is for the children of Adam, and glorification is for others among creation, and for this reason He separated between that.

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

Who said that?

Muhammad ibn Amr told me: Abu Asim told us: Isa told me, 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, "Whoever is in the heavens and the earth and the birds with wings outspread glorify Him. Each has known its prayer and its glorification." He said: Prayer is for man, and glorification is for all other creation.

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, **Have you not seen that to God glorifies whoever is in the heavens and the earth and the birds with outspread wings? All have known their prayer and their glorification.** He said: His prayer is for the people, and His glorification is general for everything.

His statement, **Each one has learned his prayer and his glorification**, is interpreted in several ways: One of them is that the *ha* in his statement, **his prayer and his glorification**, is from the mention of *each*, so the interpretation of the statement is: each one of them who prays and glorifies God has learned his prayer and his glorification, and **each one** is then elevated by the pronoun from the mention of Him in his statement, **each one has learned his prayer and his glorification**,

which is the *ha* in *prayer*.

The other aspect: that the *ha*' in the words *prayer* and *glorification* also refers to all, and all is raised by the referent of His mention of it in *knowledge*, and *knowledge* is a verb for all, so the interpretation of the statement then is: He has taught every one of them who prays and glorifies his own prayer and glorification, which He has charged him with and obligated him to do.

The other interpretation is that the *ha*' in the word *prayer* and *tasbih* is from the remembrance of God, and knowledge belongs to all of them. Thus, the interpretation of the statement then is: Every person who praises and prays knows the prayer and glorification of God that He has charged him with. The most apparent of these three meanings, based on this statement, is the first meaning, which is that the meaning is: Every person who prays and glorifies God, God knows his prayer and glorification.

And His statement, **And God is All-Knowing of what they do**, means, the Most High says: God is All-Knowing of what every one of them who prays and glorifies God does. Nothing of their actions, whether they obey or disobey Him, is hidden from Him. He encompasses all of that, and He will reward them for all of it.

Tafsir al-Qurtubi

The Almighty says: **Have you not seen that to God glorifies whoever is in the heavens and the earth and the birds with wings outspread?** After mentioning the clarity of the verses, He expanded on the proof and evidence, and explained that His creations, through their change, indicate that they have a Creator capable of perfection. He sent the Messengers, and He sent them and supported them with miracles, and they informed of Paradise and Hell. The address in **Have you not seen** is to the Prophet, peace and blessings be upon him, and its meaning is: Do you not know, and what is meant is everyone. **That to God glorifies whoever is in the heavens of the angels. And the earth of the jinn and mankind. And the birds with wings outspread** Mujahid and others said: Prayer is for humans and glorification of all creation other than Him. Sufyan said: Birds pray in which there is no bowing or prostration. It was said: Their beating of their wings is prayer, and their sounds are glorification, as narrated by Al-Naqqash. It was said: Glorification here is what is seen in the creation of the effect of creation. The meaning of **with wings outspread** is wings arranged in the air. The group read **and the birds** in the nominative case in apposition to *from*. Al-Zajjaj said: **And it is permissible to say and the birds in the sense of with the birds.** An-Nahas said: "I heard him say, **I stood up and Zayd** means **with Zayd**. He said: **This is better than the nominative case.** He said: **If you say, 'I and Zayd stood up,' the nominative case is better, but the accusative case is permissible.** "Each one has learned his prayer and his glorification" may mean: Each one has learned God's prayer and his glorification, i.e., He knows the prayer of the one praying and the glorification of the one who glorifies Him. That is why

Surat al-Nur 24:41

Have you not seen that to God is glorified whoever is in the heavens and the earth and the birds with outspread wings? Each has known his prayer and his glorification. And God is Knowing of what they do.

He said: "And God is Knowing of what they do," i.e., neither their obedience nor their glorification is hidden from Him. From this perspective, the accusative case of "each one" is permissible according to the Basrans and Kufians by implying a verb that explains what follows it. It has been said that the meaning is: Each one has learned his prayer and his glorification which He has commanded him to do. Some people read "each one has learned his prayer and his glorification" without naming the subject. Some grammarians mentioned that some of them read "each one has learned his prayer and his glorification," so it may be understood as: Each one has learned God's prayer and his glorification. It is possible that the meaning is: Everyone has taught others his prayer and glorification, i.e. his own prayer, so the teaching, which is understanding, is intended to be specific, because some people do not know. It is possible that the meaning is: Everyone has been deduced from by the one who deduces, so the deduction is expressed as teaching, as Al-Mahdawi said. Prayer here means glorification, and it is repeated for emphasis, like his saying: He knows the secret and the whisper. Prayer is also called glorification, as Al-Qushayri said.

Tafsir Ibn Kathir

God Almighty tells us that He is glorified by whoever is in the heavens and the earth, that is, the angels, humans, jinn, animals, and even inanimate objects, as God Almighty says: **The seven heavens and the earth and whoever is in them glorify Him** (al-An'am 2:17). And God Almighty says: **And the birds with wings outspread** (al-An'am 2:17), that is, when they fly, they glorify their Lord and worship Him with glorification that He inspired and guided them to, and He knows what they are doing. For this reason God Almighty says: **Each has been taught its prayer and its glorification** (al-An'am 2:17), that is, each has been guided to its method and conduct in worshipping God Almighty. Then He informed that He knows all of that and nothing of it is hidden from Him. For this reason, the Most High said: **And God is Knowing of what they do**. Then the Most High informed that He owns the heavens and the earth. He is the ruling, the disposing, the worshipped God, to whom worship is due, and whose judgment cannot be questioned. **And to God is the final destination**, meaning the Day of Resurrection, when He will judge as He wills. **That He may recompense those who did evil for what they did**, the verse. He is the Creator, the Owner. His is the judgment in this world and the next, and His is the praise in the first and the last.

Fath al-Qadir

41- "Have you not seen that to God glorifies whoever is in the heavens and the earth?" An explanation of a verse like this has already been presented in Surat Subhan. The address is to everyone who has the

capacity to see, or to the Messenger, may God bless him and grant him peace, who knew it through deduction. The meaning of "Have you not seen **is** Do we not know?" The hamza is for confirmation: that is, you have known with certainty similar to witnessing. Glorification is the sanctification of His essence, actions, and attributes from everything that befits Him. The meaning of "whoever is in the heavens and the earth" is whoever is settled in them, from rational beings and others. The glorification of non-rational beings is what is heard of their sounds and seen of the effect of the wonderful craftsmanship within them. It has been said that glorification here is the prayer of rational beings and sanctification of others. It has been said that this verse includes animals and inanimate objects, and that the traces of Divine creation in inanimate objects speak and inform of His attributes of majesty and perfection and His transcendence from the attributes of imperfection. This is a rebuke and rebuke to the disbelievers, as they have made inanimate objects, which are meant to glorify God, the Most High, into partners with Him, worshipping them as they worship Him. In short, glorification should be interpreted as befitting each type of creation, using the generality of metaphor. The majority of scholars read **and the birds with wings outspread** in the nominative case for the birds and in the accusative case for **wings outspread**, meaning that the birds are conjoined with *who*, and **wings outspread** is the accusative case of the state. Al-A'raj read **and the birds** in the accusative case as the complement with it, and **wings outspread** is also the state of the state. Al-Zajaj said: It is better than the nominative case. Al-Hasan and Kharijah read on the authority of Nafi', **And the birds with wings outspread**, raising both of them as subject and predicate, and the object of **with wings outspread** is omitted: i.e. their wings. He mentioned the birds specifically, even though they are included under **whoever is in the heavens and the earth** because they do not remain permanently on the earth and they stay a lot, and it is neither from the heaven nor the earth. He also mentioned the amazing craftsmanship in them, which enables them to fly sometimes and walk sometimes, unlike other animals. He mentioned one of the states of the birds, which is that they issue glorification from them while they are with wings outspread, because this state is the strangest of their states, as their stability in the air, glorifying God without moving their wings or remaining on the ground, is one of the greatest creations of God, who perfected all things. Then he added to the explanation, saying, **Each has learned its prayer and its glorification**, meaning each one of what was mentioned, and the pronoun in *knows* refers to each. The meaning is that each one of these glorifying God has learned the prayer of the one praying and the glorification of the one glorifying God. It was also said that the meaning is that each one praying and glorifying God has learned his own prayer and glorification. It was said that prayer here means glorification, and it was repeated for emphasis, and prayer may be called glorification. It was also said that what is meant by prayer here is

supplication, meaning that each one knows his supplication and glorification. The benefit of stating that each one knows that is that it comes from them by accident without deliberation, and in that is an additional indication of the wonder of God's creation and His great status, as He made them glorifying Him, knowing what they issue from them and not ignorant of it. **And God is Knowing of what they do.** This sentence confirms what preceded it, meaning that neither their obedience nor their glorification is hidden from Him. It is permissible for the pronoun in **knowledge of God** to be, meaning that God knows the prayer and glorification of each one of these rosaries, and the former is more likely due to the consensus of the reciters on raising *each*, and if the pronoun in **knowledge of God** had been, then placing *each* in the accusative case would have been more appropriate. Some commentators mentioned that it is the reading of a group of reciters, *knowledge* in the passive form.

test or by nature, as He says: **And God is Knowing of what they do.** Or He knows each based on the similarity of his state in indicating the truth and inclining toward benefit in a way that is specific to him in the state of the one who knows that, although it is not far-fetched that God Almighty inspires the bird with supplication and glorification, just as He inspires it with precise knowledge in the causes of its life that rational people can hardly find their way to.

Tafsir al-Baghawi

God Almighty says: 41- **Have you not seen that to God glorifies whoever is in the heavens and the earth and the birds with wings outspread**, spreading their wings in the air. It was said that birds were mentioned specifically from among the animals because they are between the heaven and the earth and are therefore outside the ruling of whoever is in the heaven and the earth, **Each has learned its own prayer and glorification**, Mujahid said: Prayer is for the children of Adam, and glorification is for all of creation. It was also said that the flapping of the wings is the prayer of the bird and its sound is its glorification. His statement: **Each has learned**, meaning: every praying and glorifying person has learned his own prayer and glorification. It was also said that its meaning is that every praying and glorifying person among them has learned his own prayer and glorification, **and God is Knowing of what they do.**

Tafsir al-Baidawi

41 - "Have you not seen? **Have you not learned a knowledge that resembles observation in certainty and trustworthiness through revelation or deduction?** That to God is glorified by whoever is in the heavens and the earth." He is free from every deficiency and affliction of the inhabitants of the heavens and the earth. "From" is to give precedence to rational beings or the angels and the two heavy burdens, as indicated by speech or the indication of state. "And the birds" in the first case is a specification of what they contain of apparent creation and dazzling evidence, and therefore He restricted them with His statement: "Outspread." Giving heavy bodies what enables them to stand in the air, spreading their wings with what they contain of contraction and expansion is conclusive evidence of the perfection of the power of the Exalted Creator and the subtlety of His management. "Every" is every one of what was mentioned or of the birds. **He knows his prayer and his glorification** meaning that God knows his supplication and his glorification as a

Surat al-Nur 24:42

And to God belongs the dominion of the heavens and the earth, and to God is the final destination.

Surat al-Nur 24:42

And to God belongs the dominion of the heavens and the earth, and to God is the final destination.

Tafsir al-Jalalayn

42 - **And to God belongs the dominion of the heavens and the earth** the treasures of rain, sustenance, and plants **and to God is the final destination** the reference

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And to God belongs the dominion of the heavens and the earth**, God, the Most High, says: To God belongs the authority over the heavens and the earth and their dominion, to the exclusion of anyone who is below Him in authority and dominion. So fear Him, O people, and aspire to Him, not to anyone else, for in His hand are the treasures of the heavens and the earth, and He does not fear poverty because of what He gives you from them. **And to God is the final destination**, meaning: And to Him you will return after your death, and to Him is your final destination and your return, and He will pay you in full the rewards for the deeds that you did in this world, so worship Him well, strive in obeying Him, and present for yourselves righteous deeds.

Tafsir al-Qurtubi

To God belongs the dominion of the heavens and the earth, and to God is the final destination. This has been mentioned in more than one place.

Tafsir Ibn Kathir

God Almighty tells us that He is glorified by whoever is in the heavens and the earth, that is, the angels, humans, jinn, animals, and even inanimate objects, as God Almighty says: **The seven heavens and the earth and whoever is in them glorify Him** (al-An'am 2:17). And God Almighty says: **And the birds with wings outspread** (al-An'am 2:17), that is, when they fly, they glorify their Lord and worship Him with glorification that He inspired and guided them to, and He knows what they are doing. For this reason God Almighty says: **Each has been taught its prayer and its glorification** (al-An'am 2:17), that is, each has been guided to its method and conduct in worshipping God Almighty. Then He informed that He knows all of that and nothing of it is hidden from Him. For this reason, the Most High said: **And God is Knowing of what they do**. Then the Most High informed that He owns the heavens and the earth. He is the ruling, the disposing, the worshipped God, to whom worship is due, and

whose judgment cannot be questioned. **And to God is the final destination**, meaning the Day of Resurrection, when He will judge as He wills. **That He may recompense those who did evil for what they did**, the verse. He is the Creator, the Owner. His is the judgment in this world and the next, and His is the praise in the first and the last.

Fath al-Qadir

Then the Almighty explained that the beginning is from Him and the return is to Him, saying, 42- **And to God belongs the dominion of the heavens and the earth**, meaning, to Him belongs no one else, **and to Him is the final destination**, not to anyone else, and final destination is the return after death. The interpretation of a verse like this has been presented in more than one place. Then the Almighty mentioned another proof from the heavenly effects.

Tafsir al-Baghawi

42- **To God belongs the dominion of the heavens and the earth, and to God is the final destination.**

Tafsir al-Baidawi

42 - **And to God belongs the dominion of the heavens and the earth.** He is the Creator of all that is in them of entities, attributes, and actions, insofar as they are possible and necessarily lead to the necessary. **And to God is the final destination.** Everyone returns.

Surat al-Nur 24:43

Have you not seen that God drives the clouds, then joins them together, then makes them into a mass, and you see the rain emerge from within it? And He sends down from the sky, from mountains within which is hail, and strikes with it whom He wills and averts it from whom He wills. The flash of its lightning almost takes away the sight.

Tafsir al-Jalalayn

43 - **Have you not seen that God drives the clouds** He drives them gently **Then He brings them together** He joins some of them to others, making the scattered pieces into one piece **Then He makes them into a mass** some of them above others **So you see the rain** the rain **emerging from within it** its sources **And He sends down from the sky mountains within it** in the sky instead of repeating the preposition of hail meaning some of it **And He strikes with it whom He wills and averts it from whom He wills** He brings it close **Then a flash** of its lightning **almost takes away** the one looking at it, meaning it snatches her away

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: **Have you not seen, O Muhammad, that God drives** meaning drives *clouds* wherever He wills. **Then He brings them together** means: Then He brings the clouds together. He added *between* to the clouds, and did not mention anything else with it. And *between* is only added to a group or two, because clouds have the meaning of a plural, the singular of which is *cloud*, just as a palm tree is pluralized as **palm tree** and a date is pluralized as *date*, so it is *nayr*. Someone said: So-and-so sat among the palm trees. And God bringing the clouds together means He brought them together in their scattered parts.

His saying, **Then He makes it into a heap**, means: Then He makes the clouds that He drives and assembles some of them into others, **a heap**, meaning: piled up, some of them on top of others.

Abdul Hamid bin Bayan told us, he said: Khalid told us, he said: Matar told us, on the authority of Habib bin Abi Thabit, on the authority of Ubaid bin Umair Al-Laihi, he said: The winds are four: God sends the first wind, and it makes the earth swell, then He sends the second, and it creates clouds, then He sends the third, and it brings them together and makes them into a heap, then He sends the fourth, and it rains on it.

And his saying, **Then you see the rain coming out from between it**, means: The rain comes out from between the drizzle, which is the drizzle. The poet said:

Neither rain nor thunder nor rain nor land that is as green as it

The letter ha' in the phrase **from its path** is from the mention of clouds, and *khalal* is the plural of *khalal*. It was reported on the authority of Ibn Abbas and a group that they used to read it as **from its path**.

Ibn Al-Muthanna told us: Harami bin Ammarah told us: Shu'bah told us: Qatada told us, on the authority of Ad-Dahhak bin Muzahim, that he recited this letter **Then you will see the rain emerging from within it**: from within it.

He said: Shu'bah narrated to us, he said: `Amara informed me, on the authority of a man, on the authority of Ibn Abbas, that he recited this letter, **Then you will see the rain emerging from within it**, meaning from within it.

Ahmad bin Yusuf told us, he said: Al-Qasim told us, he said: Hajjaj told us, on the authority of Harun, he said: Amara bin Abi Hafsa told me, on the authority of a man, on the authority of Ibn Abbas, that he read it from his mouth with the opening of the kha', without an alif.

Harun said: I mentioned that to Abu Amr, and he said: It is good, but its meaning is more general.

As for the readers of the regions, they have the other reading: **through him**, which is what we choose, due to the consensus of the readers on it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Then you will see the rain emerging from within it**, he said: The rain is the drop, and the clouds are the clouds.

And His statement, **And He sends down from the sky mountains of hail**, two sayings have been said about this: One of them is that its meaning is: And that God sends down from the sky mountains of hail, created there as a creation. It is as if the mountains, according to this saying, are made of hail, just as one says: mountains of clay. The other saying is: That God sends down from the sky the amount of mountains, and the like of mountains, of hail to the earth, just as one says: I have two houses of straw. The meaning is: the amount of two houses of straw, but the two houses are not made of straw.

And His statement, **He afflicts with it whomever He wills and diverts it from whomever He wills**, means: He punishes with that which descends from the sky, from mountains of hail, whomever He wills, destroying him, or destroying his crops and his wealth with it. **And diverts it from whomever He wills** of His creation, meaning from their crops and their wealth.

His saying, **The flash of its lightning almost takes away the sight**: He says: The intensity of the lightning of this cloud almost takes away the sight of whoever meets its gaze. The flash is limited, and it is the light of lightning.

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, **The flash of its lightning almost flashes**, he said: The light of its lightning.

Al-Hasan told us, he said: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada,

Surat al-Nur 24:43

Have you not seen that God drives the clouds, then joins them together, then makes them into a mass, and you see the rain emerge from within it? And He sends down from the sky, from mountains within which is hail, and strikes with it whom He wills and averts it from whom He wills. The flash of its lightning almost takes away the sight.

regarding his statement, **The flash of its lightning almost takes away the sight.** He said: The flash of lightning takes away the sight.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **The flash of its lightning almost takes away the sight,** he said: Its flash is a light that takes away the sight.

The reciters of the regions read **almost the flash of his lightning goes away** with the opening of the *ya* from *yadhhab*, except for Abu Ja'far, the reciter, who read it with the closing of the *ya* "yadhhab bi-al-absar".

The reading that I do not choose other than it is the opening of it, because of the consensus of the reciters of the Qur'an on it, and that when the Arabs insert the letter *ba* into the object of *dhahabat* they only say **dhahabat bih** without **dhahabat bih**. And if they insert the letter *alif* into *dhahabat* they hardly insert the letter *ba* into its object, so they say *dhahabatu* and **dhahabat bih**.

Tafsir al-Qurtubi

The Almighty said: **Have you not seen that God drives the clouds?** He mentioned another thing from His proofs, meaning, have you not seen with the eyes of your heart. **Drives the clouds** means that He drives them to wherever He wills. The wind drives the clouds, and the cow drives her young, meaning it drives them. And from this is the verb *zaja* to drive the land tax, meaning it is easy to collect. Al-Nabigha said:

I came to you from my family and my homeland, to quench the thirst of a soul that has no breath left.

He also said:

A powerful wind from Gemini has blown over him, bringing him freezing cold from the north.

Then He composes it means He gathers it when it grows, so that it becomes strong, connected and dense. The original word for compose is the hamza, you say: ta'ala. It is also read yuluf with a waw for ease. The clouds are one in pronunciation, but its meaning is plural, and that is why He said: **He creates the clouds.** And *bayna* only occurs for two or more, so how is it permissible to say bainahu? The answer is that *baynahu* here refers to a group of clouds, just as you say: the tree sat among it because it is a group. Al-Farra' said that it means something else. Another answer is that the clouds are one, so it is permissible to say bainahu because it includes many pieces, as he said:

... ... between the entrance and the load

So he used *between* to mean entering, and it is one because it includes places. And as you say: I kept going around Kufa, because Kufa is a place with many

places, as Al-Zajaj and others said. Al-Asma'i claimed that this is not permissible, and he used to narrate:

... ... Between entry and Hawmal

Then He makes it into a heap, meaning gathered together, some of it accumulating on top of others, as in the saying of God the Almighty: **And if they see a fragment of the sky falling, they say, 'It is clouds piled up.'** (al-Tur 52:44). Rukum is the plural of something. It is said from it: rakam al-shay' yarkamuhu rakman if he gathered it and threw some of it on top of others. And irtakam al-shay' and tarakam if they gathered together. Rukum is the gathered mud. Rukum is the accumulated sand. And so are the clouds and the like. And maratkm al-tariq **with a fat-ha on the kaf** means its straight path. **Then you see the rain coming out of it.** There are two opinions about *al-wudg*: One of them is that it is lightning, as said by Abu al-Ashhab al-Uqayli. And from this is the saying of the poet:

We stirred up a cloud and came out of it like rain through the clouds.

Second: It is rain, as stated by the majority. This is reflected in the poet's saying:

Neither rain nor thunder nor rain nor land that is as green as it

Imru Al-Qais said:

So he tamped them, beat, wiped, Dimah, poured, tokaf, and Tanhamalan

It is said: The cloud drizzled, so it is drizzling. The rain drizzled, drizzling, meaning it dropped. And I drew near to it, meaning I came close to it. And in the proverb: The donkey drizzled to the water, meaning it came close to it. It is said about someone who submits to something out of eagerness for it. The place is drizzled. And I drew near to it, meaning I felt comfortable with it. And it is said of a female hoofed animal when she wants a stallion: She drizzled, drizzled, and was brought near and was brought near. A female donkey, a mare, a mare, and also a female donkey, and it is drizzled. And the intense heat is: scorching heat. And khalaal is the plural of khulal, like mountain and mountains, and it is its vulva and the outlets of the rain from it. It was mentioned previously in (*Al-Baqarah*) that Kaab said: The clouds are a sieve for the rain. Were it not for the clouds when the water descends from the sky, it would spoil whatever it falls on on the ground. Ibn Abbas, Al-Dahhak, and Abu Al-Aaliyah read from khulal in the singular. And you say: I was in the midst of the people, meaning in their midst. **And He sends down from the sky mountains of hail.** It has been said that God created mountains of hail in the sky, so He sends down hail from them. This is implied, meaning He sends down hail from the mountains of hail, so the object is omitted. Al-Farra' said something similar to this, because according to him the meaning is: from mountains of hail, so according to him the mountains are the hail. *Hail* is in

the accusative case, and according to his statement the meaning should be: from mountains of hail, with the tanween on mountains. It has also been said that God created mountains in the sky in which there is hail, so the meaning would be: and He sends down from the sky mountains in which there is hail. *Min* is a relative clause. It has also been said that the meaning is: and He sends down from the sky the amount of mountains, or like mountains of hail to the earth. The first *min* is for the purpose because the beginning of the sending down is from the sky, the second is for the partial because the hail is some of the mountains, and the third is to clarify the genus because the genus of those mountains is hail. Al-Akhfash said that *min* in the mountains and *hail* are redundant in both places, and the mountains and hail are in the accusative case, meaning that He sends down from the sky hail that is like mountains. And God knows best. **He afflicts with it whom He wills and turns it away from whom He wills.** So, its affliction is a punishment, and its turning away is a blessing. It was previously mentioned in *Al-Baqarah* and *Al-Ra'd* that whoever says when he hears thunder: **Glory be to Him whom the thunder glorifies with His praise, and so do the angels out of fear of Him**, three times, will be spared from what is in that thunder. **The brightness of its lightning** meaning the light of that lightning in the clouds **almost takes away the sight** from the intensity of its brilliance and light. Al-Shamakh said:

And when she raised her radiance, only the discerning could see her light.

Imru Al-Qais said:

His light shines or the lamps of a monk who insulted the tyrant in the twisted dung beetle

Asna *shortened* is the light of lightning. Asna is also a plant used for medicine. Asna is from elevation and is extended. Talha ibn Musarraf also read sana with an extension to exaggerate the intensity of light and clarity, so he called it the honor. Al-Mubarrad said: Asna *shortened* is the gleam, and if it is from the honor and grass, then it is extended, and their origin is the same, which is the flashing. Talha ibn Musarraf read sana with his barqah. Ahmad ibn Yahya said: It is the plural of barqah. An-Nahhas said: Barqah is the amount of lightning, and barqah is a single time. Al-Jahdary and Ibn Al-Qaqa' read **Yadhab bil-absar** with a damma on the ya' and a kasra on the ha', from the word idhhab, and the ba' in *bil-absar* is an additional connective. The rest read **Yadhab bil-absar** with a fatha on the ya' and kha', and the ba' is for attachment. Lightning is an indication of the density of clouds, a harbinger of heavy rain, and a warning of lightning.

Tafsir Ibn Kathir

God the Almighty mentions that He drives the clouds with His power. He first creates them while they are weak, which is *izja'*. **Then He brings them together** meaning He gathers them after their dispersion. **Then He makes them into a heap** meaning piled up,

meaning some of them ride on others. **And you see the drizzle** meaning the rain **coming out through it** meaning from its cracks. Ibn Abbas and Ad-Dahhak read it this way. Ubayd ibn Umair Al-Laythi said: God sends the one who stirs them up and the earth rises up like a mountain. Then God sends the one who starts them and they create the clouds. Then God sends the one who brings them together and they bring them together. Then God sends the fertilizing ones and they fertilize the clouds. Narrated by Ibn Abi Hatim and Ibn Jarir, may God have mercy on them.

His statement, **And He sends down from the sky, from mountains, hail**, some grammarians said that the first *min* indicates the beginning of the limit, the second indicates a partialization, and the third indicates the type. This only applies to those commentators who say, **from mountains, from hail**, that there are mountains of hail in the sky from which God sends down hail. As for those who make the mountains here a metaphor for the clouds, then the second *min*, according to them, also indicates the beginning of the limit, but it is a substitute for the first, and God knows best. His statement, **Then He strikes with it whom He wills and averts it from whom He wills**, may mean that what He sends down from the sky of the two types of rain and hail is intended, so His statement, **Then He strikes with it whom He wills**, is a mercy for them, and **and averts it from whom He wills**, is a mercy for them. **And He delays the rain from them**, is a mercy for them. It may mean that what He sends with it, meaning with the hail, is a punishment for whomever He wills, because of what it entails of scattering their fruits and destroying their crops and trees, and He averts it from whomever He wills, as a mercy for them.

His statement, **The flash of its lightning almost takes away the sight**, meaning the light of its lightning, due to its intensity, almost blinds the sight if you follow it and see it. And His statement, **God alternates the night and the day**, meaning He controls them, taking some of the length of one and the shortness of the other until they become equal, then He takes some of this and that, making what was short long and shortening what was long. And God is the one who controls that with His command, power, might and knowledge. **Indeed in that are signs for those of vision**, meaning evidence of His greatness, as He, the Most High, said, **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding**, and what follows it of noble verses.

Fath al-Qadir

He said: 43- **Have you not seen that God drives the clouds?** *Izja'* means driving little by little, and from this is the saying of Al-Nabigha:

I came to you from my family and my homeland, to quench the thirst of a soul that has no breath left.

He also said:

A giant wind from Gemini has come upon him, and the Spica is blowing down upon him, freezing cold.

Meaning: That He, glory be to Him, drives the clouds in a gentle drive to wherever He wills. **Then He brings them together**, that is, their parts, bringing them

Surat al-Nur 24:43

Have you not seen that God drives the clouds, then joins them together, then makes them into a mass, and you see the rain emerge from within it? And He sends down from the sky, from mountains within which is hail, and strikes with it whom He wills and averts it from whom He wills. The flash of its lightning almost takes away the sight.

together and assembling them after their dispersion so that they become strong, connected and dense. The original form of *composition* is the hamza. Warsh and Qalun read on the authority of Nafi' *yuwlij* with a waw for ease. The clouds are one in pronunciation, but their meaning is to gather, and that is why *bayna* was used before it because its parts are like individual words to it. Al-Farra' said: The pronoun in *baynahu* refers to the whole cloud, just as you say **the tree has sat between it**, because it is plural and the pronoun is singular based on the word. **Then He makes it a heap**, that is, piled up, some of it accumulating on others. Rukum is the collection of something. It is said **rakum al-shay yarkamuhu rakman**, that is, he gathered it and threw some of it on top of others. *Warakam* means the collection of something and *itakam* means gathered mud, and *rakam* means accumulated sand. **Then you see the rain emerging from it**. Al-Wadq means rain according to the majority of commentators, and from it is the saying of the poet:

Neither rain nor thunder nor rain nor land that is as green as it

Imru Al-Qais said:

He pushed them, pounded, dragged, poured, poured, and neglected them.

It is said that the clouds have fallen, so they are falling, and the rain has fallen, meaning it has been dripping. It is also said that the rain is lightning, and from this the poet said:

They stirred up a storm and came out of it like rain coming out of the clouds.

The first is more appropriate. The meaning of **from within it** is from its openings, which are the exits of the rain. The phrase **emerges from within it** is in the accusative case as a state, because the vision here is visual. Ibn Abbas, Ibn Mas'ud, Al-Dahhak, and Abu Al-Aaliyah read **from within it** as singular. There was a disagreement over **from within**; is it singular like *veil*? Or plural like *mountains*? **And He sends down from the sky, from mountains wherein is hail** means **from high above**, because the sky may be used to refer to a high place. The meaning of **from hail** is for partialization, and it is the object of **sends down**. It was said that the object is omitted, and the meaning is: He sends down from mountains wherein is hail, hail. It was said that **from hail in from hail** is redundant, and the meaning is: He sends down from the sky from mountains wherein is hail. It was said that there is an omitted complement in the speech: that is, He sends down from the sky the size of mountains, or like mountains of hail to the earth. Al-Akhfash said: "The word 'min' in 'min jibal' and 'min barad' are redundant in both cases, and 'al-jibal' and 'al-barad' are in the accusative case, meaning that hail descends from the sky like mountains. The point is that 'min' in 'min al-sama' is for the beginning of the limit without dispute, and 'min' in 'min jibal' has three interpretations: The first is for the beginning of the limit,

so it and its object are a substitute for the first by repeating the preposition as a substitute for inclusion. The second is that it is for partialization, so on this basis it and its object are in the accusative case as the object of 'sending down', as if he said: 'And He sends down some mountains'. The third is that it is redundant, meaning that He sends down mountains from the sky. As for 'min' in 'min barad', there are four interpretations: the three mentioned above. The fourth is that it is to clarify the genus, so the interpretation according to this is: 'And He sends down from the sky some mountains, which are hail'. Al-Zajaj said: The meaning of the verse is: 'And He sends down from the sky some mountains of hail', just as you say: 'This is an iron ring on my hand', meaning an iron ring on my hand, because if you say: 'This is an iron ring' and 'an iron ring', the meaning would be the same." And on this basis, **min hail** is in the accusative case as an adjective for *mountains*, just as **min iron** is an adjective for *khatam*, and it is the object of *yanzil descends from mountains*. And it is necessary that the mountains be hail, so the abode is hail. Abu al-Baqa' mentioned that the estimation is: something from mountains, so he omitted the described and was satisfied with the adjective. **And He strikes with it whomever He wills**, meaning He strikes with what descends of hail whomever He wills of His servants. **And He diverts it from whomever He wills**, of them, or He strikes with it the wealth of whomever He wills and diverts it from the wealth of whomever He wills. We have already discussed something like this in Surat al-Baqarah. **The flash of its lightning almost takes away the sight**. "The flash" is the light: meaning, the light of the lightning in the clouds almost takes away the sight from the intensity of its brilliance and the increase of its shine. It is like His saying: **The lightning almost snatches away their sight**. Al-Shamakh said:

And when she raised her radiance, only the discerning could see her light.

Imru Al-Qais said:

His light shines or the lamps of a monk who insulted the tyrant in the twisted dung beetle

Faslāna **in the short form** is the light of lightning and elevates it, as stated by al-Mubarrad and others. Talhah ibn Masraf and Yahya ibn Wathāb read sana' barqah **in the long form** as an exaggeration of the intensity of light and clarity, so it was called elevation and honor. Talhah and Yahya also read it with a damma on the ba' of barqah and a fatha on the ra'. Ahmad ibn Yahya Tha'lab said: According to this reading, it is the plural of barq. An-Nahhās said: Barqah is the amount of lightning and a single barqah. Al-Jahdary and Ibn al-Qa'qa' read yadhhab **in the short form** and barqah **in the long form** with a fatha on the ba' and a sukūn on the ra', and yadhhab **in the short form** with a fatha on the ya' and a kasra on the ha' from idhhāb. The rest read it with a sukun and barqah **in the long form** with a fatha on the ba' and a sukūn on the ra',

and yadhhab **in the short form** with a fatha on the ya' and a fatha on the ha' from idhhāb. The reading of al-Jahdary and Ibn al-Qa'qa' is incorrect. Al-Akhfash and Abu Hatim read dhihāb al-abtarq **in the short form** and barqah **in the long form** with a fatha on the ya' and the ha'. The reading of al-Jahdary and Ibn al-Qa'qa' is incorrect. The meaning of dhihāb al-abtarq bil-abtarq is that it snatches the eyes away due to the intensity of the light and the increase of the gleam. The ba' in al-abtar, according to the reading

Tafsir al-Baghawi

43- **Have you not seen that God drives** meaning: He drives by His command **the clouds** to wherever He wants, **then He brings them together** meaning: He gathers the scattered clouds together, **then He makes them into a mass** piled up one on top of the other, **so you see the rain** meaning the rain **emerging from within** it its middle, which is the plural of *khalal*/like *mountains* is the plural of *mountain*. **And He sends down from the sky, [sometimes] mountains wherein is hail** meaning: He sends down hail, and in His statement **from mountains** there is a connection, meaning: He sends down from the sky mountains of hail. It was said that its meaning is: And He sends down from mountains in the sky those mountains of hail. Ibn Abbas **may God be pleased with him** said: God the Almighty has informed us that in the sky there are mountains of hail, and the object of sending down is omitted, meaning: And He sends down from the sky, some wherein is hail, so He dispensed with mentioning the object to indicate it. The grammarians said that God the Almighty mentioned *from* three times in this verse. His statement **from the sky** indicates the beginning of the purpose, because the beginning of the descent is from the sky. His statement **from mountains** indicates partiality, because what God the Almighty sends down is some of those mountains in the sky. His statement **from hail** indicates a specification because those mountains are of the same type as hail. **He strikes with it** means with hail **whom He wills**, destroying their crops and wealth. **And He averts it from whom He wills**, so it does not harm them. **The flash of its lightning** means the light of the lightning clouds. **It almost takes away the sight** from the intensity of its light and brilliance. Abu Ja'far read: **it goes away** with a damma on the ya' and a kasra on the ha'.

Tafsir al-Baidawi

43 - **Have you not seen that God drives the clouds?** He drives them, and from this is the mixed merchandise, for He drives it to everyone. **Then He brings them together** so that they become fragments, and He joins some of them to others. With this consideration, *between* is correct, since the meaning is *between* its parts. Nafi' read, according to the narration of Warsh, *yuwuluf* without a hamza. **Then He makes it a heap** piled up, one on top of the other. **Then you see the drizzle** is the rain. **It emerges through it** from its cracks, the plural of *khalal* is like *mountains* in a mountain, and

it is stripped of *khalalhu*. **And He sends down from the sky** from the clouds, and everything that is above you is a sky. **From mountains** in it from pieces of bone that resemble mountains in their size or solidity. **From hail** is an explanation of the mountains, and the object is omitted, meaning *descends* is the subject, **from the sky from mountains in which is hail** hail. It is possible that it is from the second or third for partiality, in the place of the object. It was said that what is meant by the sky is the canopy, and in it are mountains of hail, just as on the earth there are mountains of stone. There is no rational argument to prevent this. The well-known view is that when vapors rise and are not dissolved by heat, they reach the cold layer of air and the hail becomes strong there, and they gather and become clouds. If the hail does not become strong, it drips as rain. If it does become strong, and if it reaches the vaporous parts before they gather, it descends as snow, otherwise it descends as hail. The air may become excessively cold, so it contracts and forms clouds, and rain or snow descends from it. All of that must be based on the will of the All-Wise, Due to the evidence that it is the cause of events being restricted to their places and times, and He pointed to it in His saying: **He strikes with it whom He wills and averts it from whom He wills**. The pronoun is *hail*. "It almost shines like its lightning" is the light of its lightning. It was read with a long vowel meaning height and by merging the dal into the seen. "Its lightning" is with a damma on the ba and a fatha on the ra. It is the plural of barqah, which is the amount of lightning like a room. And with a damma on the ra for imitation. "It takes away the sight" is the sight of those looking at it from the excessive illumination. That is the strongest proof of the perfection of His power, in that it generates the opposite from the opposite. It was read "It takes away" with an increase in the ba.

Surat al-Nur 24:44

God alternates the night and the day. Indeed in that is a lesson for those of vision.

Surat al-Nur 24:44

God alternates the night and the day. Indeed in that is a lesson for those of vision.

Tafsir al-Jalalayn

44 - **God alternates the night and the day** meaning He brings one of them in place of the other **Indeed in that** the alternation **is a lesson** an indication **for those of insight** of the power of God Almighty.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **God alternates the night and the day**, means: God alternates between the night and the day and alternates them. If He takes away one, then another comes, and if He takes away the other, then another comes. **Indeed in that is a lesson for those of vision**, meaning: Indeed, in God's creation of the clouds, and His sending down from them rain, and from the sky hail, and in His alternation of night and day, there is a lesson for whoever considers it, and an admonition for whoever takes heed from it, from those who have understanding and reason, because that foretells and indicates that He has a manager, manager, and alterer, and nothing is like Him.

Tafsir al-Qurtubi

God alternates the night and the day. It was said: Their alternation means He brings one after the other. It was also said: Their alternation means their decrease and increase. It was also said: It is the change of the day with the darkness of the clouds at one time and the light of the sun at another, and likewise the night at one time with the darkness of the clouds and at another with the light of the moon, as stated by Al-Naqqash. It was also said: Their alternation is by the difference in what is decreed in them of good and evil, benefit and harm. **Indeed in that** meaning in what we mentioned of the alternation of night and day, and the conditions of rain, summer and winter **is a lesson** meaning a consideration **for those of vision** meaning for those of insight among My creation.

Tafsir Ibn Kathir

God the Almighty mentions that He drives the clouds with His power. He first creates them while they are weak, which is *izja'*. **Then He brings them together** meaning He gathers them after their dispersion. **Then He makes them into a heap** meaning piled up, meaning some of them ride on others. **And you see the drizzle** meaning the rain **coming out through it** meaning from its cracks. Ibn Abbas and Ad-Dahhak

read it this way. Ubayd ibn Umair Al-Laythi said: God sends the one who stirs them up and the earth rises up like a mountain. Then God sends the one who starts them and they create the clouds. Then God sends the one who brings them together and they bring them together. Then God sends the fertilizing ones and they fertilize the clouds. Narrated by Ibn Abi Hatim and Ibn Jarir, may God have mercy on them.

His statement, **And He sends down from the sky, from mountains, hail**, some grammarians said that the first *min* indicates the beginning of the limit, the second indicates a partialization, and the third indicates the type. This only applies to those commentators who say, **from mountains, from hail**, that there are mountains of hail in the sky from which God sends down hail. As for those who make the mountains here a metaphor for the clouds, then the second *min*, according to them, also indicates the beginning of the limit, but it is a substitute for the first, and God knows best. His statement, **Then He strikes with it whom He wills and averts it from whom He wills**, may mean that what He sends down from the sky of the two types of rain and hail is intended, so His statement, **Then He strikes with it whom He wills**, is a mercy for them, and **and averts it from whom He wills**, is a mercy for them. **And He delays the rain from them**, is a mercy for them. It may mean that what He sends with it, meaning with the hail, is a punishment for whomever He wills, because of what it entails of scattering their fruits and destroying their crops and trees, and He averts it from whomever He wills, as a mercy for them.

His statement, **The flash of its lightning almost takes away the sight**, meaning the light of its lightning, due to its intensity, almost blinds the sight if you follow it and see it. And His statement, **God alternates the night and the day**, meaning He controls them, taking some of the length of one and the shortness of the other until they become equal, then He takes some of this and that, making what was short long and shortening what was long. And God is the one who controls that with His command, power, might and knowledge. **Indeed in that are signs for those of vision**, meaning evidence of His greatness, as He, the Most High, said, **Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding**, and what follows it of noble verses.

Fath al-Qadir

44- **God alternates the night and the day** meaning He punishes between them. It was also said that He increases one and decreases the other. It was also said that He accepts them according to the difference in what He has decreed for them of good and evil, benefit and harm. It was also said that it is heat and cold. It was also said that what is meant by this is changing the day with the darkness of the clouds at one time and the light of the sun at another, and changing the night with the darkness of the clouds at another time and the light of the moon at another. The reference in His statement: **Indeed in that is a lesson for those of vision** is to what was mentioned above. The meaning of a lesson is a clear indication by which

consideration is taken. What is meant by **those of vision** is everyone who has sight with which to see. Then the Almighty mentioned a third proof from the wonders of the creation of animals and the wonder of their craftsmanship.

Tafsir al-Baghawi

44- **God alternates the night and the day**, He directs them in their difference and succession. Night comes and the day goes, and day comes and the night goes.

Abdul Hamid Al-Malihi told us, Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Al-Hamidi told us, Sufyan told us, Al-Zuhri told us, on the authority of Saeed bin Al-Musayyab, 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: God Almighty said: The son of Adam harms Me, cursing time, and I am time. I reveal the matter, I alternate night and day."

The Almighty says: **Indeed in that**, meaning in the things I mentioned, **is a lesson for those of vision**, meaning: evidence for people of reason and insight of the power of God Almighty and His Oneness.

Tafsir al-Baidawi

44 - **God alternates the night and the day** by alternating between them, or by decreasing one and increasing the other, or by changing their conditions with heat and cold, darkness and light, or by encompassing that. **There is certainly in that** as mentioned above, **a lesson for those of vision** as evidence of the existence of the Eternal Creator, the perfection of His power, the comprehensiveness of His knowledge, the penetrating power of His will, and His transcendence from need and what leads to it for those who return to insight.

Surat al-Nur 24:45

And God has created every creature from water. Some of them creep on their bellies, and some of them walk on two legs, and some of them walk on four. God creates what He wills. Indeed, God is over all things competent.

Surat al-Nur 24:45

And God has created every creature from water. Some of them creep on their bellies, and some of them walk on two legs, and some of them walk on four. God creates what He wills. Indeed, God is over all things competent.

Tafsir al-Jalalayn

45 - **And God created every moving creature** animal from water sperm **and among them are those that crawl on their bellies** like snakes and vermin **and among them are those that walk on two legs** like humans and birds **and among them are those that walk on four** like cattle and livestock (God creates what He wills. Indeed, God is over all things competent)

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their recitation of His statement, **And God created every living creature from water**. The majority of the reciters of Kufa, except for Asim, recited it as: **And God created every living creature**. The majority of the reciters of Medina and Basra, and Asim, recited it as: **And God created every living creature**, with the accusative case of *every*, and *created* is in the pattern of *fa'la*. These are two well-known recitations with similar meanings. This is because the addition in the recitation of the one who recites **that is creator** indicates that the meaning of that is the past, so whichever of the two the reciter recites, he is correct. And His statement, **He created every living creature from water**, meaning from a drop of semen. **And among them are those that walk on their bellies**, like snakes and the like. It was said that it was said, **And among them are those that walk on their bellies**, and walking does not occur on the belly, because walking only occurs in that which has legs, based on analogy. And since that which has legs was mixed with that which does not have legs, it was permissible, as He said, **And among them are those that walk on two legs**, like birds, **and among them are those that walk on four**, like beasts.

If someone were to say: How is it said: **Among them are those who walk**, and **Among them are those who are people**, while all or most of these kinds are for others? It would be said: Because it is a distinction between what is included in His statement, **And God created every living creature**, and included in that were people and others. Then He said: **Among them**, because people, animals, and others gather in that and mix together, so He used a metaphor for all of them as He used the metaphor of the children of Adam. Then He explained them as *whom*, since He used the

metaphor of the children of Adam specifically. **God creates what He wills** means: God brings about whatever He wills of creation. **Indeed, God is over all things competent**. He says: God is able to bring about that and create it, and to create whatever He wills of things other than Him. He is capable, and nothing He wills is impossible for Him.

Tafsir al-Qurtubi

The Almighty says: **And God has created every living creature from water**. Yahya ibn Waththab, Al-A'mash, Hamzah, and Al-Kisa'i read it as **God is the Creator of all** with the addition. The rest read it as *created* with the verb. It has been said that both meanings in both readings are correct. God has informed us of two things, and it should not be said in this regard that one reading is more correct than the other. It has also been said that *created* is for a specific thing, and that *creator* is only used in general terms, as God the Almighty said: **The Creator, the Inventor Al-Hashr 59:24**. And specifically, **Praise be to God, Who created the heavens and the earth Al-An'am 6:1**, and likewise, **It is He who created you from a single soul Al-A'raf 7:189**. So this is how it should be: **And God has created every living creature from water**. A creature is every animal that creeps on the face of the earth. It is said: **Dab yadab a creeping creature**, so it is a daab. The *ha* is for emphasis. This has been mentioned previously in *Al-Baqarah The Cow*. **From water** does not include the jinn and angels, because we have not seen them, and it has not been proven that they were created from water. Rather, in the Sahih:

The angels were created from light and the jinn from fire. This has already been mentioned. The commentators said: **From water** means from a sperm. Al-Naqqash said: He meant the desire of males. The majority of scholars said: He meant that the creation of every animal contains water, just as Adam was created from water and clay. "Based on this, the statement of the Prophet, may God bless him and grant him peace, to the old man who asked him during the Battle of Badr: Who are you? The Messenger of God, may God bless him and grant him peace, said:

We are from water." Hadith. Some people said: The jinn and angels are not excluded, but rather every animal was created from water, and He created fire from water, and He created the wind from water, since the first thing that God Almighty created in the world was water, and then He created everything from it.

I said: The correctness of this is indicated by the statement of God Almighty: {And among them are those who crawl on their bellies}. Walking on the belly is for snakes and whales, and similar worms and others. And walking on two legs is for humans and birds. And walking on four is for all other animals. In the copy of Ubayy it is said: {And among them are those who walk on more}, so this addition included all

animals such as crabs and poppies, but it is a Quranic verse that was not proven by consensus. However, al-Naqqash said: He only mentioned what walks on four instead of mentioning what walks on more, because all animals depend on four, and they are the basis of their gait, and the many legs in some of them are an addition to their creation, and that animal does not need all of them to walk. Ibn Atiyyah said: It appears that those many legs are not invalid, but rather they are needed for the animal to move, and they all move in its actions. Some of them said: There is nothing in the Quran that prevents walking on more than four, since it does not say: There is none among them that walks on more than four. And it was said that it is implied: {And among them are those who walk on more than four}, as it occurs in the copy of Ubayy. And God knows best. The word *animal* includes both rational and irrational creatures. Rational creatures are predominant when they are grouped with irrational creatures, because they are the ones being addressed and worshipped. That is why He said, **Among them are those who walk**. He also said, **Those who walk**, indicating by their difference that the Creator is the One. That is, if all had not had a Creator who chooses, they would not have differed. Rather, they would have been of one kind. It is like His statement, "They are given to drink from one water, and We make some of them excel others in food. Indeed in that are signs." (Surat Ar-Ra'd: 4) "God creates what He wills. Indeed, God is over all things competent." Of what He wants to create, *competent*.

Tafsir Ibn Kathir

God Almighty mentions His perfect power and great authority in His creation of all kinds of creatures with their different shapes, colors, movements, and stillness from a single water. **Among them are those that crawl on their bellies**, like snakes and the like, **and among them are those that walk on two legs**, like humans and birds, **and among them are those that walk on four**, like livestock and other animals. That is why He said, **God creates what He wills**, meaning with His power, because whatever He wills happens, and whatever He does not will does not happen. That is why He said, **Indeed, God is over all things competent**.

Fath al-Qadir

He said: 45- **And God created every living creature from water**. Yahya ibn Waththab, Al-A'mash, Hamzah, and Al-Kisa'i read, **God is the Creator of all things**. The rest read, **He created**, and both meanings are correct. A creature is every animal that creeps on the earth. It is said that it crawls, so it is a dab. The *ha* is for emphasis. The meaning of **from water** is from sperm, which is semen. This is what the majority said. A group said that what is meant is the well-known water, because Adam was created from water and clay. It was said that the majority is placed in the same position as all of the verse according to the first opinion, because among animals there are those that are not generated from sperm. Excluded from this generality are the angels, for they were created from light, and the jinn, for they were created from fire. Then the

Almighty detailed the conditions of every creature, saying: **And among them are those that crawl on their bellies**, which are snakes, whales, worms, and the like. **And among them are those that walk on two legs**, humans and birds. **And among them are those that walk on four**, all other animals. He did not mention those that walk on more than four because of their scarcity. It was said that it is because walking is only on four legs, even though the legs are many. It was also said that it is because what walks on more than four is not taken into account. It was also said that there is nothing in the Qur'an that indicates that walking on more than four is not permitted, because it did not deny that nor did it come with anything that requires limitation. In the Mushaf of Ubayy, it says: **And among them are those that walk on more**, so this addition included everything that walks on more than four, such as crabs, spiders, and many of the vermin of the earth. **God creates what He wills**, of what He mentioned here and of what He did not mention, such as inanimate objects, their composite and simple, their growing and non-growing. **Indeed, God is over all things competent**. Nothing is beyond His power, rather all of His creations are subject to His power, glory be to Him.

Tafsir al-Baghawi

God Almighty said: 45- **And God created every living creature**. Hamzah and Al-Kisa'i read, **Create every living creature** with the addition, and the others read **create every living creature** with the verb, **from water**, meaning: from a drop of semen, and what He meant by it is every living creature seen in this world, and it does not include the angels or the jinn, because we do not see them. It has been said that the origin of all creation is water. God Almighty created water, then made some of it wind, from which He created the angels; some of it fire, from which He created the jinn; and some of it clay, from which He created Adam. **And among them are those that walk on their bellies**, like snakes, whales, and worms; **And among them are those that walk on two legs**, like the sons of Adam and birds; **And among them are those that walk on four**, like beasts and wild animals. He did not mention those that walk on more than four, like the insects of the earth, because they are similar in appearance to those that walk on four. Rather, He said, **those that walk**, and *those* is used for those who have reason, not those who do not have reason, among snakes and beasts, because He mentioned every creature, so people and others are included in it. When the word is plural for those who have reason and those who do not have reason, then the upper hand is given to those who have reason. "God creates what He wills. Indeed, God is over all things competent."

Tafsir al-Baidawi

45 - **And God created every living creature** means an animal that crawls on the earth. Hamzah and Al-Kisa'i read it as **the Creator of every living creature** with the addition of **from water** which is a part of its substance,

Surat al-Nur 24:45

And God has created every creature from water. Some of them creep on their bellies, and some of them walk on two legs, and some of them walk on four. God creates what He wills. Indeed, God is over all things competent.

or a specific water which is the sperm, so the majority is considered to be the whole, since some animals are generated from sperm. It was said that **from water** is related to **living creature** and is not related to *created*. **Among them are those who walk on their bellies** like snakes, and crawling is called walking as a metaphor or similarity. **Among them are those who walk on two legs** like humans and birds. **Among them are those who walk on all four** like cattle and wild animals, and that includes those that have more than four legs like spiders, since their reliance on them when they walk on all fours, and the masculine pronoun is used to make rational beings dominant and to express the types so that the detail matches the general and the order to present what is more known in ability. **God creates whatever He wills**, whether it is mentioned or not, simple or compound, with different forms, limbs, shapes, movements, natures, powers, and actions, with the elements united according to His will. **Indeed, God is over all things competent**, so He does whatever He wills.

Surat al-Nur 24:46

Indeed, We have sent down clear verses, and God guides whom He wills to a straight path.

Tafsir al-Jalalayn

46 - **We have sent down clear verses** clear verses are the Qur'an **and God guides whom He wills to a straight path** way of the religion of Islam

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "O people, We have sent down clear signs, pointing to the path of truth and the way of right guidance. And God guides whomever He wills to a straight path." God Almighty says: God guides whomever He wills of His creation by His grace, guiding them to the religion of Islam, which is the straight path and the straight path, in which there is no crookedness.

Tafsir al-Qurtubi

We have sent down clear verses, and God guides whom He wills to a straight path. This has been explained in more than one place.

Tafsir Ibn Kathir

God Almighty states that He has revealed in this Qur'an a great deal of clear and decisive wisdom, proverbs, and examples, and that He guides those with understanding, insight, and reason to understand and comprehend them. For this reason, He said, **And God guides whom He wills to a straight path.**

Fath al-Qadir

46- **We have sent down clear verses** meaning the Qur'an, for it contains an explanation of everything and has not neglected anything in the Book. An explanation of something like this has been presented in more than one place. **And God guides whom He wills** by enabling him to see correctly and directing him to sincere contemplation **to a straight path** to a level path with no crookedness in it, so that he may reach the perfect good, which is the bliss of Paradise.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding his statement, **And those who disbelieve - their deeds are like a mirage**, he said: It is a parable that God has given, like a man who is thirsty and his thirst is intense, so he sees a mirage and thinks it is water, so he seeks it and thinks he has been able to get it until he comes, but when he comes to it, he does not find it to be anything, and he is taken away at that moment. He says: The disbeliever is like a

mirage, when death comes to him, he does not find his deeds to avail him at all, and they do not benefit him except as the mirage benefits the thirsty one. **Or [like] darknesses within a vast sea**, he said: By darkness he means deeds, and by vast sea he means the heart of man. **Waves cover him**, meaning by that the covering that is over the heart, hearing, and sight. Ibn Jarir narrated on his authority, *Baqi'a*: on a flat land. And Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated through al-Suddi, on the authority of his father, on the authority of the Companions of the Prophet (peace and blessings of God be upon him), who said: "The disbelievers will be resurrected on the Day of Resurrection as thirsty wolf-like creatures. They will say, 'Where is the water?' A mirage will appear to them, and they will think it is water. Then they will set out toward it and find God before it, and He will pay them their due account. And God is swift in account." In its chain of transmission is al-Suddi, on the authority of his father, and there is a well-known criticism of this. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated in al-Azmah, regarding the statement, **Each has already been taught his prayer and his glorification**, that he said: Prayer is for man and glorification is for all other creation. Ibn Abi Hatim narrated from him, regarding the statement, **And the birds with wings outspread**, that he said: They spread their wings. Abd ibn Humayd narrated something similar from Qatadah. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Shaybah and Ibn Abi Hatim narrated from Ibn Abbas, regarding the statement, **The flash of its lightning almost overtakes them**, that he said: The light of its lightning. Ibn Abi Shaybah and Ibn al-Mundhir narrated on the authority of Ibn Abbas, who said: **Everything walks on four legs except humans**. I say that these birds, with their different species, walk on two legs, and so do others, such as the ostrich, which walks on two legs, but it is not a bird. So this general statement narrated on his authority, may God be pleased with him, is not authentic.

Tafsir al-Baghawi

46- **We have sent down to you clear verses, and God guides whom He wills to a straight path.**

Tafsir al-Baidawi

46 - **We have sent down clear verses** of the truths with various types of evidence. **And God guides whom He wills** with success in contemplating them and pondering their meanings. **To a straight path** which is the religion of Islam that leads to attaining the truth and winning Paradise.

Surat al-Nur 24:47

And they say, "We believe in God and in the Messenger, and we obey." Then a party of them turns away after that. And those are not believers.

Surat al-Nur 24:47

And they say, **We believe in God and in the Messenger, and we obey.** Then a party of them turns away after that. And those are not believers.

Tafsir al-Jalalayn

47 - **And they say** the hypocrites **We believe** we have believed **in God** in His Oneness **and in the Messenger Muhammad and we obeyed** they in what they ruled **then a party of them turns away** turns away **after that** from him **and those** who turn away **are not believers** the ones who are known and whose hearts agree with their tongues

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: **And the hypocrites say, 'We believe in God and the Messenger, and we obey God and we obey the Messenger.'** Then a party of them **turns away**, meaning, "then each group of them turns away, after they have said this statement about the Messenger of God, may God bless him and grant him peace, and calls their opponent to someone other than him for judgment. "And those are not believers," meaning, **And those who say this statement**, meaning His statement, **We believe in God and the Messenger and we obey**, are not believers, because they do not refer judgment to the Messenger of God, may God bless him and grant him peace, and they turn away from him when they are called to him.

Tafsir al-Qurtubi

God Almighty says: **And they say, 'We have believed in God and in the Messenger,'** meaning the hypocrites, who say with their tongues, **We have believed in God and in the Messenger**, without certainty or sincerity. **And we obeyed**, meaning, they say, and they lied. **Then a party of them turns away after that, and those are not believers.**

Tafsir Ibn Kathir

God the Almighty tells us about the characteristics of the hypocrites who show something different from what they conceal. They say something with their tongues, **We believe in God and the Messenger, and we obey**, but then a party of them turns away after that, meaning their actions contradict their words and say what they do not do. That is why God the Almighty said, **And those are not believers.** And His statement, **And when they are called to God and His Messenger to**

judge between them, the verse, means when they are asked to follow the guidance that God has revealed to His Messenger, they turn away from it and are too arrogant to follow it. This is similar to His statement, the Almighty: "Have you not seen those who claim that they have believed in what has been revealed to you, [O Muhammad], and what was revealed before you? They wish to refer judgment to false deities, although they have been commanded to disbelieve in them. Satan wishes to lead them far astray. 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.** In Al-Tabarani, from the hadith of Ruh bin Ata', on the authority of Abu Maymunah, on the authority of his father, on the authority of Al-Hasan, on the authority of Samurah, with a chain of transmission traceable to the Prophet, **Whoever is invited to a ruler and does not respond, is an oppressor and has no right.**

And the Almighty said: **And if the right is with them, they come to it submissively.** That is, if the government is in their favor and not against them, they come obediently and listening. This is the meaning of His saying *submissive*. And if the government is against him, he turns away and calls to other than the truth, and prefers to seek judgment from someone other than the Prophet, may God bless him and grant him peace, in order to promote his falsehood. Then his submission at first was not out of a belief on his part that this was the truth, but rather because it agreed with his desires. For this reason, when his intention contradicted the truth, he turned away from it to someone else. For this reason, the Almighty said: **Is there a disease in their hearts? Al-An'am 2:17.** Meaning, their situation does not go beyond the fact that there is an inherent disease in their hearts, or that doubt has arisen in their religion, or that they fear that God and His Messenger will be unjust to them in judgment. Whatever it is, it is pure disbelief, and God knows each of them and what these characteristics entail.

God the Almighty says: **Rather, it is those who are the wrongdoers.** Meaning, they are the wrongdoers and wicked. God and His Messenger are innocent of what they think and imagine of injustice and oppression. Exalted is God and His Messenger above that. Ibn Abi Hatim said: My father told us, Musa ibn Ismail told us, Mubarak told us, Al-Hasan told us: If a man had a dispute with another man and he was summoned to the Prophet (peace and blessings of God be upon him) and he was in the right, he would submit and know that the Prophet (peace and blessings of God be upon him) would rule in his favor justly. But if he wanted to wrong himself and was summoned to the Prophet (peace and blessings of God be upon him), he would turn away and say, **Go to so-and-so.** Then God revealed this verse and the Prophet (peace and blessings of God be upon him) said: **Whoever has something between him and his brother and is summoned to one of the rulings of the Muslims and he refuses to respond, then he is a wrongdoer and has no right.** This is a strange hadith, and it is mursal.

Then God the Almighty informed us about the description of the believers who respond to God and His Messenger, who seek no religion other than the Book of God and the Sunnah of His Messenger, saying: **The only statement of the believers, when they are called to God and His Messenger to judge between them, is that they say, "We hear and we obey."** That is, **We hear and we obey.** That is why God the Almighty described them as successful, which is attaining what they want and being safe from what they fear, saying: **And those are the successful.** Qatada said about this verse, **that they say, 'We hear and we obey.'** He told us that when Ubadah ibn as-Samit, who was a leader of the Aqaba tribe and one of the leaders of the Ansar, was dying, he said to his nephew Junada ibn Abi Umayya: **Shall I not tell you what is upon you and what is upon you?** He said: *Yes.* Junada said: "Your duty is to hear and obey in times of difficulty and ease, in times of comfort and hardship, and when you are preferred over others. You must speak justly and not dispute authority with those in authority unless they openly order you to disobey God. So whatever you are ordered to do that contradicts the Book of God, follow the Book of God."

Qatada said: It was mentioned to us that Abu Darda said: There is no Islam except through obedience to God, and there is no good except in the community, and sincerity is for God, His Messenger, the Caliph, and the believers in general. He said: It was mentioned to us that Omar bin Al-Khattab, may God be pleased with him, used to say: The bond of Islam is the testimony that there is no god but God, establishing prayer, paying zakat, and obedience to whomever God has appointed as the ruler of the Muslims. Narrated by Ibn Abi Hatim. The hadiths and narrations about the obligation of obedience to the Book of God and the Sunnah of His Messenger and to the Rightly-Guided Caliphs and Imams if they command obedience to God are very numerous, too numerous to be contained in this place.

His statement, **And whoever obeys God and His Messenger**, meaning in what they command him to do and avoids what they forbade him from doing, and fears God regarding his past sins and is pious regarding what he will do in the future. His statement, **Then it is those who are the successful**, means those who have achieved every good thing and are safe from every evil in this world and the hereafter.

Fath al-Qadir

God Almighty began to explain the conditions of those who have not attained guidance to the straight path, saying: 47- **And they say, 'We have believed in God and in the Messenger, and we have obeyed.'** These are the hypocrites who outwardly show faith but conceal disbelief, and they say with their mouths what is not in their hearts. As God has described them here, they attribute to themselves faith in God and the Messenger and obedience to God and His Messenger, an attribution merely from the tongue, not from a correct belief. For this reason, He said: **Then a party of them will turn away after that**, meaning after what they attributed to themselves of claiming faith and obedience has come from them. Then God Almighty

described them as not believing, saying: **And those are not believers**, meaning those who say this statement are not truly believers. Thus, the ruling to deny faith includes all those who say it, and those who turn away are included under them in a primary way. It has been said that the reference in His saying *those* is to those who turned away, and the first is more appropriate. The speech includes two rulings: the first ruling on some of them by turning away, and the second ruling on all of them by not believing. It has been said that what is meant by those who turned away is those who turned away from accepting the ruling of the Prophet, may God bless him and grant him peace. It has also been said that what is meant by that is the leaders of the hypocrites. It has also been said that what is meant by turning away is their return to the rest. This does not contradict what this verse implies, considering its wording, and its occurrence for a specific reason, as will be explained.

Tafsir al-Baghawi

47- **And they say, 'We have believed in God and in the Messenger, and we have obeyed.'** That is, the hypocrites say this. **Then a party of them turn away after that**, that is, after they say, **We have believed**, and call to other than the rule of God. God, the Almighty, said, **And those are not believers.** This verse was revealed about Bishr the hypocrite. There was a dispute between him and a Jewish man over a piece of land, so the Jew said, "Let us refer judgment to Muhammad, may God bless him and grant him peace." The hypocrite said, **Let us refer judgment to Ka'b ibn al-Ashraf, for Muhammad is unjust to us.** So God, the Almighty, revealed this verse.

Tafsir al-Baidawi

47 - **And they say, 'We have believed in God and in the Messenger.'** This was revealed about Bishr the hypocrite who argued with a Jew who invited him to Ka'b ibn al-Ashraf while he was inviting him to the Prophet, may God bless him and grant him peace. It was also said that it was about Mughirah ibn Wa'il who argued with Ali, may God be pleased with him, over a piece of land, but he refused to take his case to the Messenger of God, may God bless him and grant him peace. **And we obeyed** means we obeyed them both. **Then they turned away** by refusing to accept his judgment. **A group of them after that** after they said this. **And those are not believers.** This is a reference to all of those who said this, so it is a notification from God Almighty that all of them, even if they believed with their tongues, did not believe in their hearts, or it is a reference to a group of them and faith was taken away from them because of their turning away. The definite article in it is to indicate that they are not the believers you know, who are sincere in faith and steadfast in it.

Surat al-Nur 24:48

And when they are called to God and His Messenger to judge between them, at once a party of them turns away.

Surat al-Nur 24:48

And when they are called to God and His Messenger to judge between them, at once a party of them turns away.

Tafsir al-Jalalayn

48 - **And when they are called to God and His Messenger** the one who conveys the message on their behalf **to judge between them, at once a party of them turn away** from coming to him.

Tafsir al-Suyuti

God Almighty said: And when they are called upon to the verse. Ibn Abi Hatim narrated from the mural of al-Hasan that if a man had a dispute with another man and was called to the Prophet, may God bless him and grant him peace, and he was in the right, he would submit and know that the Prophet, may God bless him and grant him peace, would rule in his favor with justice. And if he wanted to be wronged and was called to the Prophet, may God bless him and grant him peace, he would turn away and say: Go to so-and-so. So God revealed: And when they are called upon to God and His Messenger, the verse.

Tafsir al-Tabari

And His statement, **And when they are called to God and His Messenger**, means: And when these hypocrites are called to the Book of God and to His Messenger **to judge between them** in what they dispute about by the judgment of God, **at once a party of them turn away** from accepting the truth and being satisfied with the judgment of the Messenger of God, may God bless him and grant him peace.

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's saying: **And when they are called to God and His Messenger to judge between them**, At-Tabari and others said: A hypocrite named Bishr had a dispute with a Jewish man over a piece of land. The Jew invited him to arbitrate before the Messenger of God (peace and blessings of God be upon him). The hypocrite was stubborn, but he refused and said: **Muhammad is treating us unjustly, so let Ka'b ibn Al-Ashraf judge**. So the verse was revealed about him. It was also said: It was revealed about Al-Mughirah ibn Wa'il from Banu Umayyah. There was a dispute between him and Ali ibn Abi Talib **may God be pleased with him** over land and water. Al-Mughirah refused to bring Ali's case before the Messenger of God (peace and blessings of God be upon him), saying: **He hates me**. So the verse was revealed, as mentioned by Al-Mawardi. He said: **to judge**, and he did not say **to judge both of them**, because the intended meaning was the Messenger of God (peace and blessings of

God be upon him). Rather, he began by mentioning God to glorify Him and to open the conversation.

Tafsir Ibn Kathir

God the Almighty tells us about the characteristics of the hypocrites who show something different from what they conceal. They say something with their tongues, **We believe in God and the Messenger, and we obey**, but then a party of them turns away after that, meaning their actions contradict their words and say what they do not do. That is why God the Almighty said, **And those are not believers**. And His statement, **And when they are called to God and His Messenger to judge between them**, the verse, means when they are asked to follow the guidance that God has revealed to His Messenger, they turn away from it and are too arrogant to follow it. This is similar to His statement, the Almighty: "Have you not seen those who claim that they have believed in what has been revealed to you, [O Muhammad], and what was revealed before you? They wish to refer judgment to false deities, although they have been commanded to disbelieve in them. Satan wishes to lead them far astray. 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**. In Al-Tabarani, from the hadith of Ruh bin Ata', on the authority of Abu Maymunah, on the authority of his father, on the authority of Al-Hasan, on the authority of Samurah, with a chain of transmission traceable to the Prophet, **Whoever is invited to a ruler and does not respond, is an oppressor and has no right**.

And the Almighty said: **And if the right is with them, they come to it submissively**. That is, if the government is in their favor and not against them, they come obediently and listening. This is the meaning of His saying *submissive*. And if the government is against him, he turns away and calls to other than the truth, and prefers to seek judgment from someone other than the Prophet, may God bless him and grant him peace, in order to promote his falsehood. Then his submission at first was not out of a belief on his part that this was the truth, but rather because it agreed with his desires. For this reason, when his intention contradicted the truth, he turned away from it to someone else. For this reason, the Almighty said: **Is there a disease in their hearts? Al-An'am 2:17**. Meaning, their situation does not go beyond the fact that there is an inherent disease in their hearts, or that doubt has arisen in their religion, or that they fear that God and His Messenger will be unjust to them in judgment. Whatever it is, it is pure disbelief, and God knows each of them and what these characteristics entail.

God the Almighty says: **Rather, it is those who are the wrongdoers**. Meaning, they are the wrongdoers and wicked. God and His Messenger are innocent of what they think and imagine of injustice and oppression. Exalted is God and His Messenger above that. Ibn Abi

Hatim said: My father told us, Musa ibn Ismail told us, Mubarak told us, Al-Hasan told us: If a man had a dispute with another man and he was summoned to the Prophet (peace and blessings of God be upon him) and he was in the right, he would submit and know that the Prophet (peace and blessings of God be upon him) would rule in his favor justly. But if he wanted to wrong himself and was summoned to the Prophet (peace and blessings of God be upon him), he would turn away and say, **Go to so-and-so**. Then God revealed this verse and the Prophet (peace and blessings of God be upon him) said: **Whoever has something between him and his brother and is summoned to one of the rulings of the Muslims and he refuses to respond, then he is a wrongdoer and has no right**. This is a strange hadith, and it is mural.

Then God the Almighty informed us about the description of the believers who respond to God and His Messenger, who seek no religion other than the Book of God and the Sunnah of His Messenger, saying: **The only statement of the believers, when they are called to God and His Messenger to judge between them, is that they say, "We hear and we obey."** That is, **We hear and we obey**. That is why God the Almighty described them as successful, which is attaining what they want and being safe from what they fear, saying: **And those are the successful**. Qatada said about this verse, **that they say, 'We hear and we obey.'** He told us that when Ubadah ibn as-Samit, who was a leader of the Aqaba tribe and one of the leaders of the Ansar, was dying, he said to his nephew Junada ibn Abi Umayya: **Shall I not tell you what is upon you and what is upon you?** He said: *Yes*. Junada said: "Your duty is to hear and obey in times of difficulty and ease, in times of comfort and hardship, and when you are preferred over others. You must speak justly and not dispute authority with those in authority unless they openly order you to disobey God. So whatever you are ordered to do that contradicts the Book of God, follow the Book of God."

Qatada said: It was mentioned to us that Abu Darda said: There is no Islam except through obedience to God, and there is no good except in the community, and sincerity is for God, His Messenger, the Caliph, and the believers in general. He said: It was mentioned to us that Omar bin Al-Khattab, may God be pleased with him, used to say: The bond of Islam is the testimony that there is no god but God, establishing prayer, paying zakat, and obedience to whomever God has appointed as the ruler of the Muslims. Narrated by Ibn Abi Hatim. The hadiths and narrations about the obligation of obedience to the Book of God and the Sunnah of His Messenger and to the Rightly-Guided Caliphs and Imams if they command obedience to God are very numerous, too numerous to be contained in this place.

His statement, **And whoever obeys God and His Messenger**, meaning in what they command him to do and avoids what they forbade him from doing, and fears God regarding his past sins and is pious regarding what he will do in the future. His statement, **Then it is those who are the successful**, means those who have achieved every good thing and are safe from every evil in this world and the hereafter.

Fath al-Qadir

Then He described these hypocrites, saying that a group of them turn away from answering the call to God and His Messenger in their disputes, and He said: **48- And when they are called to God and His Messenger to judge between them** meaning for the Messenger to judge between them, so the pronoun refers to him because he is the one directly in the judgment, even though the judgment in reality belongs to God Almighty, and similar to that is His Almighty saying: **And God and His Messenger are more worthy that they should please Him** and *when* in His saying **when a group of them turn away** is sudden: meaning a group of them suddenly turn away from the judgment to God and the Messenger, then He Almighty mentioned that their turning away is only when the truth is against them.

Tafsir al-Baghawi

He said: **48- And when they are called to God and His Messenger to judge between them**, the Messenger by God's judgment, **at once a party of them turn away**, meaning from the judgment. And it was said about the response.

Tafsir al-Baidawi

48 - And when they are called to God and His Messenger to judge between them meaning that the Prophet, may God bless him and grant him peace, should in fact judge according to God Almighty's judgment **at once a party of them turn away** A party of them suddenly turns away if the truth is against them because they know that you will not judge for them, and this is an explanation of turning away and an exaggeration of it.

Surat al-Nur 24:49

And if the truth is theirs, they will come to it in submission.

Surat al-Nur 24:49

And if the truth is theirs, they will come to it in submission.

Tafsir al-Jalalayn

49 - **And if they have the right, they will come to it in submission** quickly and obediently.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if the truth belongs to those who are called to God and His Messenger to judge between them, and they refuse and turn away from answering that, before those who call them to God and His Messenger, they come to the Messenger of God in submission. He says in submission: submitting to his judgment, acknowledging it, obedient and not forced. It is said from this: So-and-so has submitted to his right: if he acknowledges it willingly and not forced, and submits to it and surrenders.

And Mujahid, as was reported from him, said about 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, regarding his statement, **They come to him in submission**, he said: quickly.

Tafsir al-Qurtubi

Second: The Almighty's saying: **And if the right is with them, they will come to it submissively**. That is, obedient and submissive, because they know that he, peace be upon him, rules with justice. It is said: So-and-so submitted to the judgment of so-and-so, he submits submissively. Al-Naqqash said: *Submissive* is submissive. Mujahid: hastening. Al-Akhfash and Ibn al-A'rabi: acknowledging.

Tafsir Ibn Kathir

God the Almighty tells us about the characteristics of the hypocrites who show something different from what they conceal. They say something with their tongues, **We believe in God and the Messenger, and we obey**, but then a party of them turns away after that, meaning their actions contradict their words and say what they do not do. That is why God the Almighty said, **And those are not believers**. And His statement, **And when they are called to God and His Messenger to judge between them**, the verse, means when they are asked to follow the guidance that God has revealed to His Messenger, they turn away from it and are too

arrogant to follow it. This is similar to His statement, the Almighty: "Have you not seen those who claim that they have believed in what has been revealed to you, [O Muhammad], and what was revealed before you? They wish to refer judgment to false deities, although they have been commanded to disbelieve in them. Satan wishes to lead them far astray. 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**. In Al-Tabarani, from the hadith of Ruh bin Ata', on the authority of Abu Maymunah, on the authority of his father, on the authority of Al-Hasan, on the authority of Samurah, with a chain of transmission traceable to the Prophet, **Whoever is invited to a ruler and does not respond, is an oppressor and has no right**.

And the Almighty said: **And if the right is with them, they come to it submissively**. That is, if the government is in their favor and not against them, they come obediently and listening. This is the meaning of His saying *submissive*. And if the government is against him, he turns away and calls to other than the truth, and prefers to seek judgment from someone other than the Prophet, may God bless him and grant him peace, in order to promote his falsehood. Then his submission at first was not out of a belief on his part that this was the truth, but rather because it agreed with his desires. For this reason, when his intention contradicted the truth, he turned away from it to someone else. For this reason, the Almighty said: **Is there a disease in their hearts? Al-An'am 2:17**. Meaning, their situation does not go beyond the fact that there is an inherent disease in their hearts, or that doubt has arisen in their religion, or that they fear that God and His Messenger will be unjust to them in judgment. Whatever it is, it is pure disbelief, and God knows each of them and what these characteristics entail.

God the Almighty says: **Rather, it is those who are the wrongdoers**. Meaning, they are the wrongdoers and wicked. God and His Messenger are innocent of what they think and imagine of injustice and oppression. Exalted is God and His Messenger above that. Ibn Abi Hatim said: My father told us, Musa ibn Ismail told us, Mubarak told us, Al-Hasan told us: If a man had a dispute with another man and he was summoned to the Prophet (peace and blessings of God be upon him) and he was in the right, he would submit and know that the Prophet (peace and blessings of God be upon him) would rule in his favor justly. But if he wanted to wrong himself and was summoned to the Prophet (peace and blessings of God be upon him), he would turn away and say, **Go to so-and-so**. Then God revealed this verse and the Prophet (peace and blessings of God be upon him) said: **Whoever has something between him and his brother and is summoned to one of the rulings of the Muslims and he refuses to respond, then he is a wrongdoer and has no right**. This is a strange hadith, and it is mursal.

Then God the Almighty informed us about the description of the believers who respond to God and His Messenger, who seek no religion other than the Book of God and the Sunnah of His Messenger,

saying: **The only statement of the believers, when they are called to God and His Messenger to judge between them, is that they say, "We hear and we obey."** That is, **We hear and we obey.** That is why God the Almighty described them as successful, which is attaining what they want and being safe from what they fear, saying: **And those are the successful.** Qatada said about this verse, **that they say, 'We hear and we obey.'** He told us that when Ubadah ibn as-Samit, who was a leader of the Aqaba tribe and one of the leaders of the Ansar, was dying, he said to his nephew Junada ibn Abi Umayya: **Shall I not tell you what is upon you and what is upon you?** He said: *Yes.* Junada said: "Your duty is to hear and obey in times of difficulty and ease, in times of comfort and hardship, and when you are preferred over others. You must speak justly and not dispute authority with those in authority unless they openly order you to disobey God. So whatever you are ordered to do that contradicts the Book of God, follow the Book of God."

Qatada said: It was mentioned to us that Abu Darda said: There is no Islam except through obedience to God, and there is no good except in the community, and sincerity is for God, His Messenger, the Caliph, and the believers in general. He said: It was mentioned to us that Omar bin Al-Khattab, may God be pleased with him, used to say: The bond of Islam is the testimony that there is no god but God, establishing prayer, paying zakat, and obedience to whomever God has appointed as the ruler of the Muslims. Narrated by Ibn Abi Hatim. The hadiths and narrations about the obligation of obedience to the Book of God and the Sunnah of His Messenger and to the Rightly-Guided Caliphs and Imams if they command obedience to God are very numerous, too numerous to be contained in this place.

His statement, **And whoever obeys God and His Messenger**, meaning in what they command him to do and avoids what they forbade him from doing, and fears God regarding his past sins and is pious regarding what he will do in the future. His statement, **Then it is those who are the successful**, means those who have achieved every good thing and are safe from every evil in this world and the hereafter.

Fath al-Qadir

And if it is in their favor, then they submit because they know that the Messenger of God, may God bless him and grant him peace, only rules with what is truthful. He said: 49- **And if the right is in their favor, they come to it in submission.** Al-Zajaj said: Submission is hastening with obedience. It is said, **He submitted to me regarding my right**, meaning, he obeyed me in what I was seeking from him and he began to hasten to do it. Mujahid said the same. Al-Akhfash and Ibn Al-A'rabi said: Submissive, acknowledging. Al-Naqqash said: Submissive: submissive.

Tafsir al-Baghawi

49- **And if they have the right, they come to Him in submission**, obedient and submissive to His judgment, meaning: if they have the right over others, they

hasten to His judgment because of their confidence that just as He judges them with truth, He will also judge them with truth.

Tafsir al-Baidawi

49 - **And if the right is theirs** meaning the judgment, not against them. **They come to Him in submission** obediently, knowing that He will rule in their favor. **To Him** is a connection to **they come** or to *submissive*, and it is brought forward for specificity.

Surat al-Nur 24:50

Is there disease in their hearts, or do they doubt, or do they fear that God and His Messenger will be unjust to them? Rather, it is those who are the wrongdoers.

Surat al-Nur 24:50

Is there disease in their hearts, or do they doubt, or do they fear that God and His Messenger will be unjust to them? Rather, it is those who are the wrongdoers.

Tafsir al-Jalalayn

50 - **Is there disease in their hearts** disbelief **or do they doubt** that is, doubt his prophethood **or do they fear that God and His Messenger will be unjust to them** in the ruling, that is, that they will be unjust in it? No, **rather, it is those who are the wrongdoers** by turning away from him.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Is there disease in their hearts?** God the Almighty says: Is there in the hearts of these people who, when they are called to God and His Messenger to judge between them, doubt that the Messenger of God (peace and blessings of God be upon him) is God's Messenger, so they refrain from responding to his judgment and being satisfied with it? **Or do they fear that God and His Messenger will be unjust to them?** If they refer to the judgment of God's Book and the judgment of His Messenger? He said, **that God and His Messenger will be unjust to them.** The meaning is that the Messenger of God will be unjust to them. So He began with God the Almighty, to glorify God, just as one says, **Whatever God wills, then you will**, meaning: whatever you will. What indicates that the meaning of this is also His statement, **And when they are called to God and His Messenger to judge between them**, He singled out the Messenger for judgment, and did not say, **So that they may both judge.** And His statement, **Rather, it is they who are the wrongdoers**, means: These people who turned away from the judgment of God and the judgment of His Messenger, when they turned away from responding to that which they were called to, did not fear that the Messenger of God would wrong them, and that his judgment of them would be permissible. Rather, they are a people who wrong themselves, because they disobeyed the command of their Lord and disobeyed God in what He commanded them to be content with the judgment of the Messenger of God, may God bless him and grant him peace, in what they liked and disliked, and to submit to it.

Tafsir al-Qurtubi

Is there disease in their hearts? Doubt and suspicion. **Or have they become suspicious?** Or have they doubted his prophethood and justice? **Or do they fear that God and His Messenger will be unjust to them?**

That is, that he will be unjust in his judgment and oppression. The question word was used because it is more severe in rebuke and more eloquent in condemnation, like Jarir's saying in praise:

Aren't you the best of those who ride mounts and the most generous of the world's bellies?

Rather, those are the wrongdoers, meaning the obstinate disbelievers, because they turn away from the rule of God Almighty.

Third: The judiciary is for Muslims if the ruling is between a covenant holder and a Muslim, and the People of the Covenant have no right to it. If it is between two dhimmis, then it is up to them. If they come to the Islamic judge, he may rule if he wishes, and if he does not, he may turn away, as mentioned in Al-Ma'idah.

Fourth: This verse is evidence of the obligation to respond to the caller to the ruler, because God, the Almighty, condemned the one who is called to His Messenger to judge between him and his opponent in the worst manner, saying: **Is there disease in their hearts?** Ibn Khuwayzmandad said: It is obligatory for everyone who is called to the ruler's council to respond, unless he knows that the ruler is immoral, or there is enmity between the plaintiff and the defendant. Al-Zahravi narrated on the authority of Al-Hasan ibn Abi Al-Hasan that the Messenger of God, may God bless him and grant him peace, said:

If someone is summoned by his opponent to appear before a Muslim ruler and he does not respond, then he is a wrongdoer and has no right. Al-Mawardi also mentioned this. Ibn al-Arabi said: This is a false hadith. As for his statement, **then he is a wrongdoer**, it is a sound statement. As for his statement, **then he has no right**, it is not sound. It is possible that he means that he is not on the right path.

Tafsir Ibn Kathir

God the Almighty tells us about the characteristics of the hypocrites who show something different from what they conceal. They say something with their tongues, **We believe in God and the Messenger, and we obey**, but then a party of them turns away after that, meaning their actions contradict their words and say what they do not do. That is why God the Almighty said, **And those are not believers.** And His statement, **And when they are called to God and His Messenger to judge between them**, the verse, means when they are asked to follow the guidance that God has revealed to His Messenger, they turn away from it and are too arrogant to follow it. This is similar to His statement, the Almighty: "Have you not seen those who claim that they have believed in what has been revealed to you, [O Muhammad], and what was revealed before you? They wish to refer judgment to false deities, although they have been commanded to disbelieve in them. Satan wishes to lead them far astray. 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.** In Al-Tabarani, from the hadith of Ruh bin Ata', on the authority of Abu Maymunah, on the authority of his father, on the authority of Al-Hasan, on the authority of Samurah, with a chain of transmission traceable to the Prophet, **Whoever is invited to a ruler and does not respond, is an oppressor and has no right.**

And the Almighty said: **And if the right is with them, they come to it submissively.** That is, if the government is in their favor and not against them, they come obediently and listening. This is the meaning of His saying *submissive*. And if the government is against him, he turns away and calls to other than the truth, and prefers to seek judgment from someone other than the Prophet, may God bless him and grant him peace, in order to promote his falsehood. Then his submission at first was not out of a belief on his part that this was the truth, but rather because it agreed with his desires. For this reason, when his intention contradicted the truth, he turned away from it to someone else. For this reason, the Almighty said: **Is there a disease in their hearts? Al-An'am 2:17.** Meaning, their situation does not go beyond the fact that there is an inherent disease in their hearts, or that doubt has arisen in their religion, or that they fear that God and His Messenger will be unjust to them in judgment. Whatever it is, it is pure disbelief, and God knows each of them and what these characteristics entail.

God the Almighty says: **Rather, it is those who are the wrongdoers.** Meaning, they are the wrongdoers and wicked. God and His Messenger are innocent of what they think and imagine of injustice and oppression. Exalted is God and His Messenger above that. Ibn Abi Hatim said: My father told us, Musa ibn Ismail told us, Mubarak told us, Al-Hasan told us: If a man had a dispute with another man and he was summoned to the Prophet (peace and blessings of God be upon him) and he was in the right, he would submit and know that the Prophet (peace and blessings of God be upon him) would rule in his favor justly. But if he wanted to wrong himself and was summoned to the Prophet (peace and blessings of God be upon him), he would turn away and say, **Go to so-and-so.** Then God revealed this verse and the Prophet (peace and blessings of God be upon him) said: **Whoever has something between him and his brother and is summoned to one of the rulings of the Muslims and he refuses to respond, then he is a wrongdoer and has no right.** This is a strange hadith, and it is *mursal*.

Then God the Almighty informed us about the description of the believers who respond to God and His Messenger, who seek no religion other than the Book of God and the Sunnah of His Messenger, saying: **The only statement of the believers, when they are called to God and His Messenger to judge between them, is that they say, "We hear and we obey."** That is, **We hear and we obey.** That is why God the Almighty described them as successful, which is attaining what they want and being safe from what they fear, saying: **And those are the successful.** Qatada said about this verse, **that they say, "We hear and we obey."** He told us that when Ubadah ibn

as-Samit, who was a leader of the Aqaba tribe and one of the leaders of the Ansar, was dying, he said to his nephew Junada ibn Abi Umayya: **Shall I not tell you what is upon you and what is upon you?** He said: *Yes.* Junada said: "Your duty is to hear and obey in times of difficulty and ease, in times of comfort and hardship, and when you are preferred over others. You must speak justly and not dispute authority with those in authority unless they openly order you to disobey God. So whatever you are ordered to do that contradicts the Book of God, follow the Book of God."

Qatada said: It was mentioned to us that Abu Darda said: There is no Islam except through obedience to God, and there is no good except in the community, and sincerity is for God, His Messenger, the Caliph, and the believers in general. He said: It was mentioned to us that Omar bin Al-Khattab, may God be pleased with him, used to say: The bond of Islam is the testimony that there is no god but God, establishing prayer, paying zakat, and obedience to whomever God has appointed as the ruler of the Muslims. Narrated by Ibn Abi Hatim. The hadiths and narrations about the obligation of obedience to the Book of God and the Sunnah of His Messenger and to the Rightly-Guided Caliphs and Imams if they command obedience to God are very numerous, too numerous to be contained in this place.

His statement, **And whoever obeys God and His Messenger,** meaning in what they command him to do and avoids what they forbade him from doing, and fears God regarding his past sins and is pious regarding what he will do in the future. His statement, **Then it is those who are the successful,** means those who have achieved every good thing and are safe from every evil in this world and the hereafter.

Fath al-Qadir

Then he divided the matter into their turning away from his rule if the right was against them, so he said: **50- Is there a disease in their hearts?** This hamza is for rebuke and reprimand of them, and the disease is hypocrisy: that is, was this turning away from them because of the hypocrisy in their hearts? **Or did they doubt** and doubt the matter of his prophethood, may God bless him and grant him peace, and his justice in ruling, **Or do they fear that God and His Messenger will be unjust to them?** Injustice is a deviation in ruling. It is said that he was unjust in his judgment: that is, he was unjust in what he ruled. Then he turned away from these matters that he began with the rhetorical question, so he said: **Rather, those are the wrongdoers.** That is, that is not because of anything that was mentioned, but because of their injustice and stubbornness, because if the turning away was because of anything that was mentioned, they would not have come to him submissively if the right was theirs. In this verse, there is evidence of the obligation to respond to the judge who is knowledgeable in God's ruling and just in his ruling, because the scholars are the heirs of the prophets, and the ruling from the judges of Islam who are knowledgeable in God's ruling and knowledgeable in the Book and the Sunnah, and just in ruling, is the ruling of By the judgment of God and the judgment of His Messenger, so the one who

Surat al-Nur 24:50

Is there disease in their hearts, or do they doubt, or do they fear that God and His Messenger will be unjust to them? Rather, it is those who are the wrongdoers.

calls for judgment to them has called to God and His Messenger, that is, to their judgment. Ibn Khuwaiz Mandad said: It is obligatory for everyone who is called to the ruler's council to respond, unless he knows that the ruler is immoral. Al-Qurtubi said: In this verse is evidence of the obligation to respond to the one who calls to the judge, because God Almighty has condemned the one who is called to His Messenger to judge between him and his opponent with the worst condemnation, saying: **Is there disease in their hearts?** The verse ends. If the judge is negligent, does not know the rulings of the Book and the Sunnah, and does not understand the proofs of God and the meanings of His words and the words of His Messenger, but rather he is simply ignorant, which is someone who has no knowledge of any of that, or compound ignorance, which is someone who has no knowledge of what we mentioned, but he has known some of the efforts of the mujtahids and is lazy about some of the knowledge of opinion, then this is in reality ignorant. And if he believes that he knows some of the knowledge, then his belief is false. So whoever is like this from the judges, then it is not obligatory to respond to him, because he is not one of those who know the ruling of God and His Messenger so that he can judge by it between the disputants before him. Rather, he is one of the judges of the tyrant and the ruler of falsehood. What he knows of the knowledge of opinion is only permitted to be acted upon by the mujtahid to whom it is attributed when there is no evidence from the Book and the Sunnah, and it is not permitted for anyone else who... And if you have established this and understood it properly, you will know that imitation and affiliation with a particular scholar to the exclusion of others, and adherence to all that he has brought in terms of narrations and opinions, and neglecting everything else, is one of the greatest misleading innovations and terrifying calamities that have occurred in this Islamic nation. Indeed, we belong to God and to Him we shall return. We have explained this in our book, which we called **The Useful Statement on the Ruling on Imitation**, and in our book, which we called **The Etiquette of Request and the Ultimate Goal**. So whoever wants to understand the reality of this innovation that has spread throughout the Islamic countries should refer to them.

inclination to injustice. **Or have they doubted?** Because they saw an accusation from you, so their certainty and trust in you were lost. **Or do they fear that God and His Messenger will wrong them?** In the government. **Rather, it is those who are the wrongdoers.** This is a digression from the last two categories to confirm the category, so the first is specified. The reason for the division is that their refusal is either due to a defect within them or within the ruler. The second is either established among them or expected, and both are invalid, because his position of prophethood and his excessive trustworthiness, may God bless him and grant him peace, prevent it. So the first is specified, and their injustice includes the defect in their belief and the inclination of their souls towards injustice and separation, to negate that from others, especially those called to his rule.

Tafsir al-Baghawi

50- **Is there disease in their hearts, or do they have doubts?** That is, they have doubts. This is a question of blame and rebuke, that is, they are like that. **Or do they fear that God and His Messenger will wrong them?** That is, with injustice. **Rather, it is those who are the wrongdoers** to themselves by turning away from the truth.

Tafsir al-Baidawi

50 - **Is there a disease in their hearts?** Disbelief or an

Surat al-Nur 24:51

The only statement of the believers when they are called to God and His Messenger to judge between them is that they say, **We hear and we obey**. And it is those who are the successful.

Tafsir al-Jalalayn

51 - **The only statement of the believers, when they are called to God and His Messenger to judge between them** is that they say, **We hear and we obey**. And those, then, are the successful ones.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: "It should have been the believers' response, when they are called to the judgment of God and His Messenger, that He may judge between them and their opponents, to say, 'We hear,' what was said to us, and 'we obey,'" to the one who called us to that. *Kan* in this instance does not mean reporting a matter that has already happened and will be decided, but rather it is a rebuke from God to those because of whom this verse was revealed, and a discipline from Him to others besides them. And His statement, **And those are the successful ones**, God the Almighty says: **And those who, when they are called to God and His Messenger, that He may judge between them and their opponents, say, 'We hear and we obey.'** "The successful ones" means: they are the successful ones who attain their goals by doing that, and who will remain eternally in God's Gardens.

Tafsir al-Qurtubi

God the Almighty says: **The only statement of the believers when they are called to God and His Messenger** meaning to the Book of God and the rule of His Messenger **is to say, 'We hear and we obey.'** Ibn Abbas said: He informed us of the obedience of the Muhajireen and Ansar, even if it was in something they disliked, meaning this is their statement, and if these had been believers, they would have said, **We hear and we obey**. So, the statement is in the accusative case as the predicate of *was*. Its subject in His statement, **that they say** is similar to, **And their only statement was that they said, 'Our Lord, forgive us our sins.'** (Al Imran 3:147). It was also said: It is only the statement of the believers, and *was* is a connecting link in the statement, like His statement, **How can We speak to one who is in the cradle, a child?** (Maryam 19:29). Ibn al-Qaqa' read, **that He may judge between them**, without naming the subject. Ali ibn Abi Talib said, **It was only the statement** in the nominative case.

Tafsir Ibn Kathir

God the Almighty tells us about the characteristics of the hypocrites who show something different from what they conceal. They say something with their tongues, **We believe in God and the Messenger, and we obey**, but then a party of them turns away after that, meaning their actions contradict their words and say what they do not do. That is why God the Almighty said, **And those are not believers**. And His statement, **And when they are called to God and His Messenger to judge between them**, the verse, means when they are asked to follow the guidance that God has revealed to His Messenger, they turn away from it and are too arrogant to follow it. This is similar to His statement, the Almighty: "Have you not seen those who claim that they have believed in what has been revealed to you, [O Muhammad], and what was revealed before you? They wish to refer judgment to false deities, although they have been commanded to disbelieve in them. Satan wishes to lead them far astray. 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**. In Al-Tabarani, from the hadith of Ruh bin Ata', on the authority of Abu Maymunah, on the authority of his father, on the authority of Al-Hasan, on the authority of Samurah, with a chain of transmission traceable to the Prophet, **Whoever is invited to a ruler and does not respond, is an oppressor and has no right**.

And the Almighty said: **And if the right is with them, they come to it submissively**. That is, if the government is in their favor and not against them, they come obediently and listening. This is the meaning of His saying *submissive*. And if the government is against him, he turns away and calls to other than the truth, and prefers to seek judgment from someone other than the Prophet, may God bless him and grant him peace, in order to promote his falsehood. Then his submission at first was not out of a belief on his part that this was the truth, but rather because it agreed with his desires. For this reason, when his intention contradicted the truth, he turned away from it to someone else. For this reason, the Almighty said: **Is there a disease in their hearts? Al-An'am 2:17**.

Meaning, their situation does not go beyond the fact that there is an inherent disease in their hearts, or that doubt has arisen in their religion, or that they fear that God and His Messenger will be unjust to them in judgment. Whatever it is, it is pure disbelief, and God knows each of them and what these characteristics entail.

God the Almighty says: **Rather, it is those who are the wrongdoers**. Meaning, they are the wrongdoers and wicked. God and His Messenger are innocent of what they think and imagine of injustice and oppression. Exalted is God and His Messenger above that. Ibn Abi Hatim said: My father told us, Musa ibn Ismail told us, Mubarak told us, Al-Hasan told us: If a man had a dispute with another man and he was summoned to the Prophet (peace and blessings of God be upon him) and he was in the right, he would submit and know that the Prophet (peace and blessings of God be upon him) would rule in his favor justly. But if he wanted to wrong himself and was summoned to the Prophet (peace and blessings of God be upon him), he would turn away

The only statement of the believers when they are called to God and His Messenger to judge between them is that they say, "We hear and we obey." And it is those who are the successful.

and say, **Go to so-and-so**. Then God revealed this verse and the Prophet (peace and blessings of God be upon him) said: **Whoever has something between him and his brother and is summoned to one of the rulings of the Muslims and he refuses to respond, then he is a wrongdoer and has no right**. This is a strange hadith, and it is mursal.

Then God the Almighty informed us about the description of the believers who respond to God and His Messenger, who seek no religion other than the Book of God and the Sunnah of His Messenger, saying: **The only statement of the believers, when they are called to God and His Messenger to judge between them, is that they say, "We hear and we obey."** That is, **We hear and we obey**. That is why God the Almighty described them as successful, which is attaining what they want and being safe from what they fear, saying: **And those are the successful**. Qatada said about this verse, **that they say, 'We hear and we obey.'** He told us that when Ubadah ibn as-Samit, who was a leader of the Aqaba tribe and one of the leaders of the Ansar, was dying, he said to his nephew Junada ibn Abi Umayya: **Shall I not tell you what is upon you and what is upon you?** He said: **Yes**. Junada said: "Your duty is to hear and obey in times of difficulty and ease, in times of comfort and hardship, and when you are preferred over others. You must speak justly and not dispute authority with those in authority unless they openly order you to disobey God. So whatever you are ordered to do that contradicts the Book of God, follow the Book of God."

Qatada said: It was mentioned to us that Abu Darda said: There is no Islam except through obedience to God, and there is no good except in the community, and sincerity is for God, His Messenger, the Caliph, and the believers in general. He said: It was mentioned to us that Omar bin Al-Khattab, may God be pleased with him, used to say: The bond of Islam is the testimony that there is no god but God, establishing prayer, paying zakat, and obedience to whomever God has appointed as the ruler of the Muslims. Narrated by Ibn Abi Hatim. The hadiths and narrations about the obligation of obedience to the Book of God and the Sunnah of His Messenger and to the Rightly-Guided Caliphs and Imams if they command obedience to God are very numerous, too numerous to be contained in this place.

His statement, **And whoever obeys God and His Messenger**, meaning in what they command him to do and avoids what they forbade him from doing, and fears God regarding his past sins and is pious regarding what he will do in the future. His statement, **Then it is those who are the successful**, means those who have achieved every good thing and are safe from every evil in this world and the hereafter.

Fath al-Qadir

Then when he mentioned what the hypocrites were like, he followed it with what the believers should do when they are called to the judgment of God and His

Messenger, saying: 51- **The only statement of the believers when they are called to God and His Messenger to judge between them is to say, 'We hear and we obey.'** The majority of scholars read *saying* in the accusative case as the predicate of *was* and its subject is **that we say**. Ali, Al-Hasan, and Ibn Abi Ishaq read it in the nominative case as the subject and the verbal noun and what is within its scope are the predicate. The first reading is preferred based on what is established by grammarians, that if two definite nouns come together and one of them is more definite, the one that is more definite is made the noun. As for Sibawayh, he gave a choice between each of the two definite articles and did not differentiate in this way. We have already discussed the call to God and His Messenger to judge between disputants, and we mentioned which judges must be responded to and which must not. **They should say, 'We hear and we obey,'** meaning that they should say this statement and nothing else. Although this is in the form of a narration, that is not what is meant by it. Rather, what is meant by it is to teach proper Islamic etiquette when this call is made by one of the disputants to the other. The meaning is that the believers should be like this, such that when they hear the aforementioned call, they meet it with obedience and submission. Muqatil and others said: They should say, "We hear the words of the Prophet (peace and blessings of God be upon him) and we obey his command," even if that is in something they dislike and that harms them. Then God the Almighty praised them by saying, **And those**, meaning the believers who said this, **will be the successful ones**, meaning those who win the good of this world and the hereafter.

Tafsir al-Baghawi

51- **The only statement of the believers, when they are called to God and His Messenger, to the Book of God and His Messenger, is that he may judge between them.** This is not in the manner of a report, but rather it is a teaching of the etiquette of the Shari'ah, meaning that the believers should be like this. The accusative of the statement is in the report and its subject in the Almighty's saying: **That they should say, 'We hear and obey,'** meaning: We hear the call and obey by answering. **And those are the successful.**

Tafsir al-Baidawi

51 - **The only statement of the believers, when they are called to God and His Messenger to judge between them, is to say, 'We hear and we obey.'** **And those are the successful.** This is in accordance with His habit, the Most High, of following the mention of the truth with the falsehood and calling attention to what is appropriate after His denial of what is not appropriate. *Saying* was read in the nominative case and *li-yahkam* in the passive form and attributing it to the pronoun of its source, meaning *li-yahkam*.

Surat al-Nur 24:52

And whoever obeys God and His Messenger and fears God and keeps his duty to Him - it is those who are the successful.

Surat al-Nur 24:52

And whoever obeys God and His Messenger and fears God and keeps his duty to Him - it is those who are the successful.

Tafsir al-Jalalayn

52 - **And whoever obeys God and His Messenger and fears God** fears Him **and keeps his duty to Him** with the ha' silent or broken by obeying Him **it is those who are the successful** of Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And whoever obeys God and His Messenger in what He has commanded and forbidden, and submits to their judgment for him and against him, and fears the consequences of disobeying God and is wary of Him, and guards against the punishment of God by obeying Him in what He has commanded and forbidden, *they* means: Those who do that are the ones who will win God's pleasure with them on the Day of Resurrection, and will be safe from His punishment.

Tafsir al-Qurtubi

The Almighty said: **And whoever obeys God and His Messenger** in what he commanded and ruled. **And fears God and is mindful of Him** Hafs read **and is mindful of Him** with a sukoon on the qaf, intending the jussive mood. The poet said:

And whoever fears God, then indeed God is with him, and God provides for the returner and the returner.

The rest broke it because its jazm is due to the deletion of the last letter, and Abu Amr and Abu Bakr made the ha' sukoon. Ya'qub and Qalun stole the kasra from Nafi' and al-Busti from Abu Amr and Hafs. The rest made the kasra of the ha' full. **Those are the successful ones.** Aslam mentioned that while Umar was standing in the mosque of the Prophet (peace and blessings of God be upon him), a Roman dehqan was standing over his head saying, **I bear witness that there is no god but God and I bear witness that Muhammad is the Messenger of God.** Umar said to him, **What is the matter with you?** He said, **I have submitted to God.** He said, **Is there a reason for this?** He said, "Yes! I read the Torah, the Psalms, the Gospel, and many of the books of the prophets, and I heard a prisoner reciting a verse from the Quran that combined everything in the previous books. I knew it was from God, so I submitted to God. He said, "What is this verse?" He said, **The verse of God, the Most High, {And whoever obeys God} in the obligatory duties, {and His Messenger in the Sunnah, and fears God in what has passed of his life, and keeps his duty**

in what remains of his life, **they are the successful ones.** The successful one is the one who is saved from the Fire and admitted to Paradise. Omar said: The Prophet, may God bless him and grant him peace, said: **I have been given the most comprehensive words.**

Tafsir Ibn Kathir

God the Almighty tells us about the characteristics of the hypocrites who show something different from what they conceal. They say something with their tongues, **We believe in God and the Messenger, and we obey,** but then a party of them turns away after that, meaning their actions contradict their words and say what they do not do. That is why God the Almighty said, **And those are not believers.** And His statement, **And when they are called to God and His Messenger to judge between them,** the verse, means when they are asked to follow the guidance that God has revealed to His Messenger, they turn away from it and are too arrogant to follow it. This is similar to His statement, the Almighty: "Have you not seen those who claim that they have believed in what has been revealed to you, [O Muhammad], and what was revealed before you? They wish to refer judgment to false deities, although they have been commanded to disbelieve in them. Satan wishes to lead them far astray. 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.** In Al-Tabarani, from the hadith of Ruh bin Ata', on the authority of Abu Maymunah, on the authority of his father, on the authority of Al-Hasan, on the authority of Samurah, with a chain of transmission traceable to the Prophet, **Whoever is invited to a ruler and does not respond, is an oppressor and has no right.**

And the Almighty said: **And if the right is with them, they come to it submissively.** That is, if the government is in their favor and not against them, they come obediently and listening. This is the meaning of His saying *submissive*. And if the government is against him, he turns away and calls to other than the truth, and prefers to seek judgment from someone other than the Prophet, may God bless him and grant him peace, in order to promote his falsehood. Then his submission at first was not out of a belief on his part that this was the truth, but rather because it agreed with his desires. For this reason, when his intention contradicted the truth, he turned away from it to someone else. For this reason, the Almighty said: **Is there a disease in their hearts? Al-An'am 2:17.** Meaning, their situation does not go beyond the fact that there is an inherent disease in their hearts, or that doubt has arisen in their religion, or that they fear that God and His Messenger will be unjust to them in judgment. Whatever it is, it is pure disbelief, and God knows each of them and what these characteristics entail.

God the Almighty says: **Rather, it is those who are the wrongdoers.** Meaning, they are the wrongdoers and wicked. God and His Messenger are innocent of what they think and imagine of injustice and oppression. Exalted is God and His Messenger above that. Ibn Abi Hatim said: My father told us, Musa ibn Ismail told us, Mubarak told us, Al-Hasan told us: If a man had a dispute with another man and he was summoned to the Prophet (peace and blessings of God be upon him) and he was in the right, he would submit and know that the Prophet (peace and blessings of God be upon him) would rule in his favor justly. But if he wanted to wrong himself and was summoned to the Prophet (peace and blessings of God be upon him), he would turn away and say, **Go to so-and-so.** Then God revealed this verse and the Prophet (peace and blessings of God be upon him) said: **Whoever has something between him and his brother and is summoned to one of the rulings of the Muslims and he refuses to respond, then he is a wrongdoer and has no right.** This is a strange hadith, and it is mursal.

Then God the Almighty informed us about the description of the believers who respond to God and His Messenger, who seek no religion other than the Book of God and the Sunnah of His Messenger, saying: **The only statement of the believers, when they are called to God and His Messenger to judge between them, is that they say, "We hear and we obey."** That is, **We hear and we obey.** That is why God the Almighty described them as successful, which is attaining what they want and being safe from what they fear, saying: **And those are the successful.** Qatada said about this verse, **that they say, 'We hear and we obey.'** He told us that when Ubadah ibn as-Samit, who was a leader of the Aqaba tribe and one of the leaders of the Ansar, was dying, he said to his nephew Junada ibn Abi Umayya: **Shall I not tell you what is upon you and what is upon you?** He said: Yes. Junada said: "Your duty is to hear and obey in times of difficulty and ease, in times of comfort and hardship, and when you are preferred over others. You must speak justly and not dispute authority with those in authority unless they openly order you to disobey God. So whatever you are ordered to do that contradicts the Book of God, follow the Book of God."

Qatada said: It was mentioned to us that Abu Darda said: There is no Islam except through obedience to God, and there is no good except in the community, and sincerity is for God, His Messenger, the Caliph, and the believers in general. He said: It was mentioned to us that Omar bin Al-Khattab, may God be pleased with him, used to say: The bond of Islam is the testimony that there is no god but God, establishing prayer, paying zakat, and obedience to whomever God has appointed as the ruler of the Muslims. Narrated by Ibn Abi Hatim. The hadiths and narrations about the obligation of obedience to the Book of God and the Sunnah of His Messenger and to the Rightly-Guided Caliphs and Imams if they command obedience to God are very numerous, too numerous to be contained in this place.

His statement, **And whoever obeys God and His Messenger**, meaning in what they command him to do and avoids what they forbade him from doing, and fears God regarding his past sins and is pious

regarding what he will do in the future. His statement, **Then it is those who are the successful**, means those who have achieved every good thing and are safe from every evil in this world and the hereafter.

Fath al-Qadir

Then he followed up his praise of them with another praise, saying: 52- **And whoever obeys God and His Messenger and fears God and keeps his duty to Him - those are the successful.** This sentence confirms what preceded it of the good condition of the believers and encourages those other than them to enter their number and follow them in obeying God and His Messenger and fearing God the Almighty and keeping his duty to Him. Hafs read **and keeps his duty to Him** with a sukoon on the qaf with the intention of jazm. The rest read it with a kasra, because the jazm of this verb is due to the deletion of its final letter. Abu Amr and Abu Bakr made the ha' sukoon, and Ya'qub and Qalun stole the kasra from Nafi' and Al-Muthanna from Abu Amr and Hafs, and the rest made the kasra of the ha' full. Ibn Al-Anbari said: The reading of Hafs is in the language of those who say: I did not see Zaid, and I did not buy food. They drop the ya' for jazm and then make the letter before it sukoon. An example of this is the saying of the poet:

Salma said, **Buy us some flour.**

And the other said:

I am amazed at a child who has no father, and a child who has no parents.

Its root is yalada with a kasra on the lam and a sukoon on the dal for jussive. When the lam is sukoon, two sukoon letters meet, and if the first had been moved, it would have returned to what one fled from, so the second, which is the dal, was moved. It could be said that the first was moved based on the original meeting of two sukoon letters, and the sukoon remained on the dal to clarify what the people of this language do, and there is no harm in returning to what one fled from, so this movement is different from that movement. The reference in His statement, **Then those are the successful ones** is to those described with what was mentioned of obedience, fear, and piety, meaning they are the successful ones with worldly and hereafter bliss, not anyone else.

Tafsir al-Baghawi

52- **And whoever obeys God and His Messenger**, Ibn Abbas **may God be pleased with him** said: **So whatever displeases him or pleases him, "fears God** for the sins he has committed. **And keeps his duty to Him**, and what follows, **those are the successful ones**, the survivors. Abu Amr and Abu Bakr read *yataqa* with a sukoon on the ha', and Abu Ja'far, Ya'qub, and Qalun steal it, as in similar versions, and the rest pronounce it with a kasra. Hafs read *yataqa* with a sukoon on the qaf and the stealing of the ha', and this is the language when the ya' is dropped for the jazm, they sukoon what precedes it, they say: lam astshtarta foodan, with a sukoon on the ra'.

Surat al-Nur 24:52

And whoever obeys God and His Messenger and fears God and keeps his duty to Him - it is those who are the successful.

Tafsir al-Baidawi

52 - **And whoever obeys God and His Messenger** in what they command him or in the obligatory and recommended acts. **And fears God** for the sins he has committed. **And is wary of Him** for the rest of his life. Ya'qub and Qalun read it on the authority of Nafi' without a ya', Abu Bakr and Abu Amr read it with a sukoon on the ha', and Hafs read it with a sukoon on the qaf, so he likened taqwa to shoulder and lightened it, and the ha' is silent when stopping, according to consensus. **Then those are the successful ones** of eternal bliss.

Surat al-Nur 24:53

And they swear by God their most solemn oaths that if you command them, they will surely go forth. Say, "Do not swear. Obedience is accepted. Indeed, God is Acquainted with what you do."

Tafsir al-Jalalayn

53 - **And they swear by God their most earnest oaths** the most intense of which is **that if you command them** to jihad (they will go out. Say) to them (Do not swear. Obedience to the Prophet is better than your oath in which you do not believe. Indeed, God is Acquainted with what you do) of your obedience in word and your disobedience in deed.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these people who turn away from the judgment of God and the judgment of His Messenger, when they are called to it, swear **by God their most earnest oaths** meaning: their most earnest and strongest oaths: **If you command them** O Muhammad to go out to fight your enemy and the enemy of the believers "they will go out. Say, "Do not swear": do not swear, for this is **known obedience** from you, in which there is denial.

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, regarding his statement, **Say, "Do not divide obedience into two parts,"** he said: I have known their obedience to me, that you are lying. **Indeed, God is Aware of what you do,** meaning: God is Aware of what you do of your obedience to God and His Messenger, or your disobedience to their command, or other matters of yours. Nothing of that is hidden from Him, and He will reward you for all of that.

Tafsir al-Qurtubi

The Almighty's statement: **And they swore by God their most strenuous oaths** returns to the mention of the hypocrites. When he explained their dislike of the Prophet's rule, they came to him and said: **By God, if you command us to leave our homes, our women, and our wealth, we will leave, and if you command us to fight in jihad, we will fight.** So this verse was revealed. That is, they swore by God that they would go out with you in the renewed sentence and obey. **The most strenuous of their oaths** means as much as they were able to swear. Muqatil said: Whoever swears by God has exerted his utmost effort in his oath. This has already been explained in Al-An'am. *Strength* is in the accusative case according to the source, and its meaning is: a powerful oath. **Say, 'Do not swear,'** and the discussion is complete. **Known obedience** is more appropriate for you than your oaths, or let there be

from you a known obedience, and a known statement with sincerity of heart, and there is no need for an oath. Mujahid said: The meaning is, I have known your obedience, which is lying and disbelieving, meaning that what is known from you is lying but not sincerity. **God is All-Knowing of what you do** of your obedience in word and your disobedience in deed.

Tafsir Ibn Kathir

God the Almighty says, informing us about the hypocrites who used to swear to the Messenger (peace and blessings of God be upon him): **If you order them to go out on a military expedition, they will go out.** God the Almighty says: **Say, 'Do not swear,'** meaning do not swear. And His statement, **a known obedience,** it was said that its meaning is that your obedience is a known obedience, meaning that He knows that your obedience is only words and not action, and whenever you swear, you lie, as God the Almighty says: **They swear to you so that you may be pleased with them** (al-An'am 2:17). God the Almighty said: **They have taken their oaths as a shield** *verse*. It is their nature to lie even in what they choose, as God the Almighty said: "Have you not seen those who are hypocrites? They say to their brothers who disbelieved among the People of the Scripture, 'If you are expelled, we will surely go out with you and we will never obey anyone concerning you. And if you are fought, we will surely aid you.' But God bears witness that they are liars. If they are expelled, they will not go out with them, and if they are fought, they will not aid them, and if they aid them, they will turn their backs and then will not be aided."

It was said that the meaning of His statement, **a known obedience** is that let your affair be a known obedience, that is, in a known manner, without oaths or vows, just as the believers obey God and His Messenger without oaths, so be like them. **Indeed, God is Acquainted with what you do,** that is, He is All-Aware of you and of who obeys and who disobeys. So, even if swearing and showing obedience while concealing the opposite, may be acceptable to the creation, the Creator, the Most High, knows the secret and what is more hidden, and nothing of deception is acceptable to Him. Rather, He is All-Aware of the inner thoughts of His servants, even if they show otherwise. Then God, the Most High, said, **Say, 'Obey God and obey the Messenger,'** that is, follow the Book of God and the Sunnah of His Messenger.

God the Almighty says: **But if you turn away** meaning you turn away from him and abandon what he brought you, **then upon him is only that which he is charged with** meaning conveying the message and fulfilling the trust, **and upon you is that which you are charged with** meaning by accepting that, venerating it, and fulfilling its requirements, **and if you obey him, you will be guided** because he calls to a straight path, **the path of God to whom belongs whatever is in the heavens and whatever is on the earth** *verse*. And God the Almighty says: **And upon the Messenger is only the conveyance** like His saying: **Upon you is only the conveyance, and upon Us is the account.** And His saying: "So remind. You are only a reminder. You are not a controller over

Surat al-Nur 24:53

And they swear by God their most solemn oaths that if you command them, they will surely go forth. Say, "Do not swear. Obedience is accepted. Indeed, God is Acquainted with what you do."

them." Wahb ibn Munabbih said: God revealed to a prophet from the children of Israel called Isaiah, saying: **Stand up among the children of Israel, for I will unleash your tongue with revelation.** So he stood up and said: "O sky, listen, and O earth, be silent, for God wants to decide a matter and arrange a matter that He will execute. He wants to turn the countryside into the wilderness, the thickets into the fields, the rivers into the deserts, the blessings into the poor, and the kingship into the shepherds. He wants to send forth an illiterate man from among the illiterate, who is neither rude nor harsh nor loud in the markets. If he were to pass by a lamp, he would not extinguish it from its tranquility, and if he were to walk on dry reeds, he would not hear what is beneath his feet. I will send him as a bearer of good tidings and a warner, who will not speak wickedly. Through him, I will open blind eyes, deaf ears, and sealed hearts. I will guide him to every beautiful matter, and I will grant him every noble characteristic. I will make tranquility his garment, righteousness his slogan, piety his conscience, wisdom his speech, and truthfulness and loyalty." His nature is forgiveness and kindness, his character is truth, justice is his way of life, guidance is his leader, Islam is his religion, and Ahmad is his name. Through him I am guided after misguidance, taught after ignorance, raised after indolence, known after insignificance, increased in number, enriched after poverty, united after division, united between scattered nations, different hearts, and scattered desires, and rescued through him a great number of people from destruction, and made his nation the best nation brought forth for mankind. They enjoin what is right and forbid what is wrong, monotheistic, faithful, sincere, and believing in what My Messengers brought. Narrated by Ibn Abi Hatim.

Fath al-Qadir

Then the Almighty narrated about the hypocrites that when they hated His judgment, they swore that if He ordered them to go out to fight, they would go out. He said: 53- **And they swore by God with their most strenuous oaths, 'If I command them to go out, they will go out.'** That is, if I command them to go out to fight, they will go out. **The most strenuous of their oaths** is the accusative case as a source emphasizing the omitted verb that makes it accusative: that is, they swore by God, they would do their utmost. The meaning of **the most strenuous of their oaths** is the capacity they were able to swear, taken from their saying **he exhausted himself**: if he reached his capacity and his utmost ability. It was said that it is accusative as a state and the meaning is: striving in their oaths, like their saying **do that with your utmost effort and ability**. Al-Zamakhshari mixed up the two aspects and made them one. The response to the oath is His statement, **So that they may go out**. Since their statement was false and their oaths were wicked, God responded to them and said, **Say, 'Do not swear.'** That is, He responded to them, deterring them. And say to them, **Do not swear**, meaning, do not swear to what you claim of obedience and going out to jihad if you

are commanded to do so. Here the speech is complete. Then He began by saying, **known obedience**. The raising of *obedience* is as predicate of a deleted subject, meaning, their obedience is known obedience in that it is hypocritical obedience and not out of belief. It is permissible for it to be a subject because it has been specified by the attribute, and the predicate is understood, meaning, known obedience is more appropriate for you than your oaths. It is permissible for it to be raised by an omitted verb, meaning, **Let there be obedience from you** or **Let it exist**. This is weak because a verb is not deleted unless something precedes it that indicates it. Zayd ibn Ali and Al-Tirmidhi read *obedience* in the accusative case as a source for an omitted verb: that is, obey with obedience. **God is All-Knowing of what you do** of deeds and what you conceal in opposition to what your tongues utter. This sentence explains what preceded it, that their obedience is an obedience of hypocrisy.

Tafsir al-Baghawi

God the Almighty said: 53- **And they swore by God their most solemn oaths**, a solemn oath means swearing by God, and there is no oath stronger than swearing by God, **If you command them to go forth**, because the hypocrites used to say to the Messenger of God, peace and blessings be upon him: Wherever you are, we will be with you. If you go forth, we will go forth. If you stay, we will stay. If you command us to fight, we will fight. So God the Almighty said: *Say*, to them, **Do not swear**, do not swear, and the speech has been completed. Then He said: **A known obedience**, meaning: This is obedience in word and tongue, not in belief. It is known, meaning: a command that is known from you that you lie and say what you do not do. This is the meaning of the statement of Mujahid, may God be pleased with him. It was said: Its meaning is a known obedience with a sincere intention, which is better and more excellent than an oath by the tongue that is not accompanied by action. Muqatil ibn Sulayman said: Let there be a known obedience from you. **Indeed, God is Acquainted with what you do**.

Tafsir al-Baidawi

53 - **And they swore by God their most solemn oaths**, denying the refusal to obey His command. **If you command them**, to leave their homes and their wealth. **They will leave**, is an answer to **they swore**, in the narration. "Say, 'Do not swear,' to lie. "A known obedience," meaning what is required of you is a known obedience, not an oath of hypocritical, reprehensible obedience. Or "a known obedience," is more suitable than it, or let it be obedience. It was read in the accusative case as obey obedience. "Indeed, God is Aware of what you do," so nothing is hidden from Him.

Surat al-Nur 24:54

Say, "Obey God and obey the Messenger. But if you turn away, then upon him is only that which he has been charged with, and upon you is that which you have been charged with. And if you obey him, you will be guided. And upon the Messenger is only the clear notification."

Tafsir al-Jalalayn

54 - (Say: Obey God and obey the Messenger. But if they turn away) from obeying him by deleting one of the two ta's, addressing them **then upon him is only that which he is charged with** of conveying **and upon you is that which you are charged with** of obeying him (and if you obey him, you will be guided. And upon the Messenger is only the clear notification) meaning the clear notification.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: *Say*, O Muhammad, to these people who swear by God with their strongest oaths that if you command them, they will come out, and others from your nation, **Obey God**, O people, in what He has commanded you and forbidden you, **and obey the Messenger**, for obeying him is obedience to God. **But if they turn away**, meaning, if they turn away and turn away from what the Messenger of God, may God bless him and grant him peace, has commanded you to do or what he has forbidden you, and refuse to submit to him, for you and upon you. **Then upon him is only that which he has been charged with**, meaning, upon him is only to do what he has been commanded to do, of conveying God's message to you, according to what he has been charged with conveying. **And upon you is that which you have been charged with**, meaning, upon you, O people, is to do what he has obligated and made obligatory upon you, of following His Messenger, may God bless him and grant him peace, and adhering to his obedience in what he has commanded you and forbidden you.

We said: His saying, **If they turn away**, means: If you turn away, because it is in the accusative case, because it is addressed to those to whom the Messenger of God, may God bless him and grant him peace, was commanded to say, **Obey God and obey the Messenger**, which indicates that this is the case. His saying, **And upon you is what you have been charged with**, and if his saying, **They turned away**, had been a past-tense verb, in the form of a report from the unseen, it would have been in the place of his saying, **And upon you is what you have been charged with**, and upon them is what they have been charged with.

And His statement, **And if you obey him, you will be guided**, God Almighty says: And if you, O people, obey the Messenger of God in what he commands you and forbids you, you will be guided and attain the truth in your affairs. **And the Messenger has no duty except to**

convey clearly, meaning: And it is not obligatory upon the one whom God has sent to a people with a message except to convey his message to them, conveying that message to them as to what God intended by it. He says: So, O people, there is no duty upon you except to deliver God's message to you, and obedience is upon you. If you obey him for your own interests, you will attain success, and if you disobey him for your own interests, you will be ruined.

Tafsir al-Qurtubi

The Almighty said: **Say, 'Obey God and obey the Messenger,'** with sincere obedience and abandoning hypocrisy. **But if they turn away**, meaning if you turn away. He deleted one of the two ta's. This is indicated by the fact that after it is **and upon you**, and not **and upon them**. "Upon him is only what he is charged with," meaning conveying the message. **And upon you is what you are charged with**, meaning obedience to him, according to Ibn Abbas and others. **And if you obey him, you will be guided**, He made guidance linked to obedience to him. **And upon the Messenger is nothing but the clear conveyance**, meaning the clear conveyance.

Tafsir Ibn Kathir

God the Almighty says, informing us about the hypocrites who used to swear to the Messenger (peace and blessings of God be upon him): **If you order them to go out on a military expedition, they will go out.** God the Almighty says: **Say, 'Do not swear,'** meaning do not swear. And His statement, **a known obedience**, it was said that its meaning is that your obedience is a known obedience, meaning that He knows that your obedience is only words and not action, and whenever you swear, you lie, as God the Almighty says: **They swear to you so that you may be pleased with them** (al-An'am 2:17). God the Almighty said: **They have taken their oaths as a shield** *verse*. It is their nature to lie even in what they choose, as God the Almighty said: "Have you not seen those who are hypocrites? They say to their brothers who disbelieved among the People of the Scripture, 'If you are expelled, we will surely go out with you and we will never obey anyone concerning you. And if you are fought, we will surely aid you.' But God bears witness that they are liars. If they are expelled, they will not go out with them, and if they are fought, they will not aid them, and if they aid them, they will turn their backs and then will not be aided."

It was said that the meaning of His statement, **a known obedience** is that let your affair be a known obedience, that is, in a known manner, without oaths or vows, just as the believers obey God and His Messenger without oaths, so be like them. **Indeed, God is Acquainted with what you do**, that is, He is All-Aware of you and of who obeys and who disobeys. So, even if swearing and showing obedience while concealing the opposite, may be acceptable to the creation, the Creator, the Most High, knows the secret and what is more hidden, and nothing of deception is acceptable to Him. Rather,

Surat al-Nur 24:54

Say, "Obey God and obey the Messenger. But if you turn away, then upon him is only that which he has been charged with, and upon you is that which you have been charged with. And if you obey him, you will be guided. And upon the Messenger is only the clear notification."

He is All-Aware of the inner thoughts of His servants, even if they show otherwise. Then God, the Most High, said, **Say, 'Obey God and obey the Messenger,'** that is, follow the Book of God and the Sunnah of His Messenger.

God the Almighty says: **But if you turn away** meaning you turn away from him and abandon what he brought you, **then upon him is only that which he is charged with** meaning conveying the message and fulfilling the trust, **and upon you is that which you are charged with** meaning by accepting that, venerating it, and fulfilling its requirements, **and if you obey him, you will be guided** because he calls to a straight path, **the path of God to whom belongs whatever is in the heavens and whatever is on the earth** *verse*. And God the Almighty says: **And upon the Messenger is only the conveyance** like His saying: **Upon you is only the conveyance, and upon Us is the account.** And His saying: "So remind. You are only a reminder. You are not a controller over them." Wahb ibn Munabbih said: God revealed to a prophet from the children of Israel called Isaiah, saying: **Stand up among the children of Israel, for I will unleash your tongue with revelation.** So he stood up and said: "O sky, listen, and O earth, be silent, for God wants to decide a matter and arrange a matter that He will execute. He wants to turn the countryside into the wilderness, the thickets into the fields, the rivers into the deserts, the blessings into the poor, and the kingship into the shepherds. He wants to send forth an illiterate man from among the illiterate, who is neither rude nor harsh nor loud in the markets. If he were to pass by a lamp, he would not extinguish it from its tranquility, and if he were to walk on dry reeds, he would not hear what is beneath his feet. I will send him as a bearer of good tidings and a warner, who will not speak wickedly. Through him, I will open blind eyes, deaf ears, and sealed hearts. I will guide him to every beautiful matter, and I will grant him every noble characteristic. I will make tranquility his garment, righteousness his slogan, piety his conscience, wisdom his speech, and truthfulness and loyalty." His nature is forgiveness and kindness, his character is truth, justice is his way of life, guidance is his leader, Islam is his religion, and Ahmad is his name. Through him I am guided after misguidance, taught after ignorance, raised after indolence, known after insignificance, increased in number, enriched after poverty, united after division, united between scattered nations, different hearts, and scattered desires, and rescued through him a great number of people from destruction, and made his nation the best nation brought forth for mankind. They enjoin what is right and forbid what is wrong, monotheistic, faithful, sincere, and believing in what My Messengers brought. Narrated by Ibn Abi Hatim.

Fath al-Qadir

Then God, the Exalted, commanded His Prophet, may God bless him and grant him peace, to command them to obey God and His Messenger, saying: 54- **Say,**

'Obey God and obey the Messenger,' outward and inward obedience with sincere belief and sound intention. This repetition from Him, the Exalted, is to emphasize the obligation of obedience upon them, as His statement, **Say, 'Do not divide [your affairs] in a known manner,'** is in the ruling of commanding obedience. It was said that they are different, as the first is a prohibition by way of rejection and rebuke, and the second is a command by way of imposing on them and making it obligatory upon them. **If they turn away,** is addressed to those commanded. Its original form is **If you turn away,** so one of the two ta's was deleted for ease. It contains a return from addressing the Messenger of God, may God bless him and grant him peace, to addressing them to emphasize the command upon them and to exaggerate the concern for guiding them to obedience and submission. The answer to the condition is His statement, **Then upon him is only what he is charged with, and upon you is what you are charged with,** meaning, know that upon the Prophet is only what he is charged with, of what he was commanded to convey, and he did, and upon you is what you are charged with. That is, what you have been commanded to do of obedience, and it is a threat to them, as if He said to them: If you turn away, then you have become bearers of a heavy burden. **And if you obey him** in what he commands you to do and what he forbids you from, **you will be guided** to the truth and directed to good and win the reward. The phrase **And upon the Messenger is only the clear notification** confirms what preceded it. The lam is either for the covenant, in which case the messenger is our Prophet, may God bless him and grant him peace, or for the genus, in which case every messenger is meant. The clear notification: the clear or explicit notification. It was said that his statement, **If they turn away** may be in the past tense and the waw would be for the pronoun for the third person, and this conditional clause would be among what the Messenger of God, may God bless him and grant him peace, was commanded to say to them, and there would be a shift in the speech from the second person to the third person, and the former is more likely. This is supported by the address in his statement, **And upon you is that which you have been burdened** and in his statement, **And if you obey him, you will be guided.** It is also supported by Al-Bazzi's reading, **فإن تطلوا** with a shaddah on the ta', even though it is weak because it combines two quiescent letters.

Tafsir al-Baghawi

54- "Say, 'Obey God and obey the Messenger. But if they turn away,' meaning, turn away from obeying God and His Messenger, 'then upon him is only that which he is charged with,' meaning, upon the Messenger is what he was charged with and commanded to do of conveying the message, 'and upon you is that which you are charged with,' of answering and obeying, 'and if you obey him, you will be guided. And upon the

Messenger is only the clear notification,' meaning, the clear notification.

Tafsir al-Baidawi

54 - **Say, 'Obey God and obey the Messenger.'** He ordered them to convey what God addressed them with, narrating, exaggerating their rebuke. **But if they turn away, then upon him is only what he is charged with** of conveying. **And upon you is what you are charged with** of complying. **And if you obey him** in his ruling, **you will be guided** to the truth. **And upon the Messenger is only the clear notification** of what you are charged with, and he has conveyed it, and what remains is **what you are charged with**. So if you convey it, it is for you, and if you turn away, it is upon you.

Surat al-Nur 24:55

God has promised those among you who have believed and done 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 that He will surely substitute for them, after their fear, security, [they will] worship Me, not associating anything with Me. But whoever disbelieves after that - then it is those who are the [unbelievers]. The wicked

Surat al-Nur 24:55

God has promised those among you who have believed and done 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 that He will surely substitute for them, after their fear, security, [they will] worship Me, not associating anything with Me. But whoever disbelieves after that - then it is those who are the [unbelievers]. The wicked

Tafsir al-Jalalayn

55 - **God has promised those among you who have believed and done righteous deeds that He will surely make them successors upon the earth** instead of the disbelievers **as He made successors** in the active and passive form **those before them** of the Children of Israel instead of the tyrants **and that He will surely establish for them their religion which He has approved for them** which is Islam by making it prevail over all religions and expanding the lands for them so that they may own them **and that He will surely substitute for them** with the emphasis and the stress **after their fear** of the disbelievers *security* and God fulfilled His promise to them with what is mentioned and mentioned over them by His saying **they worship Me, not associating anything with Me** is a new ruling on the reason **and whoever disbelieves after that** the blessing from them with it **then those are the defiantly disobedient** and the first to disbelieve in Him were the killers of Uthman, may God be pleased with him, so they began to fight after they had been brothers

Tafsir al-Suyuti

The Almighty said: God has promised those who believe, the verse. Al-Hakim narrated and authenticated it, and Al-Tabarani narrated on the authority of Abi bin Kaab, who said: When the Messenger of God, may God bless him and grant him peace, and his companions arrived in Medina and the Ansar gave them shelter, the Arabs shot them with a single bow, and they would not sleep except with weapons and would not wake up except with them. They said: Do you think we will live until we sleep in safety and security, fearing none but God? So the verse was revealed: God has promised those among you who believe, the verse. Ibn Abi Hatim narrated on the authority of Al-Baraa, who said: This verse was revealed about us while we were in intense fear.

Tafsir al-Tabari

God Almighty says: **God has promised those who**

believe in God and His Messenger **among you** O people **and do righteous deeds** meaning: and obey God and His Messenger in what He has commanded and forbidden **that He will surely make them successors upon the earth** meaning: God will make them inherit the land of the polytheists from among the Arabs and non-Arabs, and make them its kings and rulers **as He made successors those before them** meaning: as those before them did that with the Children of Israel, when they destroyed the tyrants in the Levant, and made them its kings and inhabitants **and that He will establish for them their religion which He has approved for them** meaning: and that He will make their religion easy for them, meaning their religion which He approved for them, and commanded them to follow it. It was said that God promised those who believe, then He responded to that with an answer to the oath by saying **that He will surely make them successors** because a promise is a statement that can be used as *that*, and the answer to an oath is like saying: I promised you that I will honor you, and I promised you that I will honor you.

The reciters differed in their reading of the phrase **kama istakhalf as He has succeeded**. The majority of reciters read it **kama istakhalf** with a fatha on the ta' and the lam, meaning: as God succeeded those nations before them. Asim read it **kama istakhalf** with a damma on the ta' and a kasra on the lam, according to the doctrine of what does not specify the agent.

They also differed in the reading of His statement, **And He will surely replace them**. The majority of the reciters of the regions, except for Asim, read it as "And He will surely change their state from what it is, from fear to security. The Arabs say: qad mubaddal with the shaddah. It may also be said with the tafsir, but this is not correct. However, if someone replaces the thing to be replaced with something else, then this is done with the tafsir: I replaced it, so it is mubaddal. This is like their saying: I replaced this garment with another, meaning he replaced it with another. It may also be said with the shaddah, but the correct form of speech is as I have described. Asim read it as "And He will surely replace them" with a tafsir.

The correct reading of this is: emphasis, on the meaning that I described before, due to the consensus of the proof from the reciters of the regions on it, and that this is a change of the state of fear to security. I see that Asim went to the fact that security is the opposite of fear, he directed the meaning to the fact that he removed the state of fear, and brought the state of security, so he lightened that.

And the evidence for what we said, that alleviation is only what is in replacing one thing with another, is the saying of Abu al-Najm:

The prince's dismissal of the replaced prince

And His statement, **They worship Me**, means: They submit to Me in obedience, and humble themselves to My commands and prohibitions. **They do not associate anything with Me**, means: They do not associate idols and statues or anything else with Me in their worship of Me, rather they devote their worship to Me, singling it out for Me alone, to the exclusion of everything else that was worshipped. It was mentioned that this verse was revealed to the Messenger of God, may God bless him and grant him peace, because of a complaint made to him by some of his companions, at times when they were in intense fear of the enemy, because of the terror and fear they were in, and because of the harm and distress they were experiencing as a result of that.

The novel mentioned that:

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding His statement, **God has promised those among you who believe and do righteous deeds...** the verse. He said: The Prophet, may God bless him and grant him peace, remained fearful for ten years, calling to God secretly and openly. He said: Then he was ordered to emigrate to Medina. He said: So he and his companions remained there in fear, carrying their weapons in the morning and in the evening. A man said: A day will not come upon us when we are safe and we lay down our weapons. The Prophet, may God bless him and grant him peace, said: You will not be covered in dust except for a little while, until a man among you sits in a great assembly, huddled in it, with no iron in it. Then God revealed this verse, **God has promised those among you who believe...** to His statement, **But whoever disbelieves after that**, He said: He says: Whoever disbelieves in this blessing, **then it is those who are the wicked**, and he does not mean disbelief in God. He said: So God made him victorious over the Arabian Peninsula, so they believed, then they became arrogant, so God changed what was with them, and they disbelieved in this blessing, so God brought upon them the fear that He had removed from them. Al-Qasim said: Abu Ali said: By killing Uthman ibn Affan, may God be pleased with him.

The people of interpretation differed regarding the meaning of disbelief that God mentioned in His saying, **But whoever disbelieves after that**, Abu Al-Aaliyah said what we mentioned about him, that it is disbelief in the blessing, not disbelief in God.

It was narrated on the authority of Hudhayfah regarding this matter:

Ibn Bashar narrated to us, he said: Abd al-Rahman narrated to us, he said: Sufyan narrated to us, on the authority of Habib ibn Abi al-Sha'tha', he said: I was sitting with Hudhayfah and Abdullah ibn Mas'ud, and Hudhayfah said: Hypocrisy has gone. Hypocrisy only existed during the time of the Messenger of God, may God bless him and grant him peace. It is disbelief after belief. Abdullah laughed, and he said: Why do you say that? He said: I knew that. He said: "God has promised those among you who believe and do righteous deeds that He will surely grant them succession upon the earth" ... until he reached the end of it.

Ibn Al-Muthanna narrated: Ibn Abi Uday narrated: Shu'bah narrated: Abu Ash-Sha'tha' said: I sat with Ibn Mas'ud and Hudhayfah. Hudhayfah said: Hypocrisy has gone, so there is no more hypocrisy. It is only disbelief after belief. Abdullah said: Do you know what you are saying? He recited this verse: **The only statement of the believers** (al-Nur 24:51) until he reached: **Then it is those who are the defiantly disobedient**. Abdullah laughed. I met Abu Ash-Sha'tha' a few days later and said: What made Abdullah laugh? He said: I do not know. A man may laugh at something he likes, and he may laugh at something he does not like. So it is at this point that he laughed. I do not know. The interpretation that Abu Al-Aaliyah said is most similar to the interpretation of the verse, because God promised to bestow blessings upon this nation as He informed us in this verse, that He would bestow blessings upon them. Then He said after that: But whoever disbelieves in this blessing after that, **Then it is those who are the defiantly disobedient**.

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 the statement: **They worship Me and do not associate anything with Me**, he said: That is the nation of Muhammad, may God bless him and grant him peace.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Layth, on the authority of Mujahid, **Or do they worship Me and associate nothing with Me?** He said: They do not fear anyone but Me.

Tafsir al-Qurtubi

It was revealed about Abu Bakr and Umar, may God be pleased with them, as Malik said. It was said that the reason for this verse was that some of the companions of the Prophet, may God bless him and grant him peace, complained about the effort of fighting the enemy, and the fear they felt for themselves, and that they did not lay down their weapons, so the verse was revealed. Abu Al-Aaliyah said:

The Messenger of God (peace and blessings be upon him) stayed in Mecca for ten years after receiving the revelation, fearing himself and his companions, calling to God secretly and openly. Then he was ordered to migrate to Medina. They were there in fear, spending the morning and evening wearing their weapons. A man said: O Messenger of God, will there not come a day when we will be safe and lay down our weapons? He (peace and blessings be upon him) said: You will not remain long until a man among you will sit in a great assembly, sitting cross-legged, without any weapons on him. This verse was revealed, and God made His Prophet victorious over the Arabian Peninsula, so they laid down their weapons and felt safe. An-Nahhas said: This verse is evidence of the prophethood of the Messenger of God (peace and blessings be upon him), because God, the Almighty, fulfilled that promise. Ad-Dahhak said in his book Al-Naqqash: This includes the caliphates of Abu Bakr, Umar, Uthman, and Ali, because they were people of

Surat al-Nur 24:55

God has promised those among you who have believed and done 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 that He will surely substitute for them, after their fear, security, [they will] worship Me, not associating anything with Me. But whoever disbelieves after that - then it is those who are the [unbelievers]. The wicked

faith and did righteous deeds. The Messenger of God (peace and blessings be upon him) said:

The caliphate after me will be thirty. Ibn al-Arabi adopted this view in his Ahkam, and chose it and said: Our scholars said that this verse is evidence of the caliphate of the four caliphs, may God be pleased with them, and that God appointed them as caliphs and was pleased with their trust, and they were on the religion that He chose for them, because no one preceded them in virtue until this day. So the matter was settled for them, and they took charge of the Muslims' governance, and defended the domain of religion, so the promise was fulfilled in them. And if this promise was not fulfilled for them, and was executed in them, and was returned to them, then who will it be? And there is no one like them after them until this day, and there will not be in what comes after it. May God be pleased with them. Al-Qushayri narrated this statement on the authority of Ibn Abbas. They cited as evidence what was narrated by Safina, the freed slave of the Messenger of God, may God bless him and grant him peace, who said: I heard the Messenger of God, may God bless him and grant him peace, say:

The caliphate after me will last for thirty years, then it will be a kingdom. Safinah said: I will hold on to the caliphate of Abu Bakr for two years, the caliphate of Umar for ten years, the caliphate of Uthman for twelve years, and the caliphate of Ali for six years. Some people said: "This is a promise to the entire nation to rule the entire earth under the word of Islam, as the Prophet (peace and blessings be upon him) said:

"The earth was folded for me, and I saw its easts and its wests. And the dominion of my nation will reach what was folded for me of it." Ibn Atiyyah chose this statement in his interpretation where he said: The correct interpretation of the verse is that it refers to the succession of the majority, and their succession means that they will rule the lands and make them its people, as happened in the Levant, Iraq, Khurasan and the Maghreb. Ibn al-Arabi said: We told them that this is a general promise regarding prophethood, the caliphate, establishing the call to Islam and the generality of the Shari'ah. So the promise was fulfilled for everyone according to his ability and condition, even the muftis, judges and imams. The caliphate has no place in which the noble promise can be fulfilled except for the caliphs who came before. Then he mentioned an objection and a separation meaning: If it is said that this matter is only valid for Abu Bakr alone, as for Umar and Uthman, they were killed treacherously, and Ali was divided in the caliphate. We said: It is not within the framework of security and safety from death in any way. As for Ali, his participation in war was not a way of security. And the condition of security is not the lifting of war. Rather, its condition is the possession of oneself by one's own

choice, unlike the companions of the Prophet (peace and blessings of God be upon him) in Mecca. Then he said at the end of his speech: The reality of the situation is that they were subjugated and became subjugators, and they were sought after and became seekers. This is the ultimate in security and honor.

I said: This situation was not specific to the four caliphs **may God be pleased with them** so that they would be singled out for it by the generality of the verse. Rather, all the emigrants and even others shared in it. Do you not see the Quraysh's raid on the Muslims at Uhud and other events, especially the Trench, so that God the Most High spoke about all of them, saying: "When they came upon you from above you and from below you, and when eyes turned away and hearts reached to the throats, and you were assuming about God [various] assumptions. There the believers were tried and shaken with a severe earthquake." (al-Ahzab 33:10-11). Moreover, what is meant by God's statement: **He will surely make them successors upon the earth.** And His statement: **as He made those before them successors** means the Children of Israel, when God destroyed the tyrants in Egypt and gave them their land and homes, as He said: **And We caused the people who were oppressed to inherit the eastern regions of the earth and the western regions thereof.** (al-A'raf 7:137) Thus, the Companions were weak and afraid. Then God, the Most High, made them secure, empowered them, and made them kings. It is clear that the verse is general for the nation of Muhammad, may God bless him and grant him peace, and not specific, as specification can only be achieved through the report of someone who must submit to it. It is a well-known principle to adhere to the general. The meaning of replacing their fear with security came in the following: "When the Messenger of God, may God bless him and grant him peace, said to his companions: 'Will there not come a day when we will be secure and lay down our weapons?' He, peace be upon him, said: 'You will not remain but a little while until a man from among you sits in a great assembly, sitting cross-legged, without any weapons on him.'" And he, may God bless him and grant him peace, said:

By God, this matter will be completed until a rider will travel from Sana'a to Hadramaut, fearing none but God and the wolf for his sheep, but you are impatient. Narrated by Muslim in his Sahih. So it happened as the Prophet (peace and blessings be upon him) had said. So the verse is a miracle of prophecy, because it foretells of what will happen, and it will happen.

God the Almighty's statement: **He will surely make them successors upon the earth.** There are two interpretations: One of them: It means the land of Mecca, because the emigrants asked God the Almighty for that and they were promised just as He promised the Children of Israel. Al-Naqqash said its

meaning. The second: The lands of the Arabs and the Persians. Ibn al-Arabi said: This is the correct interpretation, because the land of Mecca is forbidden to the emigrants. The Prophet (peace and blessings of God be upon him) said:

"But the wretched Sa'd ibn Khawlah." The Messenger of God, may God bless him and grant him peace, lamented that he died in Mecca. He also said in Sahih:

"The emigrant shall remain in Mecca for three days after completing his pilgrimage. **The lām in yistakhalafnahum**" is the answer to an implied oath, because the promise is a statement, the metaphor of which is: God said to those who believed and established righteous deeds, "And God will surely make them successors upon the earth and will make them its kings and inhabitants. As He made successors those before them," meaning the Children of Israel. He destroyed the tyrants in Egypt and the Levant and gave them their land and homes. The common reading is "kama istakhalaf **with a fathah on the ta' and the lam, based on His statement, wa'ad and His statement**, that He will surely make them successors. 'Isa ibn 'Umar, Abu Bakr, and al-Mufaddal from 'Asim read istakhalaf" with a damma on the ta' and a kasrah on the lam, as a passive verb. "That He may establish for them their religion which He has approved for them, **which is Islam, as God the Almighty said**, And I have approved for you Islam as religion" (al-Ma'idah 5:3), which has already been mentioned. Sulaym ibn 'Amir narrated on the authority of al-Miqdad ibn al-Aswad that he heard the Messenger of God (blessings and peace of God be upon him) say:

"There is no house of stone or clay on the face of the earth but that God has made the word of Islam enter it, with the glory of the glorious or the humiliation of the humiliated. As for their glory, He makes them among its people, and as for their humiliation, they worship it." Al-Mawardi mentioned it as evidence for those who say that what is meant by the earth is the land of the Arabs and the non-Arabs, which is the second opinion, as mentioned above. **And We will surely replace them** Ibn Muhaisin, Ibn Kathir, Ya'qub, and Abu Bakr read it with a light pronunciation, from *abdal*, which is the reading of Al-Hasan and the choice of Abu Hatim. The rest read it with a shaddah, from *badala*, which is the choice of Abu Ubaid, because it is what is most common in the Qur'an. God the Most High said: **There is no change in the words of God** (Yunus 10:64), and He said: **And when We change a verse** (An-Nahl 16:101) and similar words, and they are two dialects. An-Nahhas said: Muhammad ibn al-Jahm narrated from al-Farra' that 'Asim and al-A'mash read **and We will surely replace them** with a shaddah. This is a mistake on the part of 'Asim, and after him, a more serious mistake was mentioned, which is that he narrated the light pronunciation on the part of the rest of the people. An-Nahhas said: Ahmad bin Yahya claimed that there is a difference between heavy and heavy pronunciation, and that it is said: **I changed it**, meaning I altered it, and **I changed it** means I removed it and made something else. An-Nahhas said: This statement is correct, just as you say: **Exchange this dirham for me**, meaning remove it and give me something else. And you say: **I have changed after us**,

meaning I have altered it. However, one may be used in place of the other, and that which is mentioned is more common. This has already been mentioned in An-Nisa', praise be to God. In Surah Ibrahim, we mentioned the evidence from the Sunnah that *badal* means removing the *ayn*, so reflect on it there. And **Perhaps our Lord will replace us** (Al-Qalam 68:32) has been read with a light and heavy pronunciation. **They worship Me** is in the position of a state, meaning in the state of their worship of God with sincerity. It may be a new chapter in praise of them. **They do not associate anything with Me** has four opinions: One of them: They do not worship any god other than Me, as narrated by Al-Naqqash. The second: They do not show off with My worship to anyone. Third: They fear none but Me, as stated by Ibn Abbas. Fourth: They love none but Me, as stated by Mujahid. **And whoever disbelieves after that** means in these blessings. What is meant is ingratitude for the blessing, because God Almighty said: **Then it is those who are the defiantly disobedient**, and the disbeliever in God is a sinner after this blessing and before it.

Tafsir Ibn Kathir

This is a promise from God the Almighty to His Messenger, may God bless him and grant him peace, that He will make his nation successors on earth, i.e. leaders and rulers of the people, and through them the country will be reformed and the people will submit to them. And He will replace their fear of the people with security and rule over them. And He, the Blessed and Exalted, did it, and praise and thanks are due to Him, for he, may God bless him and grant him peace, did not die until God had opened for him Mecca, Khaybar, Bahrain, the rest of the Arabian Peninsula and the entire land of Yemen, and he had taken the jizya from the Magians of Hajar and from some parts of the Levant. Heraclius, the king of Rome and the ruler of Egypt and Alexandria, who is Al-Muqawqis, and the kings of Oman and the Negus, the king of Abyssinia, who ruled after Ashama, may God have mercy on him and honor him.

Then when the Messenger of God (peace and blessings of God be upon him) died and God chose for him the honor that He had with Him, his successor Abu Bakr al-Siddiq took over the matter after him, so he put together the scattered parts of what had weakened after his death (peace and blessings of God be upon him), and he strengthened and prepared the Arabian Peninsula, and sent the Islamic armies to the land of Persia in the company of Khalid ibn al-Walid **may God be pleased with him**, so they conquered a part of it and killed many of its people. And another army in the company of Abu Ubaidah **may God be pleased with him** and those who followed him from the princes to the land of the Levant, and a third army in the company of Amr ibn al-As **may God be pleased with him** to the land of Egypt, so God opened for the army of the Levant during his days Busra and Damascus and their districts of the lands of Hawran and its environs, and God the Almighty took him in death and chose for him the honor that He had with Him.

And He bestowed upon the people of Islam that He

Surat al-Nur 24:55

God has promised those among you who have believed and done 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 that He will surely substitute for them, after their fear, security, [they will] worship Me, not associating anything with Me. But whoever disbelieves after that - then it is those who are the [unbelievers]. The wicked

inspired Abu Bakr to appoint Umar al-Faruq as his successor, so he carried out the matter after him in a perfect manner. The universe did not revolve after the prophets on the likes of him in the strength of his conduct and the perfection of his justice. During his days, the entire Levant was conquered, as were the lands of Egypt to the end of it, and most of the Persian province. He defeated Khosrau and humiliated him to the utmost degree, and he retreated to the furthest reaches of his kingdom, and the palace of Caesar. He withdrew his hand from the Levant, and descended to Constantinople, and spent their wealth in the way of God, as the Messenger of God had informed and promised, upon him from his Lord be the most perfect peace and the purest prayer.

Then, when the Ottoman Empire came, the Islamic kingdoms extended to the farthest east and west of the earth. The lands of the Maghreb were conquered as far as Andalusia and Cyprus, the lands of Kairouan, the lands of Ceuta, which are adjacent to the Atlantic Ocean, and from the east to the farthest lands of China. Khosrow was killed and his kingdom was completely destroyed. The cities of Iraq, Khorasan, and Ahwaz were conquered. The Muslims killed a great number of Turks. God let down their greatest king, the Khagan. Taxes were collected from the east and the west to the presence of the Commander of the Faithful, Uthman ibn Affan, may God be pleased with him. This was due to the blessing of his recitation, study, and gathering of the nation to memorize the Qur'an. For this reason, it was proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said, **God folded the earth for me, so I saw its east and its west, and the kingdom of my nation will reach what He folded for me of it.** So here we are, turning over what God and His Messenger promised us, and God and His Messenger spoke the truth, so we ask God to believe in Him and His Messenger, and to thank Him in the way that pleases Him from us.

Imam Muslim bin Al-Hajjaj said in his Sahih: Ibn Abi Omar told us, Sufyan told us, on the authority of Abdul-Malik bin Umair, on the authority of Jabir bin Samurah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **The affairs of the people will continue to be in order as long as twelve men are in charge of them.** Then the Prophet, may God bless him and grant him peace, spoke a word that I did not understand, so I asked my father: What did the Messenger of God, may God bless him and grant him peace, say? He said: He said: **They are all from Quraysh.** Al-Bukhari narrated it from the hadith of Shu'bah from Abd al-Malik ibn Umair, and in a narration by Muslim that he said that on the eve of the stoning of Ma'iz ibn Malik, and he mentioned other hadiths with him. This hadith indicates that there must be twelve just caliphs, and they are not the twelve Imams of the Shi'a, because many of them did not

have any authority. As for these, they will be from the Quraysh, and they will be just. The good report about them was mentioned in the previous books. It is not a condition that they be consecutive, rather their presence in the ummah will be consecutive and scattered. Four of them were found in loyalty, and they were Abu Bakr, then Umar, then Uthman, then Ali **may God be pleased with him.** Then there was a period after them, then whomever God willed was found from them, then there may be someone who remained from them at a time that God Almighty knows. Among them is the Mahdi whose name matches the name of the Messenger of God (peace and blessings of God be upon him), and his kunya is his kunya. He will fill the earth with justice and equity as it was filled with injustice and oppression.

Imam Ahmad, Abu Dawud, Al-Tirmidhi and Al-Nasa'i narrated from Sa'id ibn Juhman on the authority of Safinah, the freed slave of the Messenger of God (peace and blessings of God be upon him), that the Messenger of God (peace and blessings of God be upon him) said: "The caliphate after me will last for thirty years, then it will be a kingdom of oppression. **Al-Rabi' ibn Anas said on the authority of Abu Al-Aaliyah regarding the verse,** 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 preferred for them, and that He will surely substitute for them, after their fear, security..." (Surah al-A'raf 7:10), he said: The Prophet (peace and blessings of God be upon him) and his companions were in Mecca for about ten years, calling people to God alone and to worship Him alone, with no partner, in secret. They were afraid and were not commanded to fight, until they were commanded to migrate to Medina. They arrived there and God commanded them to fight. They remained there in fear, wearing their weapons in the evening and in the morning, and they remained in that state for as long as God willed. Then a man from the companions said: O Messenger of God, will we be afraid like this forever? Will there not come a day when we will be safe and lay down our weapons? He said: The Messenger of God, may God bless him and grant him peace, said: **You will not have patience except for a little while until a man from among you sits in a great assembly, sitting cross-legged, with no weapons in his hand.** Then God revealed this verse, and God made His Prophet victorious over the Arabian Peninsula, so they felt secure and laid down their weapons. Then God, the Most High, took the life of His Prophet, may God bless him and grant him peace, and they remained secure during the caliphate of Abu Bakr, Umar, and Uthman until they fell into what they fell into. Fear was brought upon them, so they took up the barrier and police, and they changed things, so they were changed, and some

of the early Muslims said: The caliphate of Abu Bakr and Umar, may God be pleased with them, is a truth in the Book of God. Then he recited this verse.

Al-Bara' ibn Azib said: This verse was revealed while we were in extreme fear. This noble verse is like the saying of God the Almighty: "And remember when you were few and oppressed in the land, fearing that people might abduct you. But He gave you shelter and supported you with His victory and provided for you of the good things that you might be grateful." And the saying of God the Almighty: **just as He made those before them successors**, just as God the Almighty said about Moses, peace be upon him, that he said to his al-Nas 114: **Perhaps your Lord will destroy your enemy and make you successors upon the earth**, and the verse. And the Almighty said: **And We desired to bestow a favor upon those who were oppressed in the land**, and the two verses.

And His saying, **And that He will surely establish for them their religion which He has approved for them**, the verse, is like what the Messenger of God (peace and blessings of God be upon him) said to Adi ibn Hatim when he came to him, **Do you know Al-Hirah?** He said, **I do not know it, but I have heard of it.** He said, "By the One in Whose hand is my soul, God will perfect this matter until a woman travels from Al-Hirah and circumambulates the Kaaba without the protection of anyone, and the treasures of Kisra ibn Hurmuz will be opened." I said, **Kisra ibn Hurmuz?** He said, "Yes, Kisra ibn Hurmuz. And money will be spent until no one will accept it." Adi ibn Hatim said, "This woman travels from Al-Hirah and circumambulates the Kaaba without the protection of anyone. I was among those who opened the treasures of Kisra ibn Hurmuz, and by the One in Whose hand is my soul, it will be the third, because the Messenger of God (peace and blessings of God be upon him) said so."

Imam Ahmad said: Abd al-Razzaq told us, Sufyan told us, on the authority of Abu Salamah, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-A'aliyah, on the authority of Ubayy ibn Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: "Give this nation good tidings of glory, elevation, religion, victory, and empowerment on earth. Whoever among them works for the Hereafter for the sake of this world will have no share in the Hereafter." And the saying of God the Almighty: **They worship Me, not associating anything with Me**. Imam Ahmad said: Affan told us, Hammam told us, Qatadah told us, on the authority of Anas, that Muadh ibn Jabal told him: While I was riding behind the Prophet, may God bless him and grant him peace, on a donkey, with nothing between me and him but the back of the saddle, he said: **O Muadh**. I said: **At your service, O Messenger of God, and at your service**. He said: Then he walked for a while, then he said: **O Muadh ibn Jabal**. I said: **At your service, O Messenger of God, and at your service**. He said: **Do you know what God's right over His servants is?** I said: **God and His Messenger know best**. He said: **God's right over His servants is that they worship Him and do not associate anything with Him**. He said: Then he walked for a while, then he said: **O Muadh ibn Jabal**. I said: **At your service, O Messenger of God, and at your service**. He said: **Do you know what God's servants' right over God is if they do that?** I

said: **God and His Messenger know best**. He said: **The servants' right over God is that He not punish them**. Bukhari and Muslim In the two Sahihs, on the authority of Qatada.

And the Almighty said: **And whoever disbelieves after that - then it is those who are the defiantly disobedient**. That is, whoever disobeys Me after that has disobeyed the command of his Lord, and that is sufficient as a great sin. The Companions, may God be pleased with them, when they were the most upright people after the Prophet, may God bless him and grant him peace, in obeying the commands of God Almighty and the most obedient to Him, their victory was due to them. They made the Word of God prevail in the East and the West, and He supported them greatly, and they ruled over all the servants and lands. When the people after them fell short in some of the commands, their prevalence decreased due to them. However, it has been proven in the two Sahihs from more than one source on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **A group of my nation will continue to prevail upon the truth, and they will not be harmed by those who let them down or those who oppose them until the Day of Resurrection**. In another narration: **until the command of God comes and they are like that**. In another narration: **until they fight the Antichrist**. In another narration: **until Jesus, son of Mary, descends and they are prevailing**. All of these narrations are authentic, and there is no contradiction between them.

Fath al-Qadir

55- God has promised those among you who believe and do righteous deeds This sentence confirms what preceded it, that their obedience to the Messenger of God, may God bless him and grant him peace, is a reason for their guidance. This is a promise from God Almighty to those who believe in God and do righteous deeds that He will make them successors on earth, just as He made successors those nations before them. It is a promise that includes the entire nation. It was said that it is specific to the Companions, but there is no basis for that, because faith and righteous deeds are not unique to them, rather it can happen to every one of this nation, and whoever acts according to the Book of God and the Sunnah of His Messenger has obeyed God and His Messenger. The lam in "He will surely make them successors on earth" is an answer to an omitted oath, or an answer to the promise to make it equivalent to an oath, because it is bound to happen. The meaning of "He will surely make them successors on earth" is that He will make them successors on it who will dispose of it as kings dispose of their possessions. Those who say that it is specific to the four caliphs, or to the emigrants, or that what is meant by the land is the land of Mecca are far-fetched. You have already learned that consideration is given to the generality of the wording, not the specificity of the reason. The apparent meaning of His statement, "as He made successors those before them" refers to everyone whom God made successors on His land, so it is not specific to the Children of Israel or any particular nation. The majority of scholars read "as He made successors" with a fat-ha over the first letter in the active form. Isa bin Omar, Abu Bakr and

God has promised those among you who have believed and done 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 that He will surely substitute for them, after their fear, security, [they will] worship Me, not associating anything with Me. But whoever disbelieves after that - then it is those who are the [unbelievers]. The wicked

Al-Mufaddal read it on the authority of Asim with the damma on it as a passive voice, and the position of the kaf is in the accusative case as a source, meaning succession as he succeeded. The phrase, "And that He will establish for them their religion which He has approved for them **is conjoined with** He will surely make them successors" and is included under His rule and is part of the answer. What is meant by "establishment" here is confirmation and confirmation: that is, God will make it firm and established and expand their lands and make their religion prevail over all other religions. What is meant by religion here is Islam, as in His statement, "And I have approved for you Islam as religion." God, the Most High, mentioned the succession for them first, which is making them kings, and mentioned the establishment second. This indicates that this kingship is not by way of accident and introduction, but rather by way of stability and stability, such that the kingship will be for them and for their descendants after them. The phrase, "And that He will substitute for them, after their fear, security" is conjoined with the one before it. Ibn Kathir, Ibn Muhaisin, Ya'qub and Abu Bakr read "li-ibdallnahum" with a lightened abdal, and this is the reading of Al-Hasan and the one chosen by Abu Hatim. The rest read it with emphasis from badal and Abu Ubaid chose it. They are two dialects, and the increase in the structure indicates an increase in meaning, so the reading of emphasis is more preferable than the reading of tafsir. An-Nahhas said: Ahmad bin Yahya Tha'lab claimed that there is a difference between tafsir and tafsir, and that it is said badaltuhu I **changed it**, meaning I altered it, and abdaltuhu I **removed it and made someone else's**. An-Nahhas said: This statement is correct. The meaning is that God, the Glorified, makes for them a place where they were afraid of the enemy, a place of safety, and removes from them the reasons for the fear they were in such that they fear none but God, the Glorified, and hope in none but Him. Before the Hijrah and shortly after, the Muslims were in extreme fear of the polytheists. They would not go out except armed, and they would not spend the night or morning except anticipating the occurrence of harm from the disbelievers. Then they were in the utmost security and tranquility, and God humbled for them the devils of the polytheists, opened up the lands for them, and paved the way for them on the earth and established them in it. So praise be to God. The phrase **they worship Me** is in the accusative case as a state, and it is possible that it is a new sentence introduced to praise them. The phrase **they do not associate anything with Me** is in the accusative case as a state of the subject of **they worship Me**, meaning they worship Me, not associating anything with Me in worship. It was said that its meaning is: they do not show off with My worship to anyone. It was said that its meaning is: they do not fear anyone other than Me. It was said that its meaning is: they do not love

anyone other than Me. **And whoever disbelieves after that, then those are the defiantly disobedient**, meaning whoever disbelieves in these blessings after that true promise, or whoever continues in disbelief, or whoever disbelieves after believing, then those are the disbelievers, meaning those who are complete in disobedience. It is disobedience and tyranny in disbelief.

Tafsir al-Baghawi

God Almighty said: 55- **God has promised those among you who believe and do righteous deeds that He will surely grant them succession upon the earth.** Abu Al-Aaliyah said about this verse: The Prophet, may God bless him and grant him peace, stayed in Mecca for ten years after the revelation with his companions, and they were ordered to be patient in the face of the harm of the infidels, and they would wake up and go to bed fearful. Then they were ordered to migrate to Medina, and they were ordered to fight, and despite their fear, none of them would part with their weapons. A man among them said: Will there ever come a day when we will be safe and lay down our weapons? Then God revealed this verse: **God has promised those among you who have believed and done righteous deeds that He will surely make them successors.** The lam was inserted as a response to the implied oath, meaning: **God will surely make them successors**, meaning: He will make them inherit the land of the disbelievers from among the Arabs and non-Arabs, and make them its kings, its leaders, and its inhabitants, **just as He made successors those before them.** Abu Bakr read on the authority of Asim: **like He made successors** with a damma on the ta' and a kasra on the lam, for what the agent is not named. The others read it with a fatha on the ta' and the lam, based on the statement of God: **God promised.** Qatada said: **just as He made successors** David and Solomon and other prophets. It was said: Just as He made those before them, meaning the Children of Israel, as He destroyed the tyrants in Egypt and Syria and gave them their land and homes, **and that He will establish for them their religion which He has approved for them**, meaning: He chose. Ibn Abbas said: He will expand the lands for them until they own them and their religion will prevail over all other religions, **and that He will replace them**, Ibn Kathir, Abu Bakr, and Ya'qub read it with a light substitution, and the others read it with a heavy substitution, and they are two dialects. Some of them said: substitution is changing one state to another, and substitution is raising something and making something else in its place, **after their fear, security, they worship Me**, secure, **not associating anything with Me**, so God fulfilled His promise, made His religion prevail,

supported His allies, and replaced their fear with security and expansion on the earth.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Al-Hakam told us, Al-Nadr told us, Israel told us, Saeed Al-Tahiri told us, Muhammad bin Khalifa told us, on the authority of Adi bin Hatim, who said: While I was with the Prophet, may God bless him and grant him peace, a man came to him and complained to him of poverty. Then another came to him and complained to him of being cut off from the road. He said: O Adi, have you seen Al-Hirah? I said: I have not seen it, but I have been informed of it. He said: If you live long, you will see a woman traveling from Al-Hirah until she circumambulates the Kaaba, fearing no one but God. I said to myself: Where are the prostitutes of Tayy' who have set the land ablaze? And if you live long, you will conquer the treasures of Kisra. I said: Kisra bin Hurmuz? He said: Kisra bin Hurmuz. If you live long, you will see a man carrying out a handful of gold and silver, seeking someone to accept it from him, but he will not find anyone to accept it from him, and he will meet God will say to one of you on the Day of Resurrection, and there will be no interpreter between him and Him. Let him say to him, **Did I not send a messenger to you to convey the message?** He will say, Yes. He will say, **Did I not give you wealth and favor you?** He will say, Yes. He will look to his right and see nothing but Hellfire, and look to his left and see nothing but Hellfire. Adi said: I heard the Messenger of God, may God bless him and grant him peace, say, "Protect yourselves from the Fire, even if it is with half a date. Whoever does not find that, then with a kind word." Adi said: "I saw a woman traveling from Al-Hirah until she circumambulated the Kaaba, fearing none but God. I was among those who opened the treasures of Kisra ibn Hurmuz. If you live long, you will see what the Prophet, Abu al-Qasim, may God bless him and grant him peace, said, filling his palm."

The verse indicates the caliphate of Abu Bakr and the imamate of the Rightly-Guided Caliphs.

Abdul Wahid Al-Malihi told us, Abu Muhammad Abdul Rahman bin Abi Shuraih told us, Abu Al-Qasim Al-Baghawi told us, Ali bin Al-Jaad told us, Hammad - he is Ibn Maslama bin Dinar - told me, on the authority of Sa'id bin Jumahan, on the authority of Safina, who said: I heard the Prophet, may God bless him and grant him peace, say: **The caliphate after me will last for thirty years, then it will be a kingdom.** Then he said: The caliphate of Abu Bakr lasted for two years, the caliphate of Umar for ten, Uthman for twelve, and Ali for six. Ali said: I said to Hammad: Safina said to Sa'id: Hold on? He said: Yes.

The Almighty said: **And whoever disbelieves after that, meaning ingratitude, not disbelief in God, then those are the wicked,** the ones who disobey God.

The commentators said: The first to disbelieve in this blessing and deny its right were those who killed Uthman, may God be pleased with him. When they killed him, God changed their condition and brought fear upon them until they began to fight each other after they had been brothers.

Abu al-Muzaffar Muhammad ibn Ahmad al-Tamimi told us, Abu Muhammad Abd al-Rahman ibn Uthman ibn al-Qasim, known as Ibn Abi Nasr, told us, Abu al-Hasan Khaythama ibn Sulayman ibn Haydara, known as al-Tarabulsi, told us, Ishaq ibn Ibrahim ibn Abbad told us, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Ayoub, on the authority of Hamid ibn Hilal, who said: Abdullah ibn Salam said about Uthman: The angels have always surrounded this city of yours since the Messenger of God, may God bless him and grant him peace, came to it until today. By God, if you kill him, they will go away and never return. By God, no man among you will kill him except that he will meet God as a leper without a hand. The sword of God has always been sheathed for you. By God, if you kill him, God will draw it out and then will not sheathe it for you. He either said: forever, or he said: until the Day of Resurrection. No prophet has ever been killed except that seventy thousand were killed because of him, and no caliph has ever been killed except that thirty-five thousand were killed because of him.

Tafsir al-Baidawi

55 - "God has promised those among you who have believed and done righteous deeds" This is addressed to the Messenger, may God bless him and grant him peace, and to the Ummah. It begins with those with him, and "whoever" is for clarification. "That He will surely make them successors upon the earth" To make them successors who control the earth as kings control their kingdoms. It is the answer to an implied oath, the meaning of which is that God promised them and swore that He will surely make them successors, or the promise, in its fulfillment, is like an oath. "Just as He made those before them successors" meaning the Children of Israel. He made them successors in Egypt and Syria after the tyrants. Abu Bakr read it with a damma on the ta' and a kasra on the lam, and when he begins, he uses a damma on the alif, and the rest read it with a fatha on both of them, and when they begin, he uses a kasra on the alif. "And that He will surely establish for them their religion which He has approved for them" which is Islam, by strengthening and establishing them. "And that He will surely substitute for them, after their fear" of the enemies. Ibn Kathir and Abu Bakr read it with a light pronunciation. "Safety" from them. The Messenger of God (peace and blessings of God be upon him) and his companions remained in Mecca for ten years in fear, then they migrated to Medina. They would go out in arms in the morning and in the evening, until God fulfilled His promise and made them victorious over all the Arabs and opened for them the lands of the East and the West. This is evidence of the authenticity of prophethood, as it informs of the unseen, and of the caliphate of the Rightly-Guided Caliphs, as the promised and the promised did not come together for anyone other than them, by consensus. It was said that it refers to fear of punishment and security from it in the Hereafter. "Worship Me" is a state of those, to restrict the promise to steadfastness in monotheism, or to resume by clarifying the requirement for succession and security. "They do not associate anything with Me

Surat al-Nur 24:55

God has promised those among you who have believed and done 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 that He will surely substitute for them, after their fear, security, [they will] worship Me, not associating anything with Me. But whoever disbelieves after that - then it is those who are the [unbelievers].
The wicked

is a state of the conjunction and", meaning they worship Me, not associating partners with Me. "And whoever disbelieves **and whoever apostatizes or disbelieves in this blessing** after that" is after the promise or the attainment of the caliphate. "Then those are the wicked", the complete in their wickedness, as they apostatized after such verses became clear, or they disbelieved in that great blessing.

Surat al-Nur 24:56

And establish prayer and give zakah and obey the Messenger that you may receive mercy.

Tafsir al-Jalalayn

56 - **And establish prayer and give zakat and obey the Messenger that you may receive mercy** hoping for mercy

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And establish prayer** O people, **within its limits, so do not waste it, "and give zakat** which God has imposed upon you, and obey the Messenger of your Lord in what he has commanded you and forbidden you, **that you may receive mercy** meaning: so that your Lord may have mercy upon you and save you from His punishment.

Tafsir al-Qurtubi

He came forward and repeated the command to worship to emphasize it.

Tafsir Ibn Kathir

God the Almighty says, commanding His believing servants to establish prayer, which is the worship of God alone, with no partner, and to give zakat, which is kindness to the creation, the weak and the poor, and to be obedient to the Messenger of God (peace and blessings of God be upon him), meaning to follow him in what he commanded them to do, and to leave what he forbade them from, so that perhaps God will have mercy on them thereby. There is no doubt that whoever does this, God will have mercy on him, as God the Almighty said in another verse: **Those - God will have mercy on them.** And His statement, **Do not think** means do not think, O Muhammad, that **those who disbelieved** meaning those who opposed you and denied you **can frustrate God on earth** meaning they cannot frustrate God, rather God is able to do so and will punish them for that with the most severe punishment. For this reason God the Almighty said: **And their refuge** meaning in the Hereafter **is the Fire, and wretched is the destination** meaning wretched is the destination of the disbelievers, wretched is the resting place and wretched is the resting place.

Fath al-Qadir

And sentence 56- **And establish prayer** is connected to an implied meaning indicated by what came before, as if it was said to them, then believe and do righteous deeds and establish prayer. It was said that it is connected to **and obey God** and it was said that the

meaning is: do not disbelieve and establish prayer. We have already discussed establishing prayer and paying zakat, and the command to obey the Messenger was repeated for emphasis and he was singled out for obedience, because obeying him is obeying God. What they are to obey him in was not mentioned for the purpose of generalization, as is indicated by the deletion, based on what is established in the science of semantics, that such deletion indicates generalization. **Perhaps you will receive mercy** meaning do what was mentioned of establishing prayer, paying zakat and obeying the Messenger, hoping that God, the Most High, will have mercy on you.

Tafsir al-Baghawi

God Almighty says: **And establish prayer and give zakat and obey the Messenger that you may receive mercy.** That is, do it in the hope of mercy.

Tafsir al-Baidawi

56 - **And establish prayer and give zakat and obey the Messenger** in all that he has commanded you to do. It is not far-fetched to link that to **Obey God**, as the separator is a promise for what is commanded. Thus, repeating the command to obey the Messenger, may God bless him and grant him peace, is for emphasis and to connect mercy to it or to what is included in it by his saying: **Perhaps you will receive mercy**, just as he connected guidance to it.

Surat al-Nur 24:57

Never think that those who disbelieve can cause failure on earth. Their refuge is the Fire, and wretched is the destination.

Surat al-Nur 24:57

Never think that those who disbelieve can cause failure on earth. Their refuge is the Fire, and wretched is the destination.

Tafsir al-Jalalayn

57 - **Do not think** with the upper and lower letters and the subject is the Messenger **that those who disbelieve will escape Us on the earth** that they will escape Us **and their refuge** their return **is the Fire, and wretched is the destination** the reference is

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Do not think that those who disbelieve can outstrip Him on earth**, the Most High says: Do not think, O Muhammad, that those who disbelieve can outstrip Him on earth, if He intends to destroy them. **And their refuge** after their destruction **is the Fire, and wretched is the destination** to which they will be destined, that refuge. Some of them used to say: **Do not think that those who disbelieve** with the letter *ya*, and this is a weak opinion among the Arab scholars, and that is because *think* needs two accusatives, and if **they think** is read, it only takes one accusative. However, I think that the one who said it with the letter *ya* thought that he had worked on two miracles, and that its second accusative was on earth, and that is meaningless if that was what was intended.

Tafsir al-Qurtubi

The Almighty's saying: **Think not that those who disbelieve** This is a consolation to the Prophet, peace and blessings be upon him, and a promise of victory. The general reading is *tahsban* with a ta' as an address. Ibn Amir, Hamzah, and Abu Haywah read *yuhasban* with a ya', meaning that those who disbelieve should not think that they can outsmart God on earth, because *al-hasban* can take two objects. This is the opinion of al-Zajjaj. Al-Farra' and Abu Ali said: It is possible for the verb to refer to the Prophet, peace and blessings be upon him, meaning that Muhammad should not think that those who disbelieve can outsmart God on earth. *alladhina* is the first object, and *mu'ajzeen* is the second object. According to the first opinion, **alladhina kufr** is the subject, *nafs* is the first object, and it is omitted, meaning *mu'ajzeen* is the second object. An-Nahhas said: "I do not know of any Arabic language scholar, whether from Basra or Kufa, who did not make mistakes in Hamza's recitation. Some of them say: It is a mistake, because he only used one object for yahsabana. Among those who said this was Abu Hatim. Al-Farra' said: It is weak, and he accepted it despite its weakness, on the condition that the first object is deleted, which we have already

explained. An-Nahhas said: "I heard Ali bin Sulayman say about this recitation: 'Those who disbelieved' would be in the accusative case. He said: The meaning would be: And let not the disbeliever think that those who disbelieved will escape God on earth."

I said: This is in agreement with what Al-Farra and Abu Ali said, because the subject there is the Prophet, may God bless him and grant him peace. In this statement, it is the disbeliever. *Failing* means *losing*. This has been mentioned previously. **And their refuge is the Fire, and wretched is the destination.**

Tafsir Ibn Kathir

God the Almighty says, commanding His believing servants to establish prayer, which is the worship of God alone, with no partner, and to give zakat, which is kindness to the creation, the weak and the poor, and to be obedient to the Messenger of God (peace and blessings of God be upon him), meaning to follow him in what he commanded them to do, and to leave what he forbade them from, so that perhaps God will have mercy on them thereby. There is no doubt that whoever does this, God will have mercy on him, as God the Almighty said in another verse: **Those - God will have mercy on them.** And His statement, **Do not think** means do not think, O Muhammad, that **those who disbelieved** meaning those who opposed you and denied you **can frustrate God on earth** meaning they cannot frustrate God, rather God is able to do so and will punish them for that with the most severe punishment. For this reason God the Almighty said: **And their refuge** meaning in the Hereafter **is the Fire, and wretched is the destination** meaning wretched is the destination of the disbelievers, wretched is the resting place and wretched is the resting place.

Fath al-Qadir

57- **Do not think that those who disbelieve can outstrip You on earth.** Ibn Amir, Hamzah, and Abu Haywah read **La yahsabna** with a greeting, meaning: Do not think that those who disbelieve, and the rest read it with a fathah, meaning: Do not think, O Muhammad. The relative pronoun is the first object, and *mu'ajizin* is the second, because *al-hisban* takes two objects, as stated by al-Zajjaj, al-Farra, and Abu Ali. As for the first reading, the first object is omitted, meaning: Do not think that those who disbelieve can outstrip themselves. An-Nahhas said: I do not know anyone from Basra or Kufa who does not make mistakes in Hamzah's reading. *Mu'ajizin* means: *failing*. Its explanation and the explanation of what follows it have been presented.

Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah, regarding the verse: **And they say, 'We have believed in God and in the Messenger,' 2:177**, that he said: These are some hypocrites who outwardly display faith and obedience, but in doing so they are hindering people from the path

of God, obeying Him, and striving alongside His Messenger (peace and blessings of God be upon him). They also narrated on the authority of al-Hasan, who said: During the time of the Messenger of God (peace and blessings of God be upon him), there would be a dispute or conflict between a man and another man. If he was called to the Prophet (peace and blessings of God be upon him) and he was in the right, he would submit and know that the Prophet (peace and blessings of God be upon him) would judge in his favor justly. But if he wanted to be wronged and was called to the Prophet (peace and blessings of God be upon him), he would turn away and say, **Go to so-and-so**. Then God, the Exalted, revealed: **And when they are called to God and His Messenger until His saying: They are the wrongdoers.** The Messenger of God (peace and blessings of God be upon him) said: **Whoever has something between him and his brother, and he calls him to a judge from among the Muslim rulers and he does not respond, then he is a wrongdoer and has no right.** Ibn Kathir said, after citing this text, wording: This is a strange hadith and it is mursal. Ibn al-Arabi said: This is a false hadith. As for his statement, **He is an oppressor**, it is a sound statement. As for his statement, **He has no right**, it is not sound. It is possible that he meant that he was not on the right path. End quote. I say: As for the hadith being mursal, it is clear. As for the claim that it is false, it needs proof. It was narrated by three of the imams of hadith, Abd ibn Humayd, Ibn al-Mundhir, and Ibn Abi Hatim, as we mentioned. It is very unlikely that they would agree on what is false. Its chain of narration according to Ibn Abi Hatim is as follows: Ibn Abi Hatim said: My father told us, Musa ibn Isma'il told us, Mubarak told us, al-Hasan told us, and he mentioned it. There are no liars or fabricators among these. This is supported by what al-Tabarani narrated on the authority of al-Hasan on the authority of Samurah, who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever is invited to a ruler and does not respond, then he is an oppressor and has no right.** End quote. It is not hidden from you that the just judges and rulers of Islamic law who are in the manner we mentioned earlier are the rulers of the religion, the interpreters of the Qur'an and Sunnah, who explain to the people what was revealed to them. Ibn Mardawayh narrated on the authority of Ibn Abbas who said: Some people came to the Prophet (peace and blessings of God be upon him) and said: O Messenger of God, if you command us to give from our wealth, we would. So God revealed: **And they swore by God their most solemn oaths** (al-Baqarah 2:170). Ibn Abi Hatim narrated on the authority of Muqatil regarding the verse, saying: That is the affair of jihad. He said: He commands them not to swear on anything. **Known obedience** means that he commanded them to have known obedience to the Prophet (peace and blessings of God be upon him) without swearing. Ibn al-Mundhir narrated on the authority of Mujahid: **Known obedience** means: I know their obedience, meaning that you are lying about him. Muslim, al-Tirmidhi and others narrated on the authority of Alqamah ibn Wa'il

Al-Hadrami narrated on the authority of his father, who said: "Zaid ibn Aslam came to the Messenger of God (peace and blessings of God be upon him) and said:

'Tell me, what if we have rulers over us who take our rights from us and do not give them to us?' He said: 'Then upon them is what they are responsible for, and upon you is what you are responsible for.'" Ibn Jarir, Ibn Qani', and al-Tabarani narrated on the authority of Alqamah ibn Wa'il al-Hadrami, on the authority of Salamah ibn Yazid al-Ju'fi, who said: I said, 'O Messenger of God,' and he mentioned something similar. Ibn Abi Hatim narrated on the authority of Ibn al-Zubayr, on the authority of Jabir, that he asked: 'If I have a wicked ruler over me and I encounter people of misguidance with him, should I fight or not?' He said: 'I fight the people of misguidance wherever I find them, and upon the ruler is what he is responsible for, and upon you is what you are responsible for.' Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of al-Baraa' regarding the verse, **God has promised those among you who believe** 2:177. He said: It was revealed about us while we were in great fear. And Abd bin Hamid and Ibn Abi Hatim narrated on the authority of Abu Al-Aaliyah who said: "The Prophet, may God bless him and grant him peace, and his companions were in Mecca for about ten years, calling to God alone and to worship Him alone, with no partner, in secret. They were afraid and were not commanded to fight, until they were commanded to migrate to Medina. So they arrived in Medina, and God commanded them to fight. They were there, fearful, going to bed armed in the evening and in the morning armed in the morning. They remained in this state for as long as God willed. Then one of his companions said: 'O Messenger of God, will we remain so afraid forever? Will there not come a day when we will be safe and lay down our weapons?' The Messenger of God, may God bless him and grant him peace, said: 'You will not remain in this state for long, until a man from among you sits in a great assembly, sitting cross-legged, with no weapon among them.' Then God revealed: 'God has promised those among you who believe and do righteous deeds that He will surely make them successors upon the earth...' to the end of the verse." So God made His Prophet, may God bless him and grant him peace, victorious over the Arabian Peninsula, and they felt safe and laid down their weapons. Then God took the souls of His Prophet, and they remained thus secure during the caliphate of Abu Bakr, Umar, and Uthman until they fell and disbelieved in the blessing. So God brought upon them the fear that had been lifted from them, and they adopted the stone and the police, and changed what was in them. Ibn al-Mundhir, al-Tabarani in al-Awsat, al-Hakim **who authenticated it**, Ibn Mardawayh, al-Bayhaqi in al-Dala'il, and al-Dhiya' in al-Mukhtara narrated on the authority of Ubayy ibn Ka'b, who said: When the Messenger of God (peace and blessings of God be upon him) came to Medina and the Ansar gave them shelter, the Arabs shot them with a single bow, so they would not sleep except under their weapons and not wake up except with them. They said: Do you think we will live until we sleep in safety and security, fearing none but God? Then the verse, **God has promised those among you who believe and do righteous deeds** was revealed. Abd ibn Humayd narrated on the authority of Ibn Abbas, **They worship Me, not associating anything with Me**, meaning they fear no one but Me. Al-Faryabi, Ibn Abi Shaybah, Abd ibn Humayd, and Ibn al-Mundhir narrated a similar

Surat al-Nur 24:57

Never think that those who disbelieve can cause failure on earth. Their refuge is the Fire, and wretched is the destination.

narration on the authority of Mujahid, who said: **But whoever disbelieves after that - then it is those who are the wicked**, the disobedient. Abd bin Hamid narrated on the authority of Abu Al-Aaliyah, who said: **Disbelief in this blessing is not disbelief in God**. Abd bin Hamid narrated on the authority of Qatada, **exceeding the earth**, meaning: **forerunners on earth**.

Tafsir al-Baghawi

And let not those who disbelieve think, Amir and Hamza read la yasban with a ya, meaning: let not those who disbelieve think that they can outstrip Us on earth, **and their refuge is the Fire, and wretched is the destination**. The others read it with a ta, saying: Do not think, O Muhammad, that those who disbelieve can outstrip Us, **and their refuge is the Fire, and wretched is the destination**.

Tafsir al-Baidawi

57 - **Do not think that those who disbelieve can outstrip God on earth**. Do not think, O Muhammad, that the disbelievers can outstrip God and He will not overtake them and destroy them. **On earth** is the relative clause of *outstrip*. Ibn Amir and Hamzah read it with a ya' so that the pronoun in it refers to Muhammad, peace and blessings be upon him. The meaning is the same as in the reading with a ta', or **those who disbelieved** is the subject, and the meaning is: And let not the disbelievers on earth think that anyone can outstrip God. So **outstrip on earth** would be its two objects, or they do not think them *outstrip*, so the first object was omitted because the subject and the two objects are for one thing, so mentioning two was sufficient for the third. **And their refuge is the Fire** is a continuation of it in terms of meaning, as if it were said: Those who disbelieved are not outstrippers, and their refuge is the Fire, because the purpose of the prohibition of reckoning is to confirm the negation of incapacity. **And evil indeed is the destination** is the refuge to which they will end.

Surat al-Nur 24:58

O you who have believed, let those whom your right hands possess and those among you who have not yet reached puberty ask your permission three times: before the dawn prayer and when you put off your clothing at noon and after the 'Isha' prayer. [There are] three times of private parts for you. There is no blame upon you or upon them for going around after them. You are to be against one another. Thus does God make clear to you the signs. And God is Knowing and Wise.

Tafsir al-Jalalayn

58 - **O you who have believed, let those whom your right hands possess** of male and female slaves **and those among you who have not yet reached puberty** of the free men and women who have known the matter of women **ask permission of you three times** at three times **before the dawn prayer and when you put away your clothing at noon at noon time and after the evening prayer - three times of private parts for you** in the nominative case as a predicate of a subject understood after it as a complement, and the complement to it takes its place, they are times, or in the accusative case by estimating times as a place for what came before it, and the complement to it takes its place, and it is for throwing off clothing in which the private parts are exposed. **There is no blame upon you or upon them** the slaves and the boys **for entering upon you without permission** after the three times they **circulate among you** to serve **some of you** circling around others. The sentence confirms what came before it. *Thus* as he explained what was mentioned **God makes clear to you the signs** that is, the rulings **and God is Knowing** of the affairs of His creation *Wise* of what He planned for them and a sign. It was said that asking permission was abrogated, and it was said that it was not, but people were lax in not asking permission.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of His statement, **Let those whom your right hands possess ask your permission**. Some of them said: By that he meant men, not women, and they forbade those who were named in this verse from entering upon them at these three times except with permission.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Layth, on the authority of Nafi', on the authority of Ibn Umar, regarding his statement: **Let those whom your right hands possess ask your permission**, he said: It applies to males, not females.

Others said: Rather, it refers to men and women.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Hasin, on the authority of Abu Abd al-Rahman, regarding His statement, **O you who have believed, let those whom your right hands possess ask permission of you**, he said: It refers to men and women, they ask permission in every situation, at night and during the day.

The first of the two opinions on this matter, in my opinion, is the correct opinion: the opinion of those who said: It refers to both males and females, because God included in His statement, **those whom your right hands possess**, all of our possessions, and did not specify among them males or females. This is the opinion of all those who are general in the apparent meaning of the revelation.

The interpretation of the statement is: O you who have believed in God and His Messenger, your male and female slaves ask your permission to enter upon you, but they shall not enter upon you except with your permission for them.

And those among you who have not reached puberty means: And those among your free men who have not reached puberty three times, meaning three times, at three times during the hours of your night and day.

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, **O you who have believed, let those whom your right hands possess ask permission of you**, he said: Your slaves, **and those among you who have not yet reached puberty**, he said: Your free men who have not yet reached puberty.

Ibn Jurayj said: Ata' ibn Abi Rabah said to me: This is what every young boy and girl should ask permission to enter, as he said: "Three times: before the dawn prayer, when you remove your clothes at noon, and after the evening prayer." They said: This is the night prayer. I said: So when they remove their clothes after the night prayer, should they ask permission to enter until morning? He said: Yes. I said to Ata': Is their permission to enter only when people remove their clothes? He said: No.

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 Salih bin Kaysan, Yaqub bin Utbah, and Ismail bin Muhammad, they said: A man's servants do not have to ask permission to enter upon him, except in the three private matters.

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: **Let those whom your right hands possess ask your permission**, he said: If a man is alone with his wife after the evening prayer, no servant or boy should enter upon him except with permission, until he prays the morning prayer. If he is alone with his wife at the time of the noon prayer, then it is the same.

Yunus ibn Abd al-A'la told me: Ibn Wahb told us: Qurrah ibn Abd al-Rahman told me, on the authority of Ibn Shihab, on the authority of Tha'laba, on the

Surat al-Nur 24:58

O you who have believed, let those whom your right hands possess and those among you who have not yet reached puberty ask your permission three times: before the dawn prayer and when you put off your clothing at noon and after the 'Isha' prayer. [There are] three times of private parts for you. There is no blame upon you or upon them for going around after them. You are to be against one another. Thus does God make clear to you the signs. And God is Knowing and Wise.

authority of Abu Malik al-Qurazi, that he asked Abdullah ibn Suwayd al-Harithi, who was one of the companions of the Messenger of God, may God bless him and grant him peace, about permission to enter the three private areas. He said: When I take off my clothes at noon, I am not to enter upon any of the servants who have reached puberty, nor any of the free people who have not reached puberty, except with permission.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Ibn Jurayj, he said: I heard Ata' say: Ibn Abbas said: There are three verses that people denied: permission in its entirety, and His saying: **The most honorable of you in the sight of God is the most righteous of you** (al-Hujurat 49:13). And the people said: Your leader is the one with the greatest house, and I forgot the third.

Ibn Abi Al-Shawareb told us, he said: Yazid bin Zari' told us, he said: Yunus told us, on the authority of Al-Hasan, regarding this verse, **Let those whom your right hands possess ask your permission**, he said: Al-Hasan used to say: If a man lets his servant spend the night with him, then it is his permission, and if he does not let him spend the night with him, he should ask permission during these hours.

Ibn Bashar told us: Yahya bin Saad told us: Sufyan told us: Musa bin Abi Aisha told us, on the authority of Al-Sha'bi, regarding his statement, **Let those whom your right hands possess ask your permission**, he said: It was not abrogated. I said: People do not know about it. He said: God is the source of help.

He said: Abd al-Rahman told us: Sufyan told us, on the authority of Musa ibn Abi Aisha, on the authority of al-Sha'bi, and I asked him about this verse, **Let those whom your right hands possess ask your permission**. I said: Is it abrogated? He said: No, by God, it was not abrogated. I said: People do not know about it. He said: God is the one sought for help.

He said: Abd al-Rahman told us, he said: Abu Awana told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, he said: Some people say it has been abrogated, but it is among what they know about it. He said: God is the one sought for help.

He said: Muhammad ibn Ja'far told us, he said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, regarding this verse: **O you who have believed, let those whom your right hands possess ask permission of you...** to the end of the verse. He said: It is not to be acted upon today.

Yunus told me, he said: Ibn Wahb told us, he said: Hanthala told us, that he heard Al-Qasim bin Muhammad being asked about permission, so he said: He asks permission for every private part, then it is a circumambulation, meaning the man around his mother.

Muhammad ibn al-Muthanna told us: Uthman ibn Umar told us: Abd al-Aziz ibn Abi Rawad told us: A man from the people of Taif told me, on the authority of Ghailan ibn Shurahbil, on the authority of Abd al-Rahman ibn Awf, that the Messenger of God, may God bless him and grant him peace, said: "Do not let the Bedouins overpower you regarding the name of your prayer. God said: 'And after the Isha prayer there are three times of weakness for you.' The darkness is the darkness of camels."

And his statement, **Three private parts for you**. The reciters differed in their recitation of that. The majority of the reciters of Medina and Basra recited it, **Three private parts for you**, raising the *three*, meaning the report of these times that were mentioned. It was as if they said: These three times that We have commanded you that no one we mentioned should enter upon you except with permission, are three private parts for you, because you remove your clothes during them and are alone with your families. The majority of the reciters of Kufa recited it as three private parts, lowering the *three* in response to the first three. It was as if the meaning of the statement, according to them, was: Those whom your right hands possess, and those among you who have not reached puberty, should ask your permission three times. Three private parts for you.

The correct thing to say about this is that they are two readings with similar meanings, and each one of them has been recited by scholars among the reciters, so whichever one the reciter recites, he is correct.

And His statement, **There is no blame upon you or upon them after them, while they are circling around you**, means, the Most High says: There is no blame upon you, O people of houses and dwellings, nor upon them, meaning: nor upon those whom your right hands possess of men and women, and those of your young children who have not yet reached puberty, nor upon sin after them, meaning after the three private parts. The ha' and the nun in His statement, **after them**, refer to the three from His statement, **three private parts for you**, and what He means by that is that there is no blame nor blame upon people, if their adult slaves and young children enter upon them without permission after these three times, which He mentioned in His statement, **before the dawn prayer, and when you put off your clothing at noon, and after the evening prayer**.

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

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, he said: Then he permitted them to enter between that without permission, meaning between the dawn prayer and noon, and after noon until the evening prayer, that he permitted a

man's servant and a boy to enter his home without permission. He said: And this is His saying, **There is no blame upon you or upon them after that.** As for the one who has reached puberty, he does not enter upon a man and his family except with permission in any case.

And His saying, **They go around you**, the go around is raised with a pronoun, and that is them. He is saying to these slaves and young boys, they are going around you, O people. And what He means by going around is that they enter and leave upon their masters and relatives in their homes, morning and evening, without permission. They go around upon them, some of you upon others, at other than the three times that He commanded them not to enter upon their masters and relatives except with permission. **Thus does God make clear to you the verses**, He, the Most High, says: Just as He made clear to you, O people, the rulings on seeking permission in this verse, thus does God make clear to you all of His signs, His proofs, and the laws of His religion. **And God is Knowing and Wise**, He says: And God has knowledge of what is good for His servants, and is wise in His management of them and other than that of His affairs.

Tafsir al-Qurtubi

It contains seven issues:

First: The scholars said: This verse is specific, while the one before it is general, because He said: **O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants.** Then He made it specific here and said: **Let those whom your right hands possess ask permission of you.** So He made this verse specific to some of those who ask permission, and likewise the statement in the first verse can be interpreted as general at all times. And He made some specific times in this verse, so no slave or female slave should enter them, whether it is tomorrow or a day of sight, except after asking permission. Muqatil said: It was revealed about Asma' bint Marthad, her old slave entered upon her, so she complained to the Messenger of God (peace and blessings of God be upon him), so the verse was revealed. And it was said: The reason for its revelation was the entry of Mudlij to Umar, and that will come later.

Second: Scholars differed regarding the meaning of the Almighty's saying: **to ask your permission** in six opinions:

First: It is abrogated, as stated by Ibn al-Musayyab and Ibn Jubayr.

Second: It is recommended, not obligatory. This was said by Abu Qilabah. He said: They were only ordered to do this because of their own interests.

Third: It refers to women, as stated by Abu Abd al-Rahman al-Sulami. Ibn Umar said: It refers to men, not women. This is the fourth opinion.

Fifth: It was obligatory, as they had no locks or doors.

If the situation were to change again, the obligation would return. Al-Mahdawi narrated it on the authority of Ibn Abbas.

Sixth: It is a fixed and obligatory ruling for men and women, and this is the opinion of most scholars, including Al-Qasim, Jabir bin Zaid, and Al-Sha'bi. The weakest opinion is that of As-Salami, because *alladhina those who* does not refer to women in Arabic; rather, it refers to women *allati and allati*. The opinion of Ibn 'Umar is approved by those with insight, because *alladhina those who* refers to men in Arabic. Even if it is permissible for women to enter with them, this only occurs with evidence. The discussion is to be taken literally, except that in its chain of transmission is Layth bin Abi Sulaym. As for the opinion of Ibn 'Abbas, Abu Dawud narrated on the authority of 'Ubaydullah bin Abi Yazid, he heard Ibn 'Abbas say: **A verse that most people were not commanded to say is the verse of asking permission, and I command this slave girl of mine to ask permission of me.** Abu Dawud said: **Ata' narrated it similarly on the authority of Ibn 'Abbas, commanding it.** Ikrimah narrated that a group of people from Iraq said: O Ibn Abbas, what do you think of this verse in which we are commanded with what we are commanded with, but no one acts upon it? God the Almighty said: "O you who have believed, let those whom your right hands possess and those among you who have not yet reached puberty ask permission of you on three occasions: before the dawn prayer and when you put off your clothing at noon and after the 'Isha' prayer - three private areas of yours. There is no blame upon you or upon them after them, as they go about among you." Abu Dawud said: Al-Qa'nabi read it to **Knowing, Wise**. Ibn Abbas said: God is Forbearing and Merciful to the believers and loves covering. People did not have curtains or partitions in their homes, so a servant, a child, or an orphan woman would enter upon a man or woman, so God commanded them to ask permission to enter those private areas. Then God brought them coverings and goodness, and I have not seen anyone act upon that after that.

I said: This is a good text, and it refutes the statement of Saeed and Ibn Jubayr, for it does not contain evidence for the abrogation of the verse, but rather that it was in one state and then ceased to be. If that was the case, then its ruling remains as it was. In fact, its ruling remains the same today in many of the dwellings of the Muslims in the deserts and wildernesses and the like. Waki' narrated from Sufyan from Musa ibn Abi Aisha from Al-Sha'bi, **O you who have believed, let those whom your right hands possess ask permission of you** He said: It is not abrogated. I said: People do not act upon it. He said: God, the Almighty, is the One sought for help.

Third: Some scholars said: Asking permission three times is taken from the verse of God the Almighty: **O you who have believed, let those whom your right hands possess and those among you who have not yet reached puberty ask your permission three times.** Yazid said: Three times. He said: The Qur'an mentions slaves and children, and the Sunnah of the Messenger of God (peace and blessings be upon him) applies to all of them. Ibn Abd al-Barr said: What he said, even if it has a basis, is not known from the scholars in the

Surat al-Nur 24:58

O you who have believed, let those whom your right hands possess and those among you who have not yet reached puberty ask your permission three times: before the dawn prayer and when you put off your clothing at noon and after the 'Isha' prayer. [There are] three times of private parts for you. There is no blame upon you or upon them for going around after them. You are to be against one another. Thus does God make clear to you the signs. And God is Knowing and Wise.

interpretation of the verse from which he took it. What the majority of them agree on in his saying: **three times** means at three times. The correctness of this statement is indicated by his mention therein: **before the dawn prayer, when you remove your clothing at noon, and after the evening prayer.**

Fourth: God the Almighty taught His servants in this verse that slaves who do not care, and children who have not yet reached puberty but have understood the meanings of uncovering and the like, should ask permission from their families during these three times, which are the times when people usually require uncovering themselves and remaining naked. The time before dawn is the time to end sleep and the time to get out of nightclothes and put on daytime clothes. The time for the midday meal is also the time to undress, which is noon, because the day appears at that time when its rays rise and its heat is intense. The time after the evening prayer is the time to undress for sleep, so uncovering is common during these times. It is narrated that the Messenger of God, may God bless him and grant him peace, sent a young boy from the Ansar called Mudlij to Umar ibn al-Khattab at noon to summon him. He found him asleep with the door locked, so the boy knocked on the door and called him and entered. Umar woke up and sat up, and something of him was revealed. Umar said: I wish that God had forbidden our sons, women and servants from entering upon us at these hours without permission. Then he went to the Messenger of God, may God bless him and grant him peace, and found that this verse had been revealed, so he fell down in prostration in gratitude to God. This is a Meccan verse.

Fifth: The Almighty's statement: **And those among you who have not reached puberty** meaning those among your free men who have not yet reached puberty, as stated by Mujahid. Ismail bin Ishaq used to say: **Let those among your possessions who have not reached puberty ask your permission**, in the order of precedence and delay, and that the verse is about female slaves. The majority of scholars read it with a damma on the lam, while Al-Hasan bin Abi Al-Hasan made it sukoon due to the weight of the damma. Abu Amr preferred it. **Three times** is an accusative of circumstance because they were not commanded to ask permission three times, but rather they were commanded to ask permission in three places, and the circumstance in *three* is clear: before the dawn prayer, when you put off your clothes at noon, and after the evening prayer. Its meaning has already passed. It is not necessary to ask permission three times at every time. **Three private parts for you** The majority of the seven scholars read **three private parts** with the nominative case of *three*. Hamzah, Al-Kisa'i, and Abu Bakr on the authority of Asim read *three* in the accusative as a substitute for the circumstance in His statement: **three times**. Abu Hatim said: The accusative is weak and rejected. Al-Farra' said: The

nominative is preferable to me. He said: I chose the nominative because the meaning is: These characteristics are three 'awrat. The nominative, according to Al-Kisa'i, is the subject, and the predicate, according to him, is what comes after it. He did not say it is the pronoun, and he explicitly said it is the subject. He said: The 'awrat are the times in which the 'awrat is,' except that he read it in the accusative. There are two opinions regarding the accusative: One of them is that it is rejected because of his saying: **three times**, and for this reason Al-Farra' ruled it out. Al-Zajjaj said: The meaning is that he asks your permission at three times of 'awrat,' so the complement was deleted and the complement to it was used in its place. 'Awrat is the plural of 'awrat,' and its form in the correct version is that it comes in the form of fa'ilat **with a fatha on the 'ayn**, like jafanah **a bowl** and jafanat *eyelids*, and the like. They sukun the 'ayn in the weak word, like baydah **a gift** and baydat *breadings*, because its fatha leads to its weakness, so it was not opened for that reason. As for the saying of the poet:

Abu Baydat, a fragrant, repentant, companion, wiping his shoulders, swimming, and strange.

Sixth: The Almighty's saying: **There is no blame upon you or upon them after them** meaning, in entering without asking permission, even if you are insolent. **Wandering about** means they are wandering about. Al-Farra' said: It is like your saying in speech, **They are only your servants and wander about among you**. Al-Farra' permitted the accusative of **wandering about** because it is indefinite, and the pronoun in **upon you** is definite. The Basrans do not permit it to be a state of the two pronouns in **upon you** and in **some of you** due to the difference in factors. It is not permissible to say **I passed by Zayd and descended upon Amr** as an adjective for both of them. So the meaning of **wandering about among you** is they wander about among you and you wander about among them. From this comes the hadith about the cat:

They are only from those who circulate among you, male or female. So He forbade them from entering upon us in the three cases of private parts, because the reality of private parts is everything that is not prevented from being entered. From this is His statement: **Indeed, our houses are exposed** (al-Ahzab 33:13), meaning easy to enter. So He explained the reason for permission, which is seclusion in a state of private parts, so it is necessary to comply with it and it is impossible to abrogate it. Then He lifted the blame by saying: **There is no blame upon you or upon them after them, circulating among you, some of you upon others.** Meaning, some of you circulate among others. **Thus does God make clear to you the signs** [the Kaf is in the accusative case, meaning God makes clear to you His signs indicating His acts of worship, clearly just as He makes clear to you these things. **And God is Knowing and Wise** [al-Ahzab 33:13]

Seventh: The Almighty's statement: **And after the 'Isha' prayer**, meaning the night prayer. In Sahih Muslim, on the authority of Abdullah ibn Umar, may God be pleased with them both, he said: I heard the Messenger of God, may God bless him and grant him peace, say:

Do not let the Bedouins defeat you in the name of your prayer, except that it is the Isha prayer, and they make the camels dark. In another narration: **It is in the Book of God called the Isha prayer, and they make the camels dark with the milking of the camels.** In Al-Bukhari, on the authority of Abu Barzah:

"The Prophet (peace and blessings be upon him) used to delay the Isha prayer." Anas said: "The Prophet (peace and blessings be upon him) delayed the Isha prayer." This indicates the first Isha prayer. In Sahih Al-Bukhari: **They prayed it**, meaning the Asr prayer, between the two Isha prayers, Maghrib and Isha. In Al-Muwatta' and other books: **And if they knew what was in the Isha and Fajr prayers, they would come to them even if they had to crawl.** In Muslim: "On the authority of Jabir ibn Samurah, who said: The Messenger of God (peace and blessings be upon him) used to pray prayers similar to your prayers, and he used to delay the Isha prayer a little after your prayer, and he used to shorten the prayer." Judge Abu Bakr ibn al-Arabi said: These are conflicting reports, and one cannot know which one came first from which second by chronological order. His (peace be upon him) prohibition of calling Maghrib Isha and of calling Isha Isha is proven, and there is no way to reject it from the sayings of the Companions, let alone those of anyone else. Ibn Umar used to say: Whoever says he prayed the Isha prayer has sinned." Ibn Al-Qasim said: Malik said: **And after the Isha prayer.** So God called it the Isha prayer, and the Prophet, may God bless him and grant him peace, wanted it to be called by what God Almighty called it, and for a person to teach it to his family and children. It is not said *Atmah* except when addressing someone who does not understand. Hassan said:

And there was still a companion in its meadows, yes and good

So leave this, but it is nice to keep me awake when dinner is over.

It has been said that this prohibition against following the Bedouins in calling the evening prayer 'Atmah' was only to avoid deviating from what God the Most High called it in His Book when He said: **And after the 'Isha' prayer**, so it is as if it is a prohibition to guide to what is better, and not to prohibit it, nor to mean that calling it 'Atmah' is not permissible. Do you not see that it has been proven that the Prophet (peace and blessings of God be upon him) called it that, and Abu Bakr and 'Umar **may God be pleased with them** permitted calling it that. It has also been said that he only prohibited that to protect this noble religious act from being called by what is the name of a worldly act, which is the arena that they used to milk at that time and call 'Atmah, and evidence for this is his saying:

It darkens when camels are milked.

Eighth: Ibn Majah narrated in his Sunan: Uthman bin

Abi Shaybah told us, Ismail bin Ayyash told us, on the authority of Amara bin Ghaziya, on the authority of Anas bin Malik, on the authority of Umar bin Al-Khattab, on the authority of the Prophet, may God bless him and grant him peace, that he used to say:

Whoever prays in congregation for forty nights without missing the first rak'ah of the 'Isha' prayer, God will write for him freedom from Hellfire. In Sahih Muslim, on the authority of Uthman ibn Affan, he said: The Messenger of God, may God bless him and grant him peace, said:

Whoever prays the Isha prayer in congregation, it is as if he prayed half the night, and whoever prays the Fajr prayer in congregation, it is as if he prayed the entire night. Ad-Daraqutni narrated in his Sunan on the authority of Subay' or Tabi' on the authority of Ka'b, who said: "Whoever performs ablution and does it well, and prays the last Isha prayer, and then prays four rak'ahs after it, completing their bowing and prostration, and knows what to recite in them, it will be for him like the Night of Decree."

Tafsir Ibn Kathir

These noble verses include relatives asking permission from one another, and what was mentioned at the beginning of the Surah is asking permission from strangers from one another, so God Almighty commanded the believers to ask permission from their servants whom their right hands possess and their children who have not reached puberty from them in three situations: **The first** before the dawn prayer, because people are asleep in their beds at that time, **and when you put off your garments at noon**, meaning at the time of the siesta, because a person might put off his clothes in that situation with his family, **and after the evening prayer**, because it is the time for sleeping. So servants and children are commanded not to attack the people of the house in these situations because of the fear that the man might be with his family or doing something similar. For this reason, He said, "Three private matters for you. There is no blame upon you or upon them after them," meaning if they enter in a situation other than these situations, then there is no blame upon you for allowing them to do that, nor upon them if they see something in other situations, because they have been given permission to attack, and because they are circling around you, meaning in service and other things. What is forgiven regarding those who circumambulate is not forgiven regarding others. For this reason, Imam Malik, Ahmad ibn Hanbal, and the Sunni scholars narrated that the Prophet (peace and blessings be upon him) said about the cat, **It is not impure, it is among those who circumambulate among you.** Since this verse is definitive and has not been abrogated by anything, and people's actions in accordance with it are very few, Abdullah ibn Abbas denounced the people for that.

Ibn Abi Hatim said: Abu Zur'ah told us, Yahya bin Abdullah bin Bakir told us, Abdullah bin Lahi'ah told me, Ata' bin Dinar told me on the authority of Sa'id bin Jubayr, who said: Ibn Abbas said: People left out three

O you who have believed, let those whom your right hands possess and those among you who have not yet reached puberty ask your permission three times: before the dawn prayer and when you put off your clothing at noon and after the 'Isha' prayer. [There are] three times of private parts for you. There is no blame upon you or upon them for going around after them. You are to be against one another. Thus does God make clear to you the signs. And God is Knowing and Wise.

verses and did not act upon them: **O you who have believed, let those whom your right hands possess ask permission of you** to the end of the verse, and the verse in Surat An-Nisa': **And when relatives are present at the division** to the end of the verse, and the verse in al-Hujurat 49: **Indeed, the most noble of you in the sight of God is the most righteous of you** and it was also narrated from the hadith of Ismail bin Muslim, and it is weak, on the authority of Amr bin Dinar on the authority of Ata' bin Abi Rabah on the authority of Ibn Abbas, who said: Satan overpowered people regarding three verses and they did not act upon them: **O you who have believed, let those whom your right hands possess ask permission of you** to the end of the verse.

Abu Dawud narrated: Ibn al-Sabah, Ibn Sufyan, and Ibn Abdah told us, and this is his hadith: Sufyan told us, on the authority of Ubaydullah ibn Abi Yazid, who heard Ibn Abbas say: Most people do not believe in the verse of permission, and I order this slave girl of mine to ask permission to see me. Abu Dawud said: And Ata' narrated it likewise on the authority of Ibn Abbas, ordering it. Al-Thawri said on the authority of Musa ibn Abi Aisha: I asked al-Sha'bi, **Let those whom your right hands possess ask your permission**. He said: It has not been abrogated. I said: Then people do not act upon it. He said: God is the One sought for help.

Ibn Abi Hatim said: Al-Rabi' bin Sulaiman narrated to us, Ibn Wahb narrated to us, Sulaiman bin Bilal narrated to us, on the authority of Amr bin Abi Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, that two men asked him about asking permission to enter the three private matters that God has commanded in the Quran. Ibn Abbas said: God is the Concealer and loves concealment. People did not have curtains at their doors or partitions in their homes, so a man might surprise his servant, son, or orphan in his lap while he was with his family. So God commanded them to ask permission to enter those private matters that God had mentioned. Then God brought the curtains, and God expanded their provision, so they used to use curtains and partitions, and the people thought that this was enough for them to ask permission for what they had been commanded to do. This is a sound chain of narration going back to Ibn Abbas, and Abu Dawud narrated it on the authority of Al-Qa'nabi on the authority of Al-Darawardi on the authority of Amr bin Abi Amr with this chain of narration.

Al-Suddi said: Some of the Companions, may God be pleased with them, liked to have intercourse with their wives during these hours so that they could wash themselves and then go out to pray. So God commanded them to order their slaves and young boys not to enter upon them during those hours except with permission. Muqatil ibn Hayyan said: It has reached us - and God knows best - that a man from the Ansar and his wife Asma bint Marthad made food

for the Prophet, may God bless him and grant him peace, and people began to enter without permission. Asma said: O Messenger of God, how ugly this is! A young boy enters upon a woman and her husband - while they are wearing one garment - without permission. So God revealed regarding that: **O you who have believed, let those whom your right hands possess ask your permission** to the end of it. What indicates that it is decisive and has not been abrogated is His statement: **Thus does God make clear to you the verses, and God is Knowing and Wise**. Then God Almighty said: **And when the children among you reach puberty, let them ask permission as those before them asked permission**. Meaning, when the children who only used to ask permission in the three private areas reach puberty, when they reach puberty, it is obligatory for them to ask permission. In any case, it means with regard to their foreigners and with regard to the conditions in which a man is with his wife, even if it is not in the three conditions.

Al-Awza'i said on the authority of Yahya ibn Abi Katheer: If a boy is four years old, he should ask permission for his parents in the three private matters. When he reaches puberty, he should ask permission in all cases. Saeed ibn Jubayr said the same. He said about the statement, **as those before them asked permission**, meaning as the adults asked permission from a man's children and relatives. And his statement, **and women past menopause**, Saeed ibn Jubayr, Muqatil ibn Hayyan, Ad-Dahhak and Qatadah said: They are those who have stopped menstruating and have despaired of having children. **Those who no longer expect marriage**, meaning they no longer have the desire to get married. **There is no blame upon them for putting aside their outer garments [such as menstruation], [but] not displaying their adornment**, meaning there is no blame upon them for covering up as is the case with other women.

Abu Dawud said: Ahmad ibn Muhammad al-Marwazi narrated to us, Ali ibn al-Husayn ibn Waqid narrated to me, on the authority of his father, on the authority of Yazid al-Nahwi, on the authority of Ikrimah, on the authority of Ibn Abbas, **And tell the believing women to reduce [some] of their vision [the verse]**. So it was abrogated and an exception was made for older women who no longer expect marriage, the verse. Ibn Mas'ud said about the statement, **There is no blame upon them if they discard their outer garments**: the jilbab or the cloak. This is also narrated from Ibn Abbas, Ibn 'Umar, Mujahid, Sa'id ibn Jubayr, Abu al-Sha'tha', Ibrahim al-Nakha'i, al-Hasan, Qatadah, al-Zuhri, al-Awza'i and others. Abu Salih said: She should remove the jilbab and stand in front of a man wearing a shirt and a head covering.

Saeed bin Jubair and others said regarding the recitation of Abdullah bin Masoud, **that they put down their outer garments**, which is the jilbab over the khimar, so there is no harm in them putting them down

in front of a stranger or someone else after putting on a thick khimar. Saeed bin Jubair said regarding the verse, **not displaying their adornment**, meaning: they should not display themselves by putting down their jilbab so that their adornment can be seen. Ibn Abi Hatim said: My father told us, Hisham bin Abdullah told us, Ibn Al-Mubarak told us, Suwar bin Maymun told us, Talha bin Asim told us, on the authority of Umm Al-Dia' that she said: I entered upon Aisha **may God be pleased with her** and said: O Mother of the Believers, what do you say about dyeing, oil, dye, earrings, anklets, gold rings, and fine clothing? She said: O group of women, your story is all the same. God has made adornment permissible for you, but not displaying it, meaning it is not permissible for anyone to see anything forbidden on you.

Al-Suddi said: I had a partner called Muslim, who was a freed slave of the wife of Hudhayfah ibn al-Yaman. One day he came to the market with traces of henna on his hand. I asked him about that and he told me that he had dyed the hair of his slave girl, who was the wife of Hudhayfah. I disapproved of that, but he said: **If you wish, I will let you in to her**. I said: *Yes*. So he let me in to her, and she was a noble woman. I said to her: **Muslim told me that he dyed your hair**. She said: "Yes, my son. I am one of those who have passed the age of puberty and no hope of marriage." And God, the Most High, said about that what you heard. His statement, **But to be chaste is better for them**, means that leaving them to remove their clothing, even though it is permissible, is better for them. **And God is All-Hearing, All-Knowing**.

Fath al-Qadir

When God, the Almighty, finished mentioning the proofs of Tawheed, He returned to what He had mentioned about asking permission, so He mentioned it here in a more specific manner, saying: 58- **O you who have believed, let those whom your right hands possess ask permission of you**. The address is to the believers, and believing women are included in it by predominance, as in other addresses. The scholars said: This verse is specific to certain times. They differed regarding the meaning of His saying: **let them ask your permission**. There are several opinions: The first is that it was abrogated, as stated by Sa'id ibn al-Musayyab. Sa'id ibn Jubayr said: The command in it is for recommendation, not obligation. It was also said that it was obligatory since they had no doors, and if the situation were to change again, the obligation would change. Al-Mahdawi narrated this from Ibn Abbas. It was also said that the command here is for obligation, and that the verse is clear and not abrogated, and that its ruling applies to both men and women. Al-Qurtubi said: This is the opinion of most scholars. Abu Abd al-Rahman al-Sulami said: It is specific to women. Ibn Umar said: It is specific to men, not women. What is meant by His statement, **Those whom your right hands possess**, are male and female slaves. What is meant by those who have not yet reached puberty are your boys, that is, free men. The meaning of **three times** is three times a day and night. He expressed the times as times because the origin of the obligation to seek permission is due to the coincidence of those times when those seeking

permission pass by those being addressed, not the times themselves. The accusative of **three times** is a temporal adverbial: that is, three times. Then He explained those times by saying, **before the dawn prayer**, etc., or it is accusative as a source: that is, three requests for permission. Abu Hayyan preferred this and said: What is apparent from His statement, **three times**, is three requests for permission, because if you say, **I struck you three times**, it is only understood as three strikes. It is countered that what is apparent here is abandoned due to the aforementioned context, which is the interpretation of the three times. Al-Hasan and Abu Amr in one narration read **the dream** with a sukoon on the lam, while the rest read it with a damma. Al-Akhfash said: "A dream is from a man's dream with the opening of the lam, and from the dream, a dream with the damma of the lam, he dreams with the kasra of the lam. Then the Almighty explained the three times and said: "before the dawn prayer," because it is the time to get up from the beds, discard the clothes for sleeping, and put on the clothes for waking, and perhaps he sleeps naked, or in a state that he does not like others to see him in. Its place is in the accusative as a substitute for three, and it is permissible for it to be in the place of the nominative as the predicate of a deleted subject: that is, it is before. His saying: **and when you put off your garments at noon** is in apposition to the place of **before the dawn prayer**, and *min* in **from noon** is for clarification, or in the meaning of *in*, or in the meaning of *lam*. The meaning is: when you put off the clothes that you wear during the day due to the intense heat of noon, which is at noon, as they may strip off their clothes for the sake of a siesta. Then the Almighty mentioned the third time, saying: **And after the 'Isha' prayer**, because it is the time for removing one's clothes and being alone with one's family. Then the Almighty summarized these times after detailing them, saying: **Three private parts for you**. The majority of scholars read **three private parts** by raising the word *three*. Hamzah and Abu Bakr, on the authority of Asim, read it in the accusative case as a substitute for **three times**. Ibn 'Atiyyah said: The substitute is only valid if the times of three private parts are assumed, so the complement is deleted and the complement to it is replaced. It is possible that he made the same three times the same as three private parts as an emphasis. It is also possible that **three private parts** is a substitute for the mentioned times: that is, before the dawn prayer, etc. It is also possible that it is in the accusative case with an implied verb: that is, I mean, and the like. As for the nominative case, it is the predicate of a deleted subject: that is, they are three. Abu Hatim said: The accusative is weak and rejected. Al-Kisa'i said: **Three private parts** is in the nominative case as a subject and the predicate is what comes after it. He said: **The private parts are the hours in which there is private parts**. Al-Zajaj said: The meaning is that he asks your permission at three times of 'awrat, so the noun was deleted and the noun to which it was added was used in its place. 'awrat is the plural of 'awrah, and 'awrah originally means a defect, then it became prevalent in the defect that occurs in something that is important to protect and must be covered: that is, they are three times when the cover is broken. Al-A'mash read 'awrat with a fatha on the waw, and this is the language of Hudhayl and Tamim, as they open the

Surat al-Nur 24:58

O you who have believed, let those whom your right hands possess and those among you who have not yet reached puberty ask your permission three times: before the dawn prayer and when you put off your clothing at noon and after the 'Isha' prayer. [There are] three times of private parts for you. There is no blame upon you or upon them for going around after them. You are to be against one another. Thus does God make clear to you the signs. And God is Knowing and Wise.

'ayn of fa'laat whether it is a waw or a ya', and from it:

Brother of eggs, go back, repent, companion, wipe your shoulders, glory be to God

And his saying:

Abu Baydat is going or going away in a hurry, with provisions and without provisions

For you is related to something omitted, which is an attribute of three private parts, meaning that they are yours. The sentence is a resumption introduced to explain the reason for the obligation of seeking permission. **There is no blame upon you or upon them after them** meaning there is no blame upon the slaves or the children, meaning there is no sin in entering without permission, since there is nothing that would require disobeying the command and looking into the private parts. The meaning of **after them** is after each one of these three private parts, which are the times between every two of them. This sentence is a resumption, confirming the command to seek permission in those situations in particular. It is permissible for it to be in the nominative case as an attribute of three private parts according to the nominative reading. Abu al-Baqa' said: **After them** means after asking their permission for them. Then the preposition and the noun in the genitive case were deleted, leaving **after asking their permission**, then the verbal noun, which is asking permission, and the attached pronoun were deleted. It was replied that there is no need for this estimation that he mentioned, rather the meaning is: There is no blame upon you nor upon them - meaning the male and female slaves and children - for not asking permission after these mentioned times, and the raising of the word *tawafoon* as the predicate of a deleted subject: meaning they are circling around you, and the sentence is a resumption explaining the excuse that permits not asking permission. Al-Farra' said: This is like your saying in speech they are your servants and circling around you. He also permitted the accusative of *tawafoon* because it is indefinite, and the pronoun in **upon you** is definite. The Basrans do not permit it to be a state of the two pronouns in **upon you** and in **some of you** due to the difference in factors. The meaning of *tawafoon* is: that they circulate around you, and from this is the hadith about the cat: **It is only one of the circling around you or they are your servants** meaning they are your servants, so there is no problem with them entering upon you at times other than these without permission. The meaning of **some of you upon some** is some of you circulate or circle around some, and this sentence is a substitute for what precedes it or an emphasis on it. The meaning is that each of you is circling around his companion, the slaves around the masters and the masters around the slaves. Hence the poet's saying:

When we connected the spring to the spring, its branches refused to break.

Ibn Abi Ubla read *tawafoon* in the accusative case as a state, as mentioned previously by al-Farra'. The Almighty only permitted entry at times other than those three without permission, because it was the custom that they would not uncover their private parts at other times. The reference in His statement, **Thus does God make clear to you the signs** is to the verbal noun of the verb that follows it, as in all other places in the Noble Book: meaning, like that clarification, God makes clear to you the signs indicating what He has legislated for you of rulings. **And God is Knowing and Wise**, He has abundant knowledge of information and abundant wisdom in His actions.

Tafsir al-Baghawi

God Almighty said: **O you who have believed, let those whom your right hands possess ask permission of you**, the verse: Ibn Abbas, may God be pleased with him, said that the Messenger of God, may God bless him and grant him peace, sent a young man from the Ansar called Mudlij ibn Amr to Umar ibn al-Khattab, may God be pleased with him, at noon to invite him. He entered and saw Umar in a state that Umar disliked seeing, so God revealed this verse.

Muqatil said: It was revealed about Asma' bint Marthad. She had an old slave boy who entered upon her at a time she disliked. She came to the Messenger of God, may God bless him and grant him peace, and said: Our servants and boys enter upon us at a time we dislike. Then God Almighty revealed: **O you who have believed, let him ask your permission**. The lam is the lam of command.

Those whom your right hands possess means: male and female slaves, **and those among you who have not yet reached puberty**, of the free people. What is meant by them is not the children who have not yet become aware of women's private parts, but rather those who have become aware of women but have not yet reached puberty.

Three times, meaning: to ask permission at three times, **before the dawn prayer and when you put off your clothes at noon**, meaning the afternoon nap, **and after the evening prayer**. He only specified these times because they are the hours of seclusion and putting off clothes, so something may appear from a person that he does not want anyone to see. He ordered the slaves and children to ask permission at these times, but others should ask permission at all times. **Three private parts for you**, Hamzah, Al-Kisa'i, and Abu Bakr read: three with the dhammah of the tha' instead of saying: three times. The others read it with the dhammah, meaning: these are three times of private parts for you. These times are called private parts because a person puts off his clothes at them and his private parts become visible. **There is no blame upon**

you, meaning: upon the slaves, servants, and children, **nor is there blame upon them**, meaning: upon the slaves, servants, and children, **in entering upon you without permission**. "After them," meaning after these three times, **circling around you**, meaning: the slaves and servants go around you, going back and forth and entering and leaving for their work without permission. **Some of you around others**, meaning: going around, "some of you around Some of them say: "Thus does God make clear to you the signs, and God is Knowing and Wise." Scholars differed regarding the ruling on this verse. Some said: It is abrogated.

Ibn Abbas, may God be pleased with him, said: The people did not have curtains or veils, so servants and slave girls would enter and perhaps see something from them that they did not like, so they were ordered to ask permission. God had expanded provision and people had adopted curtains, so he saw that this was more effective than asking permission.

Some people said that it was not abrogated. Sufyan narrated on the authority of Musa bin Abi Aisha, who said: I asked Al-Sha'bi about this verse: **Let those whom your right hands possess ask your permission**, is it abrogated? He said: No, by God. I said: People do not act in accordance with it. He said: God is the one sought for help.

Saeed bin Jubair said about this verse: Some people say it has been abrogated, but by God it has not been abrogated, but it is something that people take lightly.

Tafsir al-Baidawi

58 - **O you who have believed, let those whom your right hands possess ask permission of you**. This refers to the continuation of the previous rulings after completing the divine verses indicating the obligation of obedience in the previous rulings and other matters, and the promise regarding them and the threat of ignoring them. What is meant by it is addressing men and women, with men being predominant in it, as it was narrated that the slave of Asma bint Abi Marthad entered upon her at a time she disliked, so this verse was revealed. It was also said that the Messenger of God, may God bless him and grant him peace, sent Mudlij bin Amr Al-Ansari, who was a slave, at noon to call Umar. He entered while he was asleep and his garment was uncovered, so Umar, may God be pleased with him, said: I wish that God, the Almighty, had forbidden our fathers, sons, and servants from entering upon us at these hours except with permission. Then he went with him to the Prophet, may God bless him and grant him peace, and found that this verse had been revealed: **And those among you who have not yet reached puberty**, and the free boys who have not yet reached puberty, so he expressed puberty as wet dreams because this is the strongest evidence for it. **Three times** is once a day and night. **Before the dawn prayer** because it is the time to get up from bed, discard sleeping clothes, and put on the clothes for waking. Its place is in the accusative case instead of **three times** or in the nominative case as a predicate for something omitted, i.e., it is before the dawn prayer. **And when you put off**

your garments meaning your clothes for waking up for a siesta. **At noon** is an explanation of the time. **And after the evening prayer** because it is the time to strip off clothes and cover yourself with a blanket. **Three times of your private parts** meaning three times when your covering is disturbed. It is permissible for it to be a subject and its predicate what comes after it. The root of *privacy* is defect, and from this is the word *one-eyed* and *one-eyed man*. Abu Bakr, Hamzah, and Al-Kisa'i read *three* in the accusative case instead of **three times**. **There is no blame upon you or upon them after them** after these times in not asking permission, and there is nothing in it that contradicts the verse about asking permission to abrogate it because it refers to boys and slaves who have been entered into, while that refers to free, adult men. **They are circling around you** meaning they are circling around. This is a resumption of explaining the excuse and concession for not asking permission, which is mixing and frequent interference. It is evidence of the rationale for the rulings, and likewise in the difference between the three times and others, that they are private parts. **Some of you are circling around others** meaning some of you are circling around others. *Likewise* is a similar explanation. **God makes clear to you the verses** meaning the rulings. **And God is Knowing** of your conditions. *Wise* in what He has legislated for you.

Surat al-Nur 24:59

And when the children among you reach puberty, let them ask permission as those before them asked permission. Thus does God make clear to you His verses, and God is Knowing and Wise.

Surat al-Nur 24:59

And when the children among you reach puberty, let them ask permission as those before them asked permission. Thus does God make clear to you His verses, and God is Knowing and Wise.

Tafsir al-Jalalayn

59 - **And when the children among you reach puberty, let them ask permission** at all times **as those before them asked permission** meaning the adult free men **thus does God make clear to you His signs, and God is Knowing and Wise**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And when the young ones among your children and relatives reach puberty, and by His saying among you He means among your free ones. **The dream** means puberty and they have had a wet dream. **Then let them ask permission** means: They should not enter upon you at any time except with permission, neither during the three private times nor at any other time. And His saying **as those before them asked permission** means: Just as the adults among a man's children and his free relatives asked permission. God the Almighty mentioned children specifically in this verse, and defined their ruling as His servants in asking permission, without mentioning what our right hands possess. The verse before it preceded, defining the ruling on free children and slaves, because the ruling on what our right hands possess of that is one ruling, the same as the ruling on their adults and their young ones in that permission is required during the three hours that God mentioned in the verse before it.

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

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, he said: As for the one who has reached puberty, he should not enter upon a man and his family, meaning the free boys, except with permission in every case, and this is His saying: **And when the children among you reach puberty, let them ask permission as those before them asked permission.**

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us on the authority of Ibn Jurayj, he said: Ata' said: **And when the children among you reach puberty, let them ask permission.** He said: It is obligatory upon all people to ask permission if they have a wet dream, for whoever among the people.

Yunus told me, he said: Ibn Wahb told us, he said: Yunus told me, on the authority of Ibn Shihab, on the authority of Ibn al-Musayyab, he said: A man asks permission to enter upon his mother. He said: **And when the children among you reach puberty** was revealed regarding that. **Thus does God make clear to you His signs** meaning: This is how God makes clear to you His signs, His rulings and the laws of His religion, just as He made clear to you the matter of these children asking permission after they reach puberty. **And God is Knowing and Wise** meaning: God is Knowing of what is good for His creation and other things, and He is Wise in His management of His creation.

Tafsir al-Qurtubi

Al-Hasan read **the dream** and omitted the damma because of its heaviness. The meaning is that children are commanded to ask permission at the three times mentioned, and it is permissible for them to do so at other times as we mentioned. Then God commanded in this verse that when they reach puberty, they should follow the ruling of men in asking permission at all times. This is an explanation from God Almighty of His rulings and clarification of what is permissible and forbidden. He said, **Then let them ask permission**, and did not say, **Then let them ask your permission**. In the first verse, He said, **Let them ask your permission**, because children are not addressed or commanded. Ibn Jurayj said: I said to Ata': **And when the children among you reach puberty, let them ask permission**, He said: It is obligatory for people to ask permission when they have a wet dream, whether they are free or slaves. Abu Ishaq Al-Fazari said: I asked Al-Awza'i: What is the age limit for a child who asks permission? He said: Four years. He said: He should not enter upon a woman until she asks permission. Al-Zuhri said: That is, a man asks permission from his mother, and this is the meaning behind this verse.

Tafsir Ibn Kathir

These noble verses include relatives asking permission from one another, and what was mentioned at the beginning of the Surah is asking permission from strangers from one another, so God Almighty commanded the believers to ask permission from their servants whom their right hands possess and their children who have not reached puberty from them in three situations: **The first** before the dawn prayer, because people are asleep in their beds at that time, **and when you put off your garments at noon**, meaning at the time of the siesta, because a person might put off his clothes in that situation with his family, **and after the evening prayer**, because it is the time for sleeping. So servants and children are commanded not to attack the people of the house in these

situations because of the fear that the man might be with his family or doing something similar. For this reason, He said, "Three private matters for you. There is no blame upon you or upon them after them," meaning if they enter in a situation other than these situations, then there is no blame upon you for allowing them to do that, nor upon them if they see something in other situations, because they have been given permission to attack, and because they are circling around you, meaning in service and other things. What is forgiven regarding those who circumambulate is not forgiven regarding others. For this reason, Imam Malik, Ahmad ibn Hanbal, and the Sunni scholars narrated that the Prophet (peace and blessings be upon him) said about the cat, **It is not impure, it is among those who circumambulate among you.** Since this verse is definitive and has not been abrogated by anything, and people's actions in accordance with it are very few, Abdullah ibn Abbas denounced the people for that.

Ibn Abi Hatim said: Abu Zur'ah told us, Yahya bin Abdullah bin Bakir told us, Abdullah bin Lahi'ah told me, Ata' bin Dinar told me on the authority of Sa'id bin Jubayr, who said: Ibn Abbas said: People left out three verses and did not act upon them: **O you who have believed, let those whom your right hands possess ask permission of you** to the end of the verse, and the verse in Surat An-Nisa': **And when relatives are present at the division** to the end of the verse, and the verse in al-Hujurat 49: **Indeed, the most noble of you in the sight of God is the most righteous of you** and it was also narrated from the hadith of Ismail bin Muslim, and it is weak, on the authority of Amr bin Dinar on the authority of Ata' bin Abi Rabah on the authority of Ibn Abbas, who said: Satan overpowered people regarding three verses and they did not act upon them: **O you who have believed, let those whom your right hands possess ask permission of you** to the end of the verse.

Abu Dawud narrated: Ibn al-Sabah, Ibn Sufyan, and Ibn Abdah told us, and this is his hadith: Sufyan told us, on the authority of Ubaydullah ibn Abi Yazid, who heard Ibn Abbas say: Most people do not believe in the verse of permission, and I order this slave girl of mine to ask permission to see me. Abu Dawud said: And Ata' narrated it likewise on the authority of Ibn Abbas, ordering it. Al-Thawri said on the authority of Musa ibn Abi Aisha: I asked al-Sha'bi, **Let those whom your right hands possess ask your permission.** He said: It has not been abrogated. I said: Then people do not act upon it. He said: God is the One sought for help.

Ibn Abi Hatim said: Al-Rabi' bin Sulaiman narrated to us, Ibn Wahb narrated to us, Sulaiman bin Bilal narrated to us, on the authority of Amr bin Abi Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, that two men asked him about asking permission to enter the three private matters that God has commanded in the Quran. Ibn Abbas said: God is the Concealer and loves concealment. People did not have curtains at their doors or partitions in their homes, so a man might surprise his servant, son, or orphan in his lap while he was with his family. So God commanded them to ask permission to enter those private matters that God had mentioned. Then God brought the curtains, and God expanded their

provision, so they used to use curtains and partitions, and the people thought that this was enough for them to ask permission for what they had been commanded to do. This is a sound chain of narration going back to Ibn Abbas, and Abu Dawud narrated it on the authority of Al-Qa'nabi on the authority of Al-Darawardi on the authority of Amr bin Abi Amr with this chain of narration.

Al-Suddi said: Some of the Companions, may God be pleased with them, liked to have intercourse with their wives during these hours so that they could wash themselves and then go out to pray. So God commanded them to order their slaves and young boys not to enter upon them during those hours except with permission. Muqatil ibn Hayyan said: It has reached us - and God knows best - that a man from the Ansar and his wife Asma bint Marthad made food for the Prophet, may God bless him and grant him peace, and people began to enter without permission. Asma said: O Messenger of God, how ugly this is! A young boy enters upon a woman and her husband - while they are wearing one garment - without permission. So God revealed regarding that: **O you who have believed, let those whom your right hands possess ask your permission** to the end of it. What indicates that it is decisive and has not been abrogated is His statement: **Thus does God make clear to you the verses, and God is Knowing and Wise.** Then God Almighty said: **And when the children among you reach puberty, let them ask permission as those before them asked permission.** Meaning, when the children who only used to ask permission in the three private areas reach puberty, when they reach puberty, it is obligatory for them to ask permission. In any case, it means with regard to their foreigners and with regard to the conditions in which a man is with his wife, even if it is not in the three conditions.

Al-Awza'i said on the authority of Yahya ibn Abi Katheer: If a boy is four years old, he should ask permission for his parents in the three private matters. When he reaches puberty, he should ask permission in all cases. Saeed ibn Jubayr said the same. He said about the statement, **as those before them asked permission**, meaning as the adults asked permission from a man's children and relatives. And his statement, **and women past menopause**, Saeed ibn Jubayr, Muqatil ibn Hayyan, Ad-Dahhak and Qatadah said: They are those who have stopped menstruating and have despaired of having children. **Those who no longer expect marriage**, meaning they no longer have the desire to get married. **There is no blame upon them for putting aside their outer garments [such as menstruation], [but] not displaying their adornment**, meaning there is no blame upon them for covering up as is the case with other women.

Abu Dawud said: Ahmad ibn Muhammad al-Marwazi narrated to us, Ali ibn al-Husayn ibn Waqid narrated to me, on the authority of his father, on the authority of Yazid al-Nahwi, on the authority of Ikrimah, on the authority of Ibn Abbas, **And tell the believing women to reduce [some] of their vision [the verse].** So it was abrogated and an exception was made for older women who no longer expect marriage, the verse. Ibn Mas'ud said about the statement, **There is no blame upon them if they discard their outer garments:** the

Surat al-Nur 24:59

And when the children among you reach puberty, let them ask permission as those before them asked permission. Thus does God make clear to you His verses, and God is Knowing and Wise.

jilbab or the cloak. This is also narrated from Ibn Abbas, Ibn `Umar, Mujahid, Sa'id ibn Jubayr, Abu al-Sha' tha', Ibrahim al-Nakha'i, al-Hasan, Qatadah, al-Zuhri, al-Awza'i and others. Abu Sali'h said: She should remove the jilbab and stand in front of a man wearing a shirt and a head covering.

Saeed bin Jubair and others said regarding the recitation of Abdullah bin Masoud, **that they put down their outer garments**, which is the jilbab over the khimar, so there is no harm in them putting them down in front of a stranger or someone else after putting on a thick khimar. Saeed bin Jubair said regarding the verse, **not displaying their adornment**, meaning: they should not display themselves by putting down their jilbab so that their adornment can be seen. Ibn Abi Hatim said: My father told us, Hisham bin Abdullah told us, Ibn Al-Mubarak told us, Suwar bin Maymun told us, Talha bin Asim told us, on the authority of Umm Al-Dia' that she said: I entered upon Aisha **may God be pleased with her** and said: O Mother of the Believers, what do you say about dyeing, oil, dye, earrings, anklets, gold rings, and fine clothing? She said: O group of women, your story is all the same. God has made adornment permissible for you, but not displaying it, meaning it is not permissible for anyone to see anything forbidden on you.

Al-Suddi said: I had a partner called Muslim, who was a freed slave of the wife of Hudhayfah ibn al-Yaman. One day he came to the market with traces of henna on his hand. I asked him about that and he told me that he had dyed the hair of his slave girl, who was the wife of Hudhayfah. I disapproved of that, but he said: **If you wish, I will let you in to her**. I said: *Yes*. So he let me in to her, and she was a noble woman. I said to her: **Muslim told me that he dyed your hair**. She said: "Yes, my son. I am one of those who have passed the age of puberty and no hope of marriage." And God, the Most High, said about that what you heard. His statement, **But to be chaste is better for them**, means that leaving them to remove their clothing, even though it is permissible, is better for them. **And God is All-Hearing, All-Knowing**.

Fath al-Qadir

59- **And when the children among you reach puberty**

Here, the Almighty has explained the ruling on free children who have reached puberty after explaining previously the ruling on children who have not yet reached puberty, that there is no blame upon them for not asking permission at any time except for the three times. He said: **Then let them ask permission** meaning those who have reached puberty when they enter upon you **as those before them asked permission** and the kaf is an attribute of a deleted source: meaning asking permission as those before them asked permission, and the relative pronoun refers to those who were told, **Do not enter houses other than your own until you have asked permission** *verse*. The meaning is that these people who have reached puberty ask permission at all times just as those adults before them asked permission without exception. Then

He repeated what was mentioned before for emphasis, saying: **Thus does God make clear to you His verses, and God is Knowing and Wise**. Al-Hasan read the **dream** and omitted the damma because of its heaviness. Ata' said: It is obligatory for people to ask permission when they reach puberty, whether they are free or slaves. Al-Zuhri said: **A man asks permission to enter upon his mother, and this is the meaning of this verse that was revealed**. What is meant by **old women** are those who have stopped menstruating or having children due to old age. The singular form is qa'id without the ha', so that its deletion indicates that it is due to old age, just as they say: a pregnant woman, so that the deletion of the ha' indicates that she is carrying a fetus. It is also said: sitting in her house or pregnant on her back. Al-Zajaj said: They are those who have stopped getting married.

Tafsir al-Baghawi

God Almighty says: 59- **And when the children among you reach puberty** meaning: the wet dreams, meaning the free people who have reached puberty, **let them ask permission**, meaning: they should ask permission at all times to enter upon you, **as those before them asked permission**, of the free people and adults.

It was said: It means those who were with Abraham, Moses, and Jesus.

Thus does God make clear to you His signs, His meanings. And it was said: His rulings. **And God is Knowing**, of the affairs of His creation, *Wise*, of what He has planned for them.

Saeed ibn al-Musayyab said: A man may ask permission to see his mother, for this is what this verse was revealed about. Hudhayfah was asked: Should a man ask permission to see his mother? He said: Yes, if he does not do so, he will see something he dislikes from her.

Tafsir al-Baidawi

59 - **And when the children among you reach puberty, let them ask permission as those before them asked permission**. Those who reached puberty before them at all times, and this was used as evidence by those who required the adult slave to ask permission of his mistress. The answer to this is that what is meant by them are the well-known ones who were made equal to the slaves and are not included among them. **Thus does God make clear to you His verses, and God is Knowing and Wise**. He repeated it to emphasize and exaggerate the command to ask permission.

Surat al-Nur 24:60

And as for women past childbearing who no longer expect marriage, there is no blame upon them if they put aside their outer garments [for themselves], [but] not display their adornment. But to be chaste is better for them. And God is Hearing and Knowing.

Tafsir al-Jalalayn

60 - **And women who have passed [age]** have stopped menstruating and have children due to their old age **who do not expect marriage** for that reason **there is no blame upon them if they put aside their outer garments** of the jilbab, the cloak, and the veil over the khimar **not displaying themselves** showing **with adornment** hidden such as a necklace, bracelet, and anklet **and to be chaste** by not putting it away (is better for them. And God is Hearing) of what you say **and Knowing** of what is in your hearts.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And those women who have ceased to bear children, due to old age, so they neither menstruate nor give birth, the singular of which is qadid, "those who do not expect marriage** meaning: those who have despaired of marriage, so they do not hope for husbands, **there is no blame upon them if they put aside their outer garments** meaning: there is no blame upon them nor sin if they put aside their outer garments, meaning their jilbabs, which is the veil that is over the khimar, and the cloak that is over the clothing, there is no blame upon them if they put that aside in front of their male mahrams and non-mahrams among strangers, as long as they are not displaying their adornment.

And in a similar manner to what we said in interpreting that, 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, regarding his statement: **And past-age women who no longer expect marriage** - meaning a woman - there is no blame upon her if she sits in her house wearing a shirt and a veil, and removes her veil, as long as she does not display herself in a way that God dislikes, which is His statement: **There is no blame upon them for putting aside their outer garments [but] not displaying their adornment** then He said: **But to be chaste is better for them.**

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd told us: I heard Ad-Dahhak say regarding His statement, **[They should] draw their outer garments down**, meaning the jilbab, which is the veil. This is for the elderly woman who has stopped having children, so it does not harm her if she does not wear a jilbab over the khimar. As for every

free Muslim woman, when she reaches menstruation, she is obliged to draw her jilbab down over the khimar. God said in Surat Al-Ahzab, **"[They should] draw their outer garments close over themselves. That is more suitable that they will be known and not be abused."** (Al-Ahzab 33:59) There were men from among the hypocrites in Madinah who, if a woman of bad appearance and dress passed by them, the hypocrites would think that she was a fornicator and one of their prostitutes. They would abuse the believing women with their promiscuity, and they did not distinguish between the free woman and the slave woman. So God revealed concerning that, **"[O Prophet! Tell your wives and your daughters and the women of the believers to draw their outer garments close over themselves. That is more suitable that they will be known and not be abused."** [Al-Ahzab 33:59] Meaning: If their dress was good, the hypocrites would not covet them.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, he said: Ibn Jurayj said, regarding His statement, **and women past childbearing age**, those who have stopped having children and have grown old. Ibn Jurayj said: Mujahid said, **those who do not expect marriage**, he said: do not desire it. **There is no blame upon them if they put aside their outer garments**, he said: their jilbabs.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And women past the age of puberty who no longer expect marriage - there is no blame upon them if they put aside their outer garments but do not display their adornment**, he said: Putting down the veil. He said: The one who does not expect marriage, the one who has reached the age where she has no need for men, and men have no need for her, so when they reach that age they put down the veil, not displaying their adornment. Then he said, **But to abstain is better for them**, my father used to say all of this.

Ibn Bashar told us: Yahya and Abd al-Rahman told us: Sufyan told us, on the authority of Alqamah ibn Marthad, on the authority of Dhirr, on the authority of Abu Wa'il, on the authority of Abdullah, regarding his statement, **There is no blame upon them if they discard their outer garments**, he said: The jilbab or the cloak. Sufyan was unsure.

He said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-A'mash, on the authority of Malik ibn al-Harith, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, regarding his statement, **There is no blame upon them if they discard their outer garments**, he said: The cloak.

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 Malik bin Al-Harith, on the authority of Abd al-Rahman bin Yazid, who said: Abdullah said about this verse, **There is no blame upon them if they discard their outer garments**. He said: It refers to the sheet.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of al-Hakam, who said: I heard Abu Wa'il say: I heard Abdullah say about this verse, **There is no blame upon**

Surat al-Nur 24:60

And as for women past childbearing who no longer expect marriage, there is no blame upon them if they put aside their outer garments [for themselves], [but] not display their adornment. But to be chaste is better for them. And God is Hearing and Knowing.

them if they discard their outer garments. He said: The jilbab.

Yahya bin Saeed told us, on the authority of Shu'bah, who said: Al-Hakam told me, on the authority of Abu Wa'il, on the authority of Abdullah, the same.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us, on the authority of al-Thawri, on the authority of al-A'mash, on the authority of Malik bin al-Harith, on the authority of Abd al-Rahman bin Yazid, on the authority of Ibn Mas'ud, regarding his statement, **that they put aside their outer garments, not displaying their adornment**, he said: It is the cloak.

Al-Hasan said: Abd al-Razzaq said: Al-Thawri said: Abu Hasin and Salim al-Aftas told me, on the authority of Saeed bin Jubair, who said: It is the cloak.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Al-Sha'bi: **That they put aside their outer garments, not displaying their adornment.** He said: The woman who is unable to marry should put aside her jilbab. Al-Sha'bi said: Ubayy ibn Ka'b recites: That they should put aside their outer garments.

Yaqub ibn Ibrahim told me, he said: Ibn Ulayyah told us, he said: I said to Ibn Abi Nujayh, regarding His statement, **There is no blame upon them for putting aside their outer garments but not displaying their adornment**, he said: The jilbab. Yaqub said, Abu Yunus said: I said to him: On the authority of Mujahid? He said: Yes, in the house and the room.

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 his statement, **There is no blame upon them if they discard their outer garments**, he said: their jilbabs.

His statement: **not displaying their adornment** means: There is no blame upon them for removing their outer garments if they do not intend by removing that from themselves to reveal their adornment to men. Displaying means that a woman displays of her beauty what she should cover.

His saying, **And that they should be chaste is better for them**, means: And that they should be chaste and not put down their cloaks and garments and wear them is better for them than that they put them down.

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

Who said that?

Muhammad bin Amr told us: 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: **And that they should be chaste is better for them.** He said: That they should wear their jilbabs.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Al-Sha'bi: **But if they abstain from it, it is better for them.** He said: Leaving that means leaving off putting on clothes.

Yunus told me, he said: Ibn Wahb told us, Ibn Zayd said, regarding His statement, **And to be chaste is better for them**, and being chaste is not the veil on her head. My father used to say all of this, **And God is Hearing** of what you utter with your tongues, *Knowing* of what your hearts conceal, so fear Him, lest you utter with your tongues what He has forbidden you to utter, or conceal in your hearts what He dislikes for you, for which you will deserve punishment from Him.

Tafsir al-Qurtubi

It has five issues:

First: The Almighty's saying: **And women who have passed the age of puberty.** The singular form of *qa'id* is *qa'id*, without the *ha*, so that its deletion indicates that it is the sitting of old age, just as they said: a pregnant woman, so that by deleting the *ha*, it indicates that she is pregnant. The poet said:

If what is in his stomach is between women, they will become pregnant, even if they are barren.

And they said in other than that: sitting in her house, and carrying on her back, with the letter *ha*. The foundations are also: the foundation of the house, its singular is *qa'idah*, with the letter *ha*.

Second: The rules: The disabled are those who are no longer able to act due to age, and have stopped having children and menstruating. This is the opinion of most scholars. Rabia said: She is the one who, when you see her, you would find her disgusting because of her old age. Abu Ubaidah said: Those who have stopped having children. This is not correct, because a woman can stop having children while she is enjoying herself, as Al-Mahdawi said.

Third: The Almighty's saying: **There is no blame upon them if they put aside their outer garments but do not display their adornment.** He only singled out older women for this because people would turn away from them, since men have no interest in them. So what was not permitted to others was permitted to them, and the burden of being tiring to be discreet was removed from them.

Fourth: Ibn Masoud, Ubayy, and Ibn Abbas read that they should remove their garments with the addition of *min*. Ibn Abbas said: It is the jilbab. It was also narrated from Ibn Masoud from their jilbabs. The Arabs say: A woman who has removed her garment, for the one who has grown old and removed her veil. Some people said: The old woman is the one who has despaired of marriage, if her hair shows there is no problem, so based on this it is permissible for her to remove the veil. The correct view is that she is like the

young woman in covering herself, except that the old woman removes the jilbab that is over the shirt and veil, as stated by Ibn Masoud, Ibn Jubayrah, and others.

Fifth: The Almighty's statement: **not displaying their adornment** means not showing off or exposing their adornment for people to look at them, because that is one of the ugliest things and the furthest from the truth. Tabarruj means uncovering and appearing to the eyes. From this comes the word **lofty towers**, "towers of the sky," and **walls**. It was said to Aisha **may God be pleased with her: O Mother of the Believers, what do you say about dyeing, hair dye, amulets, earrings, anklets, gold rings, and fine clothing?** She said: "O group of women, your story is the story of one woman. God has made adornment permissible for you, but not displaying your beauty for those whom it is not permissible for you to see a mahram among you." Ata' said: This is in their homes, but if she goes out, it is not permissible for her to remove her jilbab. Based on this, **not displaying her beauty** means not going out of their homes. Based on this, it must be said: If she is in her home, then she must wear a jilbab over her shirt, and this is unlikely, unless a stranger enters upon her. Then God the Almighty mentioned that preserving all of them, and their chastity from putting on clothes and their commitment to what is required of young men is better for them and good. Ibn Masoud read **and that they should be chaste** without a *seen*. Then it was said: It is from tabarruj that a woman wears two thin garments that describe her. Al-Sahih narrated on the authority of Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, said:

"There are two types of the people of Hellfire whom I have not seen: people with whips like the tails of cows with which they beat people, and women who are clothed yet naked, seducing others and leading others astray, with heads like the leaning humps of camels. They will not enter Paradise or even smell its fragrance, although its fragrance can be detected from a distance of such-and-such." Ibn al-Arabi said: He described them as clothed because they were wearing clothes, and he described them as naked because if the clothes were thin, they would describe them and reveal their beauty, and that is forbidden.

I said: This is one of the two interpretations of the scholars regarding this meaning. The second is that they are clothed in clothing but naked of the garment of piety, about which God Almighty said: **And the garment of piety - that is best** (al-A'raf 7:26). And they recited:

If a person does not wear clothes of piety, he will be naked, even if he is clothed.

The best clothing for a person is obedience to his Lord, and there is no good in one who disobeys God.

In Sahih Muslim, on the authority of Abu Saeed Al-Khudri, he said: The Messenger of God, may God bless him and grant him peace, said:

"While I was sleeping, I saw people being presented to me, wearing shirts, some reaching to the breasts and others less so. Umar ibn al-Khattab passed by, wearing a shirt that he was dragging. They said, 'What do you interpret that to be, O Messenger of God?' He

said, 'Religion.'" The Prophet's interpretation of the shirt as religion is taken from the Almighty's saying: **And the clothing of righteousness - that is best.** The Arabs use clothing as a metaphor for virtue and chastity, as their poet said:

The clothes of Bani Awf are pure and clean

The Prophet, may God bless him and grant him peace, said to Uthman:

God will dress you in a shirt, and if they want you to take it off, do not take it off." So he used the shirt to describe the caliphate, which is a well-known and beautiful metaphor.

I said: This interpretation is the more correct of the two interpretations, and it is appropriate for them in these times, especially the youth, as they adorn themselves and go out unveiled. They are clothed in garments but naked of piety in reality, outwardly and inwardly, as they display their adornment and do not care who looks at them. Rather, that is their purpose, and this is seen in their existence. If they had any piety, they would not have done that, and no one would know what is there. What strengthens this interpretation is what was mentioned in their description in the rest of the hadith in His statement: **Their heads are like the humps of camels.** The camel is a type of camel with large bodies and large humps. Their heads were likened to them because they raise their braids of hair above the middle of their heads. This is seen and known, and the one who looks at them is to be blamed. The Prophet (peace and blessings of God be upon him) said:

I have not left behind me any trial more harmful to men than women. Narrated by Al-Bukhari.

Tafsir Ibn Kathir

These noble verses include relatives asking permission from one another, and what was mentioned at the beginning of the Surah is asking permission from strangers from one another, so God Almighty commanded the believers to ask permission from their servants whom their right hands possess and their children who have not reached puberty from them in three situations: **The first** before the dawn prayer, because people are asleep in their beds at that time, **and when you put off your garments at noon**, meaning at the time of the siesta, because a person might put off his clothes in that situation with his family, **and after the evening prayer**, because it is the time for sleeping. So servants and children are commanded not to attack the people of the house in these situations because of the fear that the man might be with his family or doing something similar. For this reason, He said, "Three private matters for you. There is no blame upon you or upon them after them," meaning if they enter in a situation other than these situations, then there is no blame upon you for allowing them to do that, nor upon them if they see something in other situations, because they have been given permission to attack, and because they are circling around you, meaning in service and other things. What is forgiven regarding those who

And as for women past childbearing who no longer expect marriage, there is no blame upon them if they put aside their outer garments [for themselves], [but] not display their adornment. But to be chaste is better for them. And God is Hearing and Knowing.

circumambulate is not forgiven regarding others. For this reason, Imam Malik, Ahmad ibn Hanbal, and the Sunni scholars narrated that the Prophet (peace and blessings be upon him) said about the cat, **It is not impure, it is among those who circumambulate among you.** Since this verse is definitive and has not been abrogated by anything, and people's actions in accordance with it are very few, Abdullah ibn Abbas denounced the people for that.

Ibn Abi Hatim said: Abu Zur'ah told us, Yahya bin Abdullah bin Bakir told us, Abdullah bin Lahi'ah told me, Ata' bin Dinar told me on the authority of Sa'id bin Jubayr, who said: Ibn Abbas said: People left out three verses and did not act upon them: **O you who have believed, let those whom your right hands possess ask permission of you** to the end of the verse, and the verse in Surat An-Nisa': **And when relatives are present at the division** to the end of the verse, and the verse in al-Hujurat 49: **Indeed, the most noble of you in the sight of God is the most righteous of you** and it was also narrated from the hadith of Ismail bin Muslim, and it is weak, on the authority of Amr bin Dinar on the authority of Ata' bin Abi Rabah on the authority of Ibn Abbas, who said: Satan overpowered people regarding three verses and they did not act upon them: **O you who have believed, let those whom your right hands possess ask permission of you** to the end of the verse.

Abu Dawud narrated: Ibn al-Sabah, Ibn Sufyan, and Ibn Abdah told us, and this is his hadith: Sufyan told us, on the authority of Ubaydullah ibn Abi Yazid, who heard Ibn Abbas say: Most people do not believe in the verse of permission, and I order this slave girl of mine to ask permission to see me. Abu Dawud said: And Ata' narrated it likewise on the authority of Ibn Abbas, ordering it. Al-Thawri said on the authority of Musa ibn Abi Aisha: I asked al-Sha'bi, **Let those whom your right hands possess ask your permission.** He said: It has not been abrogated. I said: Then people do not act upon it. He said: God is the One sought for help.

Ibn Abi Hatim said: Al-Rabi' bin Sulaiman narrated to us, Ibn Wahb narrated to us, Sulaiman bin Bilal narrated to us, on the authority of Amr bin Abi Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, that two men asked him about asking permission to enter the three private matters that God has commanded in the Quran. Ibn Abbas said: God is the Concealer and loves concealment. People did not have curtains at their doors or partitions in their homes, so a man might surprise his servant, son, or orphan in his lap while he was with his family. So God commanded them to ask permission to enter those private matters that God had mentioned. Then God brought the curtains, and God expanded their provision, so they used to use curtains and partitions, and the people thought that this was enough for them to ask permission for what they had been commanded to do. This is a sound chain of narration going back to Ibn Abbas, and Abu Dawud narrated it on the authority of Al-Qa'nabi on the authority of Al-Darawardi on the

authority of Amr bin Abi Amr with this chain of narration.

Al-Suddi said: Some of the Companions, may God be pleased with them, liked to have intercourse with their wives during these hours so that they could wash themselves and then go out to pray. So God commanded them to order their slaves and young boys not to enter upon them during those hours except with permission. Muqatil ibn Hayyan said: It has reached us - and God knows best - that a man from the Ansar and his wife Asma bint Marthad made food for the Prophet, may God bless him and grant him peace, and people began to enter without permission. Asma said: O Messenger of God, how ugly this is! A young boy enters upon a woman and her husband - while they are wearing one garment - without permission. So God revealed regarding that: **O you who have believed, let those whom your right hands possess ask your permission** to the end of it. What indicates that it is decisive and has not been abrogated is His statement: **Thus does God make clear to you the verses, and God is Knowing and Wise.** Then God Almighty said: **And when the children among you reach puberty, let them ask permission as those before them asked permission.** Meaning, when the children who only used to ask permission in the three private areas reach puberty, when they reach puberty, it is obligatory for them to ask permission. In any case, it means with regard to their foreigners and with regard to the conditions in which a man is with his wife, even if it is not in the three conditions.

Al-Awza'i said on the authority of Yahya ibn Abi Katheer: If a boy is four years old, he should ask permission for his parents in the three private matters. When he reaches puberty, he should ask permission in all cases. Saeed ibn Jubayr said the same. He said about the statement, **as those before them asked permission**, meaning as the adults asked permission from a man's children and relatives. And his statement, **and women past menopause**, Saeed ibn Jubayr, Muqatil ibn Hayyan, Ad-Dahhak and Qatadah said: They are those who have stopped menstruating and have despaired of having children. **Those who no longer expect marriage**, meaning they no longer have the desire to get married. **There is no blame upon them for putting aside their outer garments [such as menstruation], [but] not displaying their adornment**, meaning there is no blame upon them for covering up as is the case with other women.

Abu Dawud said: Ahmad ibn Muhammad al-Marwazi narrated to us, Ali ibn al-Husayn ibn Waqid narrated to me, on the authority of his father, on the authority of Yazid al-Nahwi, on the authority of Ikrimah, on the authority of Ibn Abbas, **And tell the believing women to reduce [some] of their vision** [the verse]. So it was abrogated and an exception was made for older women who no longer expect marriage, the verse. Ibn Mas'ud said about the statement, **There is no blame upon them if they discard their outer garments:** the jilbab or the cloak. This is also narrated from Ibn

Abbas, Ibn `Umar, Mujahid, Sa'id ibn Jubayr, Abu al-Sha'tha', Ibrahim al-Nakha'i, al-Hasan, Qatadah, al-Zuhri, al-Awza'i and others. Abu Salih said: She should remove the jilbab and stand in front of a man wearing a shirt and a head covering.

Saeed bin Jubair and others said regarding the recitation of Abdullah bin Masoud, **that they put down their outer garments**, which is the jilbab over the khimar, so there is no harm in them putting them down in front of a stranger or someone else after putting on a thick khimar. Saeed bin Jubair said regarding the verse, **not displaying their adornment**, meaning: they should not display themselves by putting down their jilbab so that their adornment can be seen. Ibn Abi Hatim said: My father told us, Hisham bin Abdullah told us, Ibn Al-Mubarak told us, Suwar bin Maymun told us, Talha bin Asim told us, on the authority of Umm Al-Dia' that she said: I entered upon Aisha **may God be pleased with her** and said: O Mother of the Believers, what do you say about dyeing, oil, dye, earrings, anklets, gold rings, and fine clothing? She said: O group of women, your story is all the same. God has made adornment permissible for you, but not displaying it, meaning it is not permissible for anyone to see anything forbidden on you.

Al-Suddi said: I had a partner called Muslim, who was a freed slave of the wife of Hudhayfah ibn al-Yaman. One day he came to the market with traces of henna on his hand. I asked him about that and he told me that he had dyed the hair of his slave girl, who was the wife of Hudhayfah. I disapproved of that, but he said: **If you wish, I will let you in to her**. I said: Yes. So he let me in to her, and she was a noble woman. I said to her: **Muslim told me that he dyed your hair**. She said: "Yes, my son. I am one of those who have passed the age of puberty and no hope of marriage." And God, the Most High, said about that what you heard. His statement, **But to be chaste is better for them**, means that leaving them to remove their clothing, even though it is permissible, is better for them. **And God is All-Hearing, All-Knowing**.

Fath al-Qadir

And this is the meaning of His saying 60- **those who have no hope of marriage** meaning they do not have any hope of it due to their old age. Abu Ubaidah said: those who have stopped having children, and this is not correct, because a woman stops having children and there is a person who enjoys her. Then the Almighty mentioned the ruling for elderly women, saying: **There is no blame upon them if they put aside their outer garments** meaning the garments that cover the outer body, such as the jilbab and the like, nor the garments that cover the private parts. This is only permitted for them because people are not attracted to them, as men have no desire for them. So God, the Almighty, permitted them what He did not permit for others. Then He made an exception from their cases, saying: **not displaying their adornment** meaning not displaying the adornment that they were commanded to hide in His saying: **nor revealing their adornment** meaning: without intending by putting on the jilbabs to reveal their adornment, nor exposing themselves with adornment for men to look at them. Tabarruj means to

uncover and appear to the eyes. From this comes the word **lofty towers** and **towers of the sky**. From this comes their saying: **A floating ship** meaning that it has no cover. **And that they should be chaste is better for them** meaning that they should not put on their clothes, as this is better for them than putting them on. Abdullah ibn Mas'ud, Ubayy ibn Ka'b, and Ibn Abbas read **that they should put off their clothes** with the addition of *min*. Ibn Mas'ud read **and that they should be chaste** without a *seen*. "And God is All-Hearing, All-Knowing" meaning that He is the One who hears and knows a lot, or is eloquent in both.

Tafsir al-Baghawi

God the Almighty said: 60- **And women who have passed the age of menstruation**, meaning those who have stopped having children or menstruating due to old age, they neither give birth nor menstruate. The singular form of qa'id is without the ha'. It was also said: they have stopped having husbands, and this is the meaning of His statement: **who have no expectation of marriage**, meaning: they do not desire men due to their old age. Ibn Qutaybah said: A woman is called qa'id when she reaches old age, because she sits a lot. Rabia Al-Rai said: They are the weak women who, when men see them, find them disgusting. As for those who still have some beauty, and are a source of desire, they are not included in this verse. **There is no blame upon them if they discard their outer garments** in front of men, meaning: they discard some of their garments, which are the jilbab and the rida' over the garments, and the veil over the khimar. As for the khimar, it is not permissible to remove it. In the reading of Ibn Mas'ud **may God be pleased with him** and Ubayy ibn Ka'b: that they discard their garments, **not displaying their adornment**, meaning: without intending by removing the jilbab and rida' to show off their adornment, and displaying themselves is for a woman to display of her beauty what she should be free from. **And to be chaste**, so they do not discard the jilbab and rida', "is better for them. And God is Hearing and Knowing."

Tafsir al-Baidawi

60- **And the women who have passed the age of menstruation and pregnancy who have no hope of marriage** do not aspire to it because of their old age **there is no blame upon them if they put aside their outer garments** meaning the outer garments such as the jilbab, and the *fa* in it is because the *lam* in the **elderly** means those who are described with it. **not displaying their adornment** not displaying their adornment from what they were commanded to conceal in the words of God Almighty, **nor revealing their adornment** and the origin of display is the effort to reveal what is hidden from their speech, Safina

A ship with no cover, and the tower is as wide as the eye can see its whiteness surrounding its blackness completely, nothing missing from it, except that it is specific to women revealing their adornments and beauty to men. **And to be chaste is better for them** than putting on a garment because it is further from

Surat al-Nur 24:60

And as for women past childbearing who no longer expect marriage, there is no blame upon them if they put aside their outer garments [for themselves], [but] not display their adornment. But to be chaste is better for them. And God is Hearing and Knowing.

accusation. **And God is Hearing** of what they say to men.

All-Knowing of their intentions.

Surat al-Nur 24:61

There is no blame upon the blind or upon the lame or upon the ill or upon yourselves if you eat from your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your paternal aunts or the houses of Your maternal uncles' houses, or your aunts' houses, or that of which you possess the keys, or your friend - there is no blame upon you if you eat together or separately. But when you enter houses, greet one another with a greeting from God, blessed and good. Thus does God make clear to you the verses that you may understand.

Tafsir al-Jalalayn

61 - **There is no blame upon the blind or upon the lame or upon the ill** in eating with those who are opposite them *nor* there is blame **upon yourselves if you eat from your houses** the houses of your children (or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your aunts or the houses of your maternal uncles or the houses of your maternal aunts or the houses of that to which you possess the keys) which you have stored for someone other than yourself **or your friend** who is one of your sincere friends. The meaning is that it is permissible to eat from the houses of those mentioned even if they are not present if he knows that they are pleased with it **there is no blame upon you if you eat all together together or separately** separated, the plural of shut for the one who is embarrassed to eat alone and if he does not find anyone to eat with him he should leave the eating **so when you enter houses** of yours that are not in them **then greet yourselves** say, "Peace be upon us and upon the righteous servants of God," for the angels respond to you, and if there are people in them then greet them **a greeting** a source of life **from (God is a good blessing** for which he will be rewarded **Thus does God make clear to you the signs** He explains to you the features of your religion **that you may understand** so that you may understand that

Tafsir al-Suyuti

God Almighty said: There is no blame upon the blind, the verse. Abd al-Razzaq said: Muammar told us on the authority of Ibn Abi Nujayh on the authority of Mujahid, who said: A man would take the blind, the lame, or the sick to his father's house, or his brother's house, or his sister's house, or his aunt's house, or his maternal aunt's house. The lame would be embarrassed by that, saying: They are only taking us to the houses of others. So this verse was revealed as a concession to them: There is no blame upon the blind, the verse.

Ibn Jarir narrated on the authority of Ibn Abbas, who said: When God revealed the verse, **O you who have believed, do not consume one another's wealth unjustly**, the Muslims were reluctant and said, **Food is the best of wealth, so it is not permissible for any of us**

to eat at someone else's house. So the people refrained from that, and the verse was revealed, **There is no blame upon the blind man until His saying, or his keys.**

And he narrated on the authority of Al-Dahhak, who said: Before the Prophet, may God bless him and grant him peace, was sent, the people of Medina would not let the blind, the sick, or the lame mix with them in their food, because the blind cannot see the goodness of the food, and the sick cannot enjoy the food as well as the healthy.

The lame man could not compete for food, so permission was granted to eat with them.

And he narrated on the authority of Muqsim, who said: They were afraid to eat with the blind and the lame, so this was revealed. And Al-Tha'labi narrated in his interpretation on the authority of Ibn Abbas, who said: Al-Harith went out to fight with the Messenger of God, may God bless him and grant him peace, and he left Khalid bin Zaid in charge of his family, so he was embarrassed to eat from his food and he was exhausted, so this was revealed.

God the Almighty said: There is no blame upon you for the verse. Al-Bazzar narrated with a sound chain of transmission on the authority of Aisha, who said: The Muslims used to desire to travel with the Messenger of God, may God bless him and grant him peace, so they would give their keys to their people and say to them: We have made it lawful for you to eat whatever you like. They used to say: It is not lawful for us because they gave permission against their will. So God revealed: There is no blame upon you for the verse: or for what you possess the keys to.

Ibn Jarir narrated on the authority of Al-Zuhri that he was asked about his statement, **There is no blame upon the blind, why are the blind, the lame, and the sick mentioned here?** He said, "Abdullah bin Abdullah informed me that when the Muslims went out to war, they would stay behind and give them the keys to their doors and say, 'We have made it permissible for you to eat from what is in our houses.' They would be embarrassed by that and say, 'We will not enter them while they are absent.' So this verse was revealed as a concession to them."

And he narrated on the authority of Qatada, who said: **There is no blame upon you if you eat together or separately in a tribe of Arabs.** A man among them would not eat his food alone, but would carry it for part of a day until he found someone to eat it with him. And he narrated on the authority of Ikrimah and Abu Salih, who said: **When a guest came to the Ansar, they would not eat until the guest ate with them, so a concession was revealed for them.**

Tafsir al-Tabari

Abu Ja'far said: The people of interpretation differed regarding this verse and the meaning for which it was revealed. Some of them said: This verse was revealed as a license for Muslims to eat with the blind, the lame, the sick, and the people of the time, because they had refrained from eating with them from their food, fearing that by eating with them from their food they might

Surat al-Nur 24:61

There is no blame upon the blind or upon the lame or upon the ill or upon yourselves if you eat from your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your paternal aunts or the houses of Your maternal uncles' houses, or your aunts' houses, or that of which you possess the keys, or your friend - there is no blame upon you if you eat together or separately. But when you enter houses, greet one another with a greeting from God, blessed and good. Thus does God make clear to you the verses that you may understand.

have brought something that God forbade them from when He said: **O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent.** (An-Nisa': 29)

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, **And there is no blame upon yourselves if you eat from your houses ... to His saying, or separately.** That was when God revealed, **O you who have believed, do not consume one another's wealth unjustly** (An-Nisa': 29). The Muslims said, **God has forbidden us to consume one another's wealth unjustly, and food is among the best kinds of wealth, so it is not permissible for any of us to eat with someone else.** So the people refrained from that, and then God revealed after that, **There is no blame upon the blind ... to His saying, or those whose keys you possess.**

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh say: Ubayd told us, who said: I heard Ad-Dahhak say about the verse, **There is no blame upon the blind...** the verse: The people of Madinah, before the Prophet (peace and blessings of God be upon him) was sent, would not let the blind or the sick mix with them in their food. Some of them said: It was only disgust and loathing that they were. Some of them said: The sick person does not enjoy food as well as the healthy person does, and the lame person who is confined cannot compete for food, and the blind person does not see the goodness of food. So God revealed: There is no blame upon you for eating with the sick, the blind, and the lame. The meaning of the speech according to the interpretation of these is: There is no blame upon you, O people, regarding the blind person, that you eat from him or with him, nor is there blame upon the lame person, nor is there blame upon the sick person, nor upon yourselves, that you eat from your homes. So they directed the meaning of upon in this context to the meaning of in.

Others said: Rather, this verse was revealed as a permission for the people of that time to eat from the homes of those whom God has named in this verse, because some people were companions of the Messenger of God, may God bless him and grant him peace, and if they did not have anything to feed them in their homes, they would take them to the homes of their fathers and mothers, or some of those whom God has named in this verse. So the people of that time were afraid to eat that food, because the one who fed them was not his property.

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, **There is no blame upon you if you eat from your houses or the houses of your fathers.** He said: There were men of my time, Ibn Amr said in his hadith: blind and lame. And their fathers said, and from a number of their houses, so those who followed them disliked that, so God revealed concerning that: There is no blame upon you, and made food lawful for them wherever they found it.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: A man would take the blind, the sick, or the lame to his father's house, or to the house of his brother, or his two blind men, or his maternal uncle, or his aunt. The poor people would be embarrassed by that, saying: They are only taking us to the houses of others. So this verse was revealed as a concession for 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, similar to the hadith of Ibn Amr, on the authority of Abu Asim.

Others said: Rather, it was revealed as a permission for the people of the time whom God described in this verse, to eat from the houses of those warriors who were behind them in their houses.

Who said that?

Al-Hasan bin Yahya narrated: Abd al-Razzaq narrated on the authority of Muammar, who said: I said to al-Zuhri regarding the statement, **There is no blame upon the blind**, why are the blind mentioned here, and the lame and the sick? He said: Ubaydullah bin Abdullah informed me that when the Muslims went out to war, they would stay behind and give them the keys to their doors, saying, **We have made it lawful for you to eat from what is in our houses.** They would be reluctant to do that, saying, **We will not enter them while they are absent.** So this verse was revealed as a concession for them.

Others said: Rather, what he meant by his saying, **There is no blame upon the blind, nor upon the lame, nor upon the sick**, was refraining from jihad in the way of God. They said: And his saying, **And there is no blame upon yourselves for eating from your homes**, is a statement separate from what preceded it.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **There is no blame upon the blind or upon the lame or upon the ill**, he said: This is in jihad in the way of God. And regarding His statement, **And there is no blame upon yourselves if you eat from your houses** until His

statement, **or your friend**, he said: This is something that has ceased. It only existed in the beginning. They did not have doors, and the curtains were drawn, so a man might enter a house and there was no one in it, and he might find food while he was hungry, so God permitted him to eat it. He said: That day has gone. Today, houses have their inhabitants in them, and when they go out, they lock them, so that has gone.

Others said: Rather, this verse was revealed as a permission for Muslims who were afraid of eating with the people of the time to eat with them if they wished to do so.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, Sufyan said, on the authority of Qais ibn Muslim, on the authority of Muqsim, regarding his statement, **There is no blame upon the blind**, he said: They were wary of eating with the blind and the lame, so the verse, **There is no blame upon you if you eat together or separately**, was revealed.

They also differed regarding the meaning of his statement, **Or what you possess the keys to**. Some of them said: What he meant by that is: the man's agent and his guardian, that there is no problem with him eating from the fruit of his farm, and the like.

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, regarding his statement, **Or what you possess the keys to**, which is a man who entrusts another man with his farm, so God gave him permission to eat from that food and dates, and drink milk.

Others said: Rather, what he meant by that is: the man's own home, that there is no problem with him eating.

Who said that?

It was narrated on the authority of Al-Hasan, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement: **Or what you possess the keys to**, meaning: the house of one of them, for he owns it, and the slaves among them are among what they own.

Al-Hasan told us, he said: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Or what you possess the keys to**, of what you love, O children 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, he said: **Or what you possess the keys to?** He said: Treasures for themselves, not for others.

The most similar interpretation of the statement, **There is no blame upon the blind** to the statement, **or your friend**, is the statement we mentioned on the authority of Az-Zuhri, on the authority of Ubaydullah ibn Abdullah. This is because the most apparent meaning of the statement, **There is no blame upon the blind or the lame**, is that there is no blame upon those who are

named in this verse to eat from the houses of those mentioned by God in it, based on what He has permitted them to eat from. If that is the most apparent meaning, then interpreting its meaning to the most common and well-known of its meanings is more appropriate than interpreting it to the more reprehensible of them. If that is the case, then the interpretation that contradicts the statement of those who say that its meaning is: There is no blame upon the blind and the lame, is more likely to be correct. Likewise, the most likely interpretation of his statement, **And there is no blame upon you if you eat from your homes**, is that it means: **And there is no blame upon you, O people**. Then he combined these and the people he mentioned before in the address, and said: **That you eat from your homes**. And this is what the Arabs do when they combine the report of the absent and the one being addressed, they make the one being addressed prevail, so they say: **You and your brother stood up**, and **You and Zayd sat down**, and they do not say: **You and your brother sat down**. And likewise his statement, **And there is no blame upon yourselves**, and the report of the blind, the lame, and the sick, he made the one being addressed prevail, so he said: **That you eat**, and he did not say: **That they eat**.

If someone says: We know that eating from their homes was permissible for them, since it was their property, or was it also permissible for them to eat from the money of others? It was said to him: The matter is not as you imagined, but rather as we mentioned from Ubayd God ibn Abdullah, that if they were absent on their campaigns, and the people of the time among them stayed behind, the warrior would give the key to his poor house to the one among them who stayed behind, and he would give him the freedom to eat from the food he left behind at his home. The one who stayed behind was afraid to eat from that while his Lord was absent, so God informed him that there was no blame on him for eating from it, and He gave them permission to eat it. If that is the case, it becomes clear that there is no meaning to the statement of the one who said: This verse was revealed because of the dislike of what is followed by eating food other than what is followed, because if that were as the one who said that said, it would have been said: There is no blame on you if you eat from the food of someone other than the one who hosted you, or from the food of the fathers of the one who invited you, and he did not say: That you eat from your homes or the homes of your fathers. Likewise, there is no basis for the statement of the one who said: The meaning of that is: There is no blame on the blind for staying behind from jihad in the way of God, because his saying **that you eat** is the predicate of *not*, and *that* is in the accusative case as its predicate, so it is related to *not*, so it is known from that that Meaning of the statement: There is no blame upon the blind if he eats from his house, not what those we mentioned said, that there is no blame upon him for staying away from jihad. Since the matter in that regard was as we have described, it becomes clear that the meaning of the statement is: There is no hardship upon the blind, nor upon the lame, nor upon the sick, nor upon you, O people, if you eat from your own houses, or from the houses of your fathers, or the houses of your maternal

Surat al-Nur 24:61

There is no blame upon the blind or upon the lame or upon the ill or upon yourselves if you eat from your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your paternal aunts or the houses of Your maternal uncles' houses, or your aunts' houses, or that of which you possess the keys, or your friend - there is no blame upon you if you eat together or separately. But when you enter houses, greet one another with a greeting from God, blessed and good. Thus does God make clear to you the verses that you may understand.

uncles, or from the houses of your aunts, or from the houses whose keys you have possession of, or from the houses of your friend, if they give you permission to do so, when they are absent or present. Keys: treasures, the singular of which is miftah, if it is intended as a source, and if it is from the keys that are opened with, then it is miftah and keys, and here, according to the interpretation we have chosen, they are all miftah that is opened with.

Qatada interpreted his statement, **or your friend**, as:

Al-Hasan bin Yahya narrated to us, he said: Abd al-Razzaq narrated to us, on the authority of Umar, on the authority of Qatada: **Or your friend**. So if you eat from your friend's house without his permission, there is nothing wrong with that. Muammar said: I said to Qatada: Should I not drink from this grain? He said: You are my friend.

As for his saying, **There is no blame upon you if you eat together or separately**, the people of interpretation differed in their interpretation of it. Some of them said: The rich among the people were afraid to eat with the poor, so they were permitted to eat with them.

Who said that?

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement, **Eat together or separately**. He said: A rich man would enter upon a poor relative or friend of his, and invite him to his food to eat with him, but he would say: By God, I am reluctant to eat with you. Refraining means being embarrassed, and I am rich and you are poor. So they were commanded to eat together or separately.

Others said: Rather, it was a tribe of the Arabs who were rich in this. They did not eat alone, nor did they eat except with someone else. So God gave them permission to eat by whomever they wanted, and to eat by whomever they wanted.

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, he said: They were averse and embarrassed for a man to eat food alone, unless someone else was with him, so God gave them permission, saying: **There is no blame upon you if you eat together or separately**.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: A man among the Banu Kinanah would be ashamed to eat alone, until this verse was revealed.

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: They would only eat together, and they would not eat separately, and that was a religion among them, so God revealed: There is no blame upon you for keeping company with the sick and the blind, and there is no blame upon you if you eat together or separately.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **There is no blame upon you if you eat together or separately**, he said: There were some Arabs who never ate together, and some of them only ate together, so God said that.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, he said: **There is no blame upon you if you eat together or separately** was revealed about a tribe of Arabs, one of whom would not eat his food alone. He would carry it for part of a day until he found someone to eat it with him. He said: I think that he mentioned that they were from Kinanah.

Others said: Rather, he meant by that a people who would not eat when a guest visited them except with their guest, so he permitted them to eat however they wanted.

Who said that?

Abu Al-Sa'ib told me: Hafs told us, on the authority of Imran bin Sulayman, on the authority of Abu Salih and Ikrimah, who said: When a guest came to the Ansar, they would not eat until the guest ate with them. So, God gave them permission, saying: There is no blame upon you if you eat together or separately.

The most correct of the sayings on this matter is that it is said that God has removed the hardship from the Muslims, that they eat all together if they wish, or separately if they want. It is possible that this was revealed because of those who feared that the rich would eat from the poor, and it is possible that it was revealed because of the people who were mentioned who did not eat alone, and because of other reasons. There is no report of anything of that that would cut off the excuse, and there is no indication in the apparent meaning of the revelation of the truth of any of it. The correct thing is to accept what the apparent meaning of the revelation indicates, and to stop with regard to what there is no evidence for its authenticity.

His saying, **So when you enter houses, greet one another with a greeting from God**. The people of interpretation differed on this. Some of them said: Its meaning is, **So when you enter your houses, O people, greet your families and children**.

Who said that?

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Zuhri and Qatada, regarding his statement, **So greet yourselves**, they said: When you enter your house, say, "Peace be upon you."

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to me, on the authority of Ibn Jurayj, "So when you enter houses, greet yourselves with peace." He said: Greet your family. Ibn Jurayj said, and he was asked about Ata' ibn Abi Rabah: Is it more right for a man when he enters upon his family to greet them? He said: Yes. And Amr ibn Dinar said it, and they recited: **So when you enter houses, greet yourselves with a greeting from God, blessed and good.** Ata' ibn Abi Rabah said that more than once.

He said: Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: Abu al-Zubayr informed me, who said: I heard Jabir ibn Abdullah say: When you enter upon your family, greet them with **a greeting from God, blessed and good.** He said: I never saw him except that he made it obligatory.

Ibn Jurayj said, and Ziyad told me, on the authority of Ibn Tawus, that he used to say: If a judge enters his house, let him greet him.

He said: Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: I said to Ata': If I go out, is it obligatory to greet them? He only said: **If you enter houses, greet them.** He said: I do not know of it as obligatory, nor do I report from anyone that it is obligatory, but it is dearer to me, and I do not abandon it except out of forgetfulness.

Ibn Jurayj said, and Amr ibn Dinar said: No. He said: I said to Ata': What if there is no one in the house? He said: Greet, say: Peace be upon the Prophet and the mercy and blessings of God, peace be upon us and upon the righteous servants of God, peace be upon the people of the house and the mercy of God. I said to him: What is your saying when you enter a house in which there is no one, from whom is it transmitted? He said: I heard it, but it was not transmitted to me from anyone.

Ibn Jurayj said, and Ata' al-Khurasani told me, on the authority of Ibn Abbas, who said: Peace be upon us from our Lord. Amr ibn Dinar said: Peace be upon us and upon the righteous servants of God.

Ahmad ibn Abd al-Rahim told us: Amr ibn Abi Salamah told us: Sadaqah told us, on the authority of Zuhair, on the authority of Ibn Jurayj, on the authority of Abu al-Zubayr, on the authority of Jabir ibn Abdullah, who said: When you enter upon your family, greet them with a greeting from God, blessed and good. He said: I never saw him except that he made it obligatory.

Muhammad ibn Ibad al-Razi told us: Hajjaj ibn Muhammad al-Awar told us: Ibn Jurayj told me: Abu al-Zubayr told me that he heard Jabir ibn Abdullah, and he mentioned something similar.

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: Concerning His statement, **So when you enter houses, greet yourselves**, he said:

Greet your families when you enter your houses, and those other than your families, greet them when you enter their houses.

Others said: Rather, its meaning is: When you enter the mosques, greet their people.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Abdullah ibn al-Mubarak told us, on the authority of Muammar, on the authority of Amr ibn Dinar, on the authority of Ibn Abbas: "So when you enter houses, greet yourselves with peace." He said: They are the mosques. He says: Peace be upon us and upon the righteous servants of God.

He said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, regarding his statement, "So when you enter houses, greet one another with peace," he said: If you enter the mosque, say: Peace be upon the Messenger of God. If you enter a house in which there is no one, say: Peace be upon us and upon the righteous servants of God. If you enter your house, say: Peace be upon you.

Others said: Rather, the meaning of this is: If you enter the homes of Muslims in which there are some of you, then let some of you greet one another.

Who said that?

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Hasan, regarding his statement, **So greet yourselves**, meaning, let some of you greet others, like his statement, **And do not kill yourselves** (An-Nisa': 29).

It is: Do not kill your Muslim brother. And His saying: **Then you are killing yourselves** (al-Baqarah 2:85) He said: Some of you will kill each other, Qurayzah and Nadir.

Others said: Its meaning is: If you enter houses where there is no one, greet yourselves.

Who said that?

Yaqub bin Ibrahim told me: Hisham told us: Husayn told us, on the authority of Abu Malik, who said: If you enter a house in which there is no one, say: Peace be upon us and upon the righteous servants of God. And if you enter a house in which there are people, Muslims and non-Muslims, say the same.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Sinan, on the authority of Mahan, he said: If you enter houses other than your own houses, then greet yourselves. He said: Say: Peace be upon us from our Lord.

Ibn Al-Muthanna told us, he said: Muhammad bin Ja'far told us, he said: Shu'bah told us on the authority of Mansur, he said: Shu'bah said: I asked him about this verse: **So when you enter houses, greet one another with a greeting from God.** He said: Ibrahim said: If you enter a house in which there is no one, then say: Peace be upon us and upon the righteous servants of God.

Yunus told me, he said: Ibn Wahb told us, he said: Amr

Surat al-Nur 24:61

There is no blame upon the blind or upon the lame or upon the ill or upon yourselves if you eat from your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your paternal aunts or the houses of Your maternal uncles' houses, or your aunts' houses, or that of which you possess the keys, or your friend - there is no blame upon you if you eat together or separately. But when you enter houses, greet one another with a greeting from God, blessed and good. Thus does God make clear to you the verses that you may understand.

ibn al-Harith told me, on the authority of Bakir ibn al-Ashja, on the authority of Nafi', that when Abdullah entered a house in which there was no one, he would say: Peace be upon us and upon the righteous servants of God.

Ibn Hamid told us, he said: Jarir told us, he said: Mansour told us, on the authority of Ibrahim, **So when you enter houses, greet yourselves**. He said: If you enter a house in which there are Jews, then say: "Peace be upon you." And if there is no one in it, then say: "Peace be upon us and upon the righteous servants of God."

The most correct of the sayings on this matter is the saying of the one who said that its meaning is: So if you enter the houses of Muslims, let some of you greet one another.

Rather, we said this is more correct, because God, the Most High, said, **So when you enter houses**, and He did not specify one house over another. He said, **Then greet yourselves**, meaning: some of you to others. So it was known, since He did not specify some houses over others, that it refers to all of them, their mosques and others. The meaning of His statement, **Then greet yourselves** is similar to His statement, **And do not kill yourselves 4:29**. His statement, **A greeting from God**, and the accusative of greeting means: You greet yourselves with a greeting from God, peace, a greeting. So it is as if He said: So greet one another with a greeting from God. Some of the Arab scholars used to say that it was in the accusative case meaning: He commanded you to do it as a greeting from Him. And God, the Most High, described this blessed and good greeting because of the great reward and immense recompense it contains.

And His statement, **Thus does God make clear to you the signs**, meaning, God Almighty says: This is God detailing to you the features of your religion, making them clear to you, just as He detailed to you in this verse what is permissible for you in it, and made known to you the way to enter upon those whom you are entering for, **so that you may understand**, meaning, so that you may understand God's commands, prohibitions, and manners.

Tafsir al-Qurtubi

It contains eleven issues:

First: The Almighty's statement: **There is no blame upon the blind**. Scholars have differed regarding the interpretation of this verse, with eight opinions. The most likely of these is whether it is abrogated, abrogating, or decisive. These are three opinions:

First: It was abrogated from the words of God Almighty:

nor upon yourselves to the end of the verse. Abd al-Rahman ibn Zayd said: This is something that has ceased. In the beginning of Islam, there were no locks on their doors, and the curtains were lowered. Perhaps a man came and entered the house while he was hungry and there was no one in it, so God Almighty permitted him to eat from it. Then locks were placed on the houses and it was not permissible for anyone to open them, so this disappeared and ceased. The Prophet (peace and blessings of God be upon him) said:

No one should milk another's livestock without his permission... The hadith. Narrated by the Imams.

Second: It abrogates, as stated by a group. Ali bin Abi Talha narrated on the authority of Ibn Abbas who said: When God the Almighty revealed: **O you who have believed, do not consume one another's wealth unjustly** (An-Nisa': 29), the Muslims said: God the Almighty has forbidden us to consume one another's wealth unjustly, and food is the best of wealth, so it is not permissible for any of us to eat at someone else's house. So the people refrained from that, and then God the Almighty revealed: **There is no blame upon the blind - to - or those whose keys you possess**. He said: It is a man who is deprived of his property.

I said: This Ali bin Abi Talha is a client of the Banu Hashim who lived in the Levant. He is called Abu al-Hasan and it is said Abu Muhammad, and his father's name is Abu Talha Salim. His interpretation has been discussed, and it has been said that he did not see Ibn Abbas, and God knows best.

Third: It is a decisive ruling. This was stated by a group of scholars whose words are followed, including Saeed bin Al-Musayyab and Ubaidullah bin Abdullah bin Utbah bin Masoud. Al-Zuhri narrated on the authority of Urwah on the authority of Aisha **may God be pleased with her** who said: The Muslims used to gather together when going out on campaign with the Messenger of God (blessings and peace of God be upon him). They would give their keys to their guardians and say: If you need anything, then eat. They would say: They only made it permissible for us against our will. Then God the Almighty revealed: **And there is no blame upon you if you eat from your houses or the houses of your fathers** to the end of the verse. An-Nahhas said: They gather together means they go out all together on the campaigns. It is said: The sons of so-and-so gathered together if they came to them all together. Ibn Al-Sikkit said: It is said: The sons of so-and-so gathered together in exile, so not one of them remained in their country. And the horse came running and running, meaning at its furthest. In the hadith:

In the nose, if it completely covers its stump, the blood

money is due if nothing is left of it. Covering something completely means removing it. It is also said, **a house and a defect** if it is spacious and can cover everything that is put in it. The implied are the temporal, the singular of which is *dammah* like *tamaan time*. An-Nahhas said: This statement is among the most important of what has been narrated regarding the verse, because it contains a reconciliation from the Companions and their Successors that the verse was revealed regarding a specific thing. Ibn al-Arabi said: This is a systematic statement because they were left behind in jihad and their wealth remained in their hands, but His statement, **or what you possess the keys of** required it, so this statement was very far-fetched. However, the preferred statement is that God lifted the hardship from the blind in what is related to the obligation for which sight is a condition, and from the lame in what is required in the obligation of walking, and what is difficult of actions with the presence of a limp, and from the sick in what sickness affects his abolition, such as fasting, the conditions and pillars of prayer, jihad, and the like. Then he said after that, explaining: There is no blame upon you for eating from your homes. This is a correct meaning and a clear and useful interpretation, supported by Islamic law and reason, and does not require any quotation in interpreting the verse.

I said: Ibn Atiyyah referred to this when he said: The apparent meaning of the verse and the command of the Shari'ah indicate that the hardship is lifted from them in everything that they are forced to do due to an excuse, and their intention in it requires that they do what is more complete, and the excuse requires that they do what is less, so the hardship is lifted from them in this. As for what the people said about this hardship here, which is:

Second: Ibn Zayd said: It is the difficulty in the conquest, meaning there is no difficulty for them in their delay. And the saying of God the Almighty: **nor upon yourselves** the verse, the meaning is cut off from the first. A group said: The entire verse is about food. They said: The Arabs and those in Medina before the mission avoided eating with people who had excuses. Some of them did that out of disgust at the wandering hand of a blind person, and the looseness of the sitting position of a lame person, and the smell of the sick and his ailments, which are pre-Islamic behavior and arrogance, so the verse was revealed as a warning. And some of them did that out of embarrassment from those who did not have excuses, as they fell short of the degree of healthy people in eating, due to the blind person's lack of sight, and the inability to push the lame person, and the weakness of the sick person, so the verse was revealed permitting eating with them. Ibn Abbas said in Al-Zahrawi's book: Those who had excuses felt embarrassed to eat with people because of their excuse, so the verse was revealed permitting them. It was said: If a man brought people with an excuse to his house and did not find anything there, he would take it to the houses of his relatives. The people with an excuse were embarrassed by that, so the verse was revealed.

Third: The Almighty's statement: **nor upon yourselves** This is the beginning of a statement, meaning nor upon you, O people. However, since the one being

addressed and the one not being addressed came together, the one being addressed prevailed in order to organize the statement. And He mentioned the houses of relatives and omitted the houses of sons. So the commentators said: That is because they are included in His statement: **in your houses** because the house of a man's son is his house. And in the report:

You and your wealth belong to your father. And because He mentioned relatives later and did not mention children. An-Nahhas said: Some of them opposed this statement and said: This is a ruling on the Book of God Almighty. Rather, it appears to be more appropriate that the son should not be in opposition to these people. The evidence that was narrated from the Prophet (peace and blessings of God be upon him): **You and your wealth belong to your father** is not strong because of the weakness of this hadith. Even if it were authentic, it would not be an argument, since the Prophet (peace and blessings of God be upon him) might have known that the wealth of the person addressed belonged to his father. It has been said that the meaning is: You belong to your father, and your wealth is the subject, meaning, and your wealth belongs to you. What breaks this is the inheritance between father and son. Al-Tirmidhi Al-Hakim said: The meaning of God's statement: **And there is no blame upon you if you eat from your houses** is as if He is saying your dwellings in which are your families and children, so the family and children there have something that this man who owns the dwelling has benefited from, so there is no blame upon him if he eats with them from that food. Or the wife and children there have something from their property, so there is no blame upon him in that.

Fourth: The Almighty's saying: "Or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your aunts or the houses of your maternal uncles or the houses of your maternal aunts." Some scholars said: This is if they give him permission to do so. Others said: Whether they give him permission or not, he is permitted to eat, because the kinship between them is their permission. This is because in that kinship there is a connection between them that allows this person to eat from their thing and they are happy with that if they know. Ibn al-Arabi said: We are permitted to eat on the basis of kinship without permission if the food is available. If it is stored away from them, they are not permitted to take it, and it is not permissible for them to store it, or to eat what is not edible even if it is not stored away from them, except with their permission.

Fifth: The Almighty's statement: **Or what you possess the keys to**, meaning what you have stored and which is in your possession. The greatest of these is what a man possesses in his house and under lock and key. This is the interpretation of Ad-Dahhak, Qatadah, and Mujahid. According to the majority of commentators, this verse includes agents, slaves, and hired hands. Ibn Abbas said: It means a man's agent over his estate and his treasurer over his money, so it is permissible for him to eat from what is under his care. Muammar reported from Qatadah from Ikrimah who said: If a man possesses the key, then he is a treasurer, so there is no problem with him feeding a small amount of food.

Surat al-Nur 24:61

There is no blame upon the blind or upon the lame or upon the ill or upon yourselves if you eat from your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your paternal aunts or the houses of Your maternal uncles' houses, or your aunts' houses, or that of which you possess the keys, or your friend - there is no blame upon you if you eat together or separately. But when you enter houses, greet one another with a greeting from God, blessed and good. Thus does God make clear to you the verses that you may understand.

Ibn Al-Arabi said: The treasurer may eat from what he stores according to consensus. This is if he is not paid for it. However, if he is paid for it, then eating is forbidden. Saeed ibn Jubayr recited *malaktum* with a damma on the meem and a kasra and shaddah on the lam. He also recited *mafaatih* with a ya between the ta' and the ha', the plural of miftah, which has been mentioned in Al-An'am. Qatadah recited *miftahu* in the singular. Ibn Abbas said: This verse was revealed about Al-Harith bin Amr. He went out with the Messenger of God, may God bless him and grant him peace, to fight and left Malik bin Zaid in charge of his family. When he returned, he found him exhausted and asked him about his condition. He said: I was embarrassed to eat your food without your permission. Then God Almighty revealed this verse.

Sixth: The Almighty's statement: **Or your friend.** Friend means the plural, and so does enemy. God Almighty said: **For indeed, they are an enemy to Me** (Ash-Shu'ara': 77). Jarir said:

Leave passion and throw our hearts at the arrows of enemies who are friends

A friend is one who is sincere in his friendship with you and you are sincere in your friendship with him. Then it was said: This was abrogated by His saying: **Do not enter the houses of the Prophet unless you are given permission** (al-Ahzab 33:53), and His saying: **But if you find no one therein, do not enter it** (al-Nur 24:28), and His saying, peace be upon him:

A Muslim's wealth is not lawful to be taken except with his good will. It was said: It is a decisive narration, and this is the most correct. Muhammad ibn Thawr narrated from Muammar who said: I entered the house of Qatada and saw dates in it, so I started eating them. He said: What is this? I said: I saw dates in your house and ate them. He said: Well done. God the Almighty said: **Or your friend.** Abd al-Razzaq narrated from Muammar from Qatada regarding His statement: **Or your friend**, he said: If you enter the house of your friend without his permission, there is no harm in that. Muammar said: I said to Qatada: Shall I not drink from this grain? He said: You are a friend of mine! So why do you ask permission? The Prophet (peace and blessings of God be upon him) used to enter Abu Talha's garden called Birha and drink from its fragrant water without his permission. It is permissible according to what our scholars have said. They said: Water belongs to its owners. If it is permissible to drink from the water of a friend without his permission, it is permissible to eat from his fruits and food if it is known that his companion will be pleased with it due to its insignificance and easy expense, or because of the affection between them. This is also the case with Umm Haram feeding the Prophet (peace and

blessings be upon him) when he slept over. This is because most of the food in the house belongs to the man, and his wife's hand in that is borrowed. This is all as long as he did not use the food as a means of storing it, nor did he intend to do so to protect his wealth, as it was insignificant and trivial.

Seventh: In this verse, God the Almighty linked the friend with the pure and certain kinship, because the closeness of affection is close. Ibn Abbas said in Kitab al-Naqqash: A friend is more certain than kinship. Don't you see the cry of the people of Hell: **For us there are no intercessors, nor any intimate friend.** (Ash-Shu'ara': 100-101). I said: For this reason, the testimony of a friend for his friend is not permissible in our view, just as the testimony of a relative for his relative is not permissible. This and the reason for it have been explained in An-Nisa'. And in the proverb: **Which of them is dearer to you, your brother or your friend?** He said: My brother if he is my friend.

Eighth: The Almighty's saying: **There is no blame upon you if you eat together or separately.** It was said that it was revealed about Banu Laith ibn Bakr, a tribe from Banu Kinanah, a man among whom would not eat alone and would remain hungry for days until he found someone to eat with him. From this is the saying of some poets:

If you make provisions, find someone to eat them for I will not eat them alone.

Ibn Atiyyah said: This practice was inherited from them from Abraham, peace be upon him, as he would not eat alone. Some of the Arabs, if they had a guest, would not eat unless they ate with him. So the verse was revealed clarifying the tradition of eating, and eliminating all Arab practice that contradicted it, and permitting eating alone what was forbidden to the Arabs, drawing it towards the nobility of character, but it went to extremes in its obligation. Bringing someone to eat is good, but without making eating alone forbidden.

Ninth: The Almighty's saying: **All together or separately.** "All together" is an accusative case of state. *Al-Shattata* is the plural of *Shatt*, and *Shatt* is a verbal noun meaning to disperse. It is said: **The people dispersed**, meaning they dispersed. Al-Bukhari included in his Sahih (Chapter: There is no blame upon the blind, nor upon the lame, nor upon the ill) the verse. And **Al-Nahd and Gathering.** What he meant by what our scholars said in this chapter is the permissibility of eating together, even if their eating conditions differ. The Prophet (peace and blessings of God be upon him) permitted this, so it became a Sunnah in groups invited to meals during Al-Nahd and banquets, and in poverty while traveling. And whatever you possess the keys to through trust, kinship, or

friendship, you may eat with a relative or friend, or by yourself. Al-Nahd is what companions gather of money or food according to a certain amount of money to spend among themselves, and they have agreed to share something, according to the author of Al-Ayn. Ibn Duraid said: It is said from this: The people agreed to share something among themselves. Al-Harawi: And in the hadith of Al-Hasan: **Bring out your nahd, for it is greater for blessing and better for your morals.** Al-Nahd is what a group of people gives out when they are spending together, which is dividing the expenses equally while traveling and otherwise. The Arabs say: **Bring your nahdak**, with a kasra on the *nun*. Al-Muhallab said: The food of nahd was not set for eaters to eat equally, but rather each one eats according to his appetite, and a man may eat more than another. It has been said that leaving it is more like piety. If a group of people gather every day for one of their meals, then it is better than nahd, because they do not spend together except so that each one of them may get from his money. Then, it is not known that one of them may fall short of his money, and another may eat more than him. If they are with this one one day and with that one the next day without stipulation, then they are guests, and the guest eats willingly from what is presented to him. Ayyub Al-Sakhtiyani said: The reason for the Nahd is that people would be on a journey and one of them would be the first to reach home, slaughter a sacrifice, prepare the food, and then come to them. Then he would be the first to reach home and do the same. They said: What you are doing, we all like to do the same, so let us do something between us so that none of us will be superior to the other. So they established the Nahd between them. When the righteous people would meet, the best of them would try to do more than what his companions gave, and if they were not pleased with that from him if they knew about him, he would do it secretly without them.

Tenth: The Almighty's statement: "So when you enter houses, greet one another with a greeting from God, blessed and good. Thus does God make clear to you the verses that you may understand." The commentators differed as to which houses He meant. Ibrahim al-Nakha'i and al-Hasan said: He meant the mosques, and the meaning is: Greet whoever is there of your guests. If there is no one in the mosques, then greeting is for a person to say: "Peace be upon the Messenger of God." It was also said: He should say "Peace be upon you," meaning the angels, then he should say: "Peace be upon us and upon the righteous servants of God." Abd al-Razzaq reported that Muammar told us on the authority of Amr ibn Dinar on the authority of Ibn Abbas **may God be pleased with them both** regarding the statement of God the Almighty: **So when you enter houses, greet one another with a greeting from God**, that he said: When you enter the mosque, say "Peace be upon us and upon the righteous servants of God." It was also said that what is meant by houses are inhabited houses, meaning greet yourselves. This was also stated by Jabir ibn Abdullah, Ibn Abbas, and Ata' ibn Abi Rabah. They said: This includes uninhabited houses, in which a person greets himself by saying: "Peace be upon us and upon the righteous servants of God." Ibn al-Arabi said: "The general statement regarding houses is

correct, and there is no evidence for specificity. The statement was made general to include every house, whether it belongs to someone else or to himself. So, if someone enters someone else's house, he should ask permission as mentioned above. If he enters his own house, he should greet him as mentioned in the hadith, saying: 'Peace be upon us and upon the righteous servants of God,' as Ibn 'Umar said. This applies if the house is empty. If his family and servants are in it, then he should say: 'Peace be upon you.' If it is a mosque, then he should say: 'Peace be upon us and upon the righteous servants of God.' Ibn 'Umar interpreted this to apply to an empty house. Ibn al-Arabi said: "My preference is that if the house is empty, then it is not necessary to greet him, because if the intended meaning is the angels, then the angels never leave the servant under any circumstances. However, if you enter your own house, it is recommended for you to remember God by saying: 'What God wills, there is no power except with God.' This was mentioned in Surat al-Kahf." Al-Qushayri said about his statement: **When you enter houses:** It is more correct to say that this is general in entering every house. If there is a Muslim resident in it, he says: "Peace be upon you and the mercy of God and His blessings." If there is no resident in it, he says: "Peace be upon us and upon the righteous servants of God." If there is someone in the house who is not a Muslim, he says: "Peace be upon those who follow guidance," or "Peace be upon us and upon the righteous servants of God." Ibn Khuwayzmandad mentioned that Abu al-Abbas al-Asamm wrote to me, saying: Muhammad ibn Abdullah ibn Abd al-Hakam told us, saying: Ibn Wahb told us, saying: Ja'far ibn Maysarah told us, on the authority of Zayd ibn Aslam, that the Messenger of God, may God bless him and grant him peace, said:

"When you enter a house, greet its inhabitants and mention the name of God. If one of you greets when he enters his house and mentions the name of God over his food, Satan says to his companions, 'You have no place to spend the night here, nor will you have dinner.' And if one of you does not greet when he enters and does not mention the name of God over his food, Satan says to his companions, 'You have found a place to spend the night and dinner.'" I said: The meaning of this hadith is proven to be traced back to the Prophet, may God bless him and grant him peace, from the hadith of Jabir. Muslim narrated it. In the book of Abu Dawud, on the authority of Abu Malik al-Ashja'i, he said: The Messenger of God, may God bless him and grant him peace, said:

When a man enters his house, let him say: O God, I ask You for the best of entry and the best of exit. In the name of God we enter and in the name of God we exit, and in God, our Lord, we trust. Then let him greet his family.

Eleventh: The Almighty's saying: *Greeting* is a verbal noun, because His saying: **So greet** means greet. He described it as a blessing because it involves claiming and attracting the affection of the one being greeted. He also described it as pleasant because the one who hears it finds it pleasant. The kaf in His saying **like this** is a kaf of comparison. And *that* is a reference to these traditions, meaning just as He explained to you the traditions of your religion in these things, He will

Surat al-Nur 24:61

There is no blame upon the blind or upon the lame or upon the ill or upon yourselves if you eat from your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your paternal aunts or the houses of Your maternal uncles' houses, or your aunts' houses, or that of which you possess the keys, or your friend - there is no blame upon you if you eat together or separately. But when you enter houses, greet one another with a greeting from God, blessed and good. Thus does God make clear to you the verses that you may understand.

explain to you everything else that you need in your religion.

Tafsir Ibn Kathir

The commentators, may God have mercy on them, differed about the meaning for which the hardship was lifted from the blind, the lame, and the sick here. Ata' al-Khurasani and Abd al-Rahman ibn Zayd ibn Aslam said that it was revealed about jihad, and they made this verse here like the one in Surat al-Fath, and that one is inevitably about jihad, meaning that there is no sin on them for abandoning jihad due to their weakness and inability, as God Almighty said in Surat al-Bara'ah: "There is no blame upon the weak or upon the ill or upon those who do not find anything to spend if they are sincere to God and His Messenger. There is no blame upon the doers of good. And God is Forgiving and Merciful. Nor upon those who, when they come to you that you should mount them, you say, 'I find nothing to mount you upon,' they turn away while their eyes overflow with tears out of grief that they do not find anything to spend." It was said that what is meant here is that they were embarrassed to eat with the blind man because he did not see the food and the good things in it, so perhaps someone else would do that before him, nor with the lame man because he was not able to sit. His companion would give him some food, and the sick person would not get enough food like others, so they were reluctant to eat with them lest they wrong them. So God revealed this verse, permitting that. This is the opinion of Saeed bin Jubair and Muqsim.

Ad-Dahhak said: "Before the mission, they were reluctant to eat with these people out of disgust and arrogance, and lest they should show them superiority over them. So, God revealed this verse."

Abdur-Razzaq said: **Muammar told us on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the words of God, "There is no blame upon the blind** (al-Baqarah 2:17), he said: "A man would take a blind, lame, or sick person to the house of his father, brother, sister, aunt, or maternal aunt. The lame people would be reluctant to do so, saying, 'They are only taking us to the houses of others.' So, this verse was revealed as a concession for them." As-Suddi said: "A man would enter the house of his father, brother, or son, and a woman would give him some food, but he would not eat because the master of the house was not there. So, God, the Most High, said, "There is no blame upon the blind" (al-Baqarah 2:17).

God the Almighty said: **And there is no blame upon you if you eat from your houses**, but He mentioned this while it is known, so that something else could be

connected to it in the wording, and so that what follows it would be followed by it in the ruling. This includes the houses of children because He did not specify them. For this reason, this was used as evidence by those who held that a child's wealth is like his father's wealth. It was reported in Al-Musnad and Al-Sunan from more than one chain of narration on the authority of the Messenger of God (blessings and peace of God be upon him) that he said: **You and your wealth belong to your father**. And His statement: "Or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your aunts or the houses of your maternal uncles or the houses of your maternal aunts or the houses of which you possess the keys," this is clear, and it may be used as evidence by those who require relatives to spend on one another, as is the view of Abu Hanifa and Imam Ahmad ibn Hanbal in the well-known view of them. As for His statement: **Or the houses of which you possess the keys**, Sa'id ibn Jubayr and Al-Suddi said: It refers to a man's servant, whether a slave or a servant, so there is nothing wrong with him eating from the food that he has entrusted to him in a reasonable manner. Al-Zuhri said on the authority of Urwa on the authority of Aisha, may God be pleased with her, who said: The Muslims would go on a campaign with the Messenger of God, may God bless him and grant him peace, and they would hand over their keys to their guarantors, saying: We have made it permissible for you to eat whatever you need. They would say: It is not permissible for us to eat, for they gave us permission against their own will, and we are only trustees. Then God revealed: **Or what you possess the keys to**.

His statement, **or your friend**, means the homes of your friends and companions. There is no blame on you for eating from them if you know that it will not be difficult for them and that they will not dislike it. Qatada said, **If you enter your friend's home, there is nothing wrong with eating from them without his permission**. And His saying, **There is no blame upon you if you eat together or separately**. Ali bin Abi Talha said on the authority of Ibn Abbas regarding this verse: That is when God revealed, **O you who have believed, do not consume one another's wealth unjustly**, the Muslims said: God has forbidden us to consume one another's wealth unjustly, and food is better than wealth, so it is not permissible for any of us to eat at someone else's house. So the people refrained from that, so God revealed, "There is no blame upon the blind or upon the lame or upon the ill or upon yourselves if you eat from your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your aunts or the houses of your maternal uncles or the houses of your

maternal aunts or the houses of those whose keys you possess or your friend." They were also averse and embarrassed for a man to eat food alone until someone else was with him, so God permitted them to do that, and He said, **There is no blame upon you if you eat together or separately.** Qatada said: This tribe of Banu Kinanah would see one of them as a disgrace to him. Eating alone in the pre-Islamic era, even if a man was driving a flock of sheep while he was hungry until he found someone to eat and drink with him, then God revealed, **There is no blame upon you if you eat together or separately.** This is a concession from God Almighty for a man to eat alone or with a group, even though eating with a group is more blessed and better.

As narrated by Imam Ahmad: Yazid ibn Abd Rabbih told us, Al-Walid ibn Muslim told us, on the authority of Wahshi ibn Harb, on the authority of his father, on the authority of his grandfather, that a man said to the Prophet, may God bless him and grant him peace: We eat but we are not satisfied. He said: Perhaps you are eating separately. Gather around your food and mention the name of God, and it will be blessed for you. Abu Dawud and Ibn Majah narrated it on the authority of Al-Walid ibn Muslim, and Ibn Majah also narrated it on the authority of Amr ibn Dinar Al-Qahrami, on the authority of Salim, on the authority of his father, on the authority of Amr, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: Eat together and do not separate, for blessing is with the group.

And His statement, "And when you enter houses, greet one another with peace." Sa'id ibn Jubayr, al-Hasan al-Basri, Qatadah, and al-Zuhri said: It means, let some of you greet others with peace. Ibn Jurayj said: Abu al-Zubayr informed me, I heard Jabir ibn Abdullah say: When you enter upon your family, greet them with a greeting from God, blessed and good. He said: I never saw him except that he made it obligatory. Ibn Jurayj said: Ziyad informed me from Ibn Tawus that he used to say: When one of you enters his house, let him greet his family. Ibn Jurayj said: I said to Ata': Is it obligatory for me to greet them when I go out and then come back in? He said: No, and I do not prefer it to be obligatory from anyone, but it is more beloved to me, and I do not abandon it except out of forgetfulness.

Mujahid said: When you enter the mosque, say: "Peace be upon the Messenger of God." When you enter upon your family, greet them. When you enter a house in which there is no one, say: "Peace be upon us and upon the righteous servants of God." Ath-Thawri narrated from Abd al-Karim al-Jazari from Mujahid: When you enter a house in which there is no one, say: "In the name of God, and praise be to God. Peace be upon us from our Lord. Peace be upon us and upon the righteous servants of God." Qatada said: When you enter upon your family, greet them. When you enter a house in which there is no one, say: "Peace be upon us and upon the righteous servants of God," for this was what he was commanded to do, and he told us that the angels respond to him.

Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad bin Al-Muthanna told us, Uwaid bin Abi Imran Al-Joni told us, on the authority of his father, on the authority of Anas, who said: "The Prophet, may God bless him and

grant him peace, advised me to do five things. He said: 'O Anas, perform ablution thoroughly, and it will prolong your life. Greet everyone you meet from my nation, and your good deeds will increase. When you enter - meaning your home - greet your family, and the goodness of your home will increase. Perform the Duha prayer, for it is the prayer of those who repented before you. O Anas, have mercy on the young and respect the old, and you will be among my companions on the Day of Resurrection.'" And his saying, **A greeting from God, blessed and good.** Muhammad ibn Ishaq said: Dawud ibn al-Husayn told me, on the authority of Ikrimah, on the authority of Ibn Abbas, that he used to say, "I only learned the tashahhud from the Book of God. I heard God say, 'So when you enter houses, greet one another with a greeting from God, blessed and good.'" So the tashahhud in prayer, the blessed greetings and good prayers are for God: I bear witness that there is no god but God, and I bear witness that Muhammad is His servant and Messenger. Peace be upon you, O Prophet, and the mercy and blessings of God. Peace be upon us and upon the righteous servants of God. Then he prays for himself and gives the salutation. Ibn Abi Hatim narrated it this way from the hadith of Ibn Ishaq. What is in Sahih Muslim on the authority of Ibn Abbas, on the authority of the Messenger of God (peace and blessings of God be upon him), contradicts this, and God knows best. And His saying, **Thus does God make clear to you the verses that you might understand,** when God mentioned the decisive rulings and perfect, binding laws in these noble surahs, God reminded His servants that He makes clear to His servants the verses in a comprehensive manner so that they may reflect upon them and understand them, so that they might understand.

Fath al-Qadir

61- There is no blame upon the blind or upon the lame or upon the ill. The scholars differed concerning this verse: is it definitive or abrogated? A group of scholars said the former, and another group said the latter. It was said that when the Muslims went out for a military campaign, they would leave behind their elders and give them the keys to their doors and say to them: We have made lawful for you to eat from what is in our houses. They would be reluctant about that and say: We will not enter them while they are absent. So this verse was revealed as a concession for them. The meaning of the verse is to negate the blame on the elderly to eat from the houses of their relatives or the houses of those to whom the keys are given when they go out for a military campaign. An-Nahhas said: This statement is among the most important of what has been narrated about the verse because of what it contains from the Companions and Followers of the Prophet (peace and blessings of God be upon him). It was also said that those mentioned were reluctant to eat with healthy people for fear of being disgusted by them and fearing that their actions would harm them, so this verse was revealed. It was said that God lifted the hardship from the blind regarding the obligation that requires sight, and from the lame regarding the obligation that requires full ability to walk in a way that is impossible to achieve with a limp, in their delay in the conquest. It was also said that if a man brought

There is no blame upon the blind or upon the lame or upon the ill or upon yourselves if you eat from your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your paternal aunts or the houses of Your maternal uncles' houses, or your aunts' houses, or that of which you possess the keys, or your friend - there is no blame upon you if you eat together or separately. But when you enter houses, greet one another with a greeting from God, blessed and good. Thus does God make clear to you the verses that you may understand.

one of these lame people into his house and did not find anything to feed them, he would take them to the houses of his relatives, and the lame person would feel uncomfortable with that, so this was revealed. The meaning of His statement, **And there is no blame upon you** is upon you and those who are similar to you among the believers, **that you eat** you and those with you. This is the beginning of a statement: that is, and there is no blame upon you, O people. The point is that lifting the hardship from the blind, the lame, and the sick, if it is in consideration of eating with the healthy, or entering their homes, then **and there is no blame upon you** is connected to what preceded it. If lifting the hardship from them is in consideration of the obligations that require sight, the absence of a limp, and the absence of illness, then His statement, **and there is no blame upon you** is the beginning of a statement not connected to what preceded it. The meaning of **from your houses** is the houses in which their belongings and families are located, so this includes the houses of the children, as the commentators said, because they are included in their houses since the house of a man's son is his house. Therefore, God, the Exalted, did not mention the houses of the children, but mentioned the houses of the fathers and the houses of the mothers and those who come after them. An-Nahhas said: Some of them objected to this and said: This is a judgment on the Book of God, the Exalted, rather it appears to be more appropriate for the son to be different from these. The response to this objection is that the rank of the children in relation to the fathers is not less than the rank of the fathers in relation to the children. Rather, the fathers have a special privilege in the wealth of the children, based on the hadith, **You and your wealth belong to your father** and the hadith, **A man's child is from his earnings**. Then, God, the Exalted, mentioned here the houses of brothers and sisters, indeed the houses of paternal uncles and aunts, indeed the houses of maternal uncles and aunts. So how can God, the Exalted, negate any difficulty in eating from the houses of these people, but not negate it from the houses of the children? Some scholars have made the permissibility of eating from the houses of these people conditional upon their permission. Others said: Permission is not a condition. It was said that this is if the food was given away, but if it was stored away from them, then it is not permissible for them to eat it. Then God the Almighty said: **Or what you possess the keys to**, meaning the houses that you have the right to dispose of with the permission of their owners, such as agents, slaves, and treasurers, as they have the right to dispose of the houses of those who have given them permission to enter his house and give them the keys. It was said that what is meant by it are the houses of the slaves. The majority read *malakutum* with a fatha on the meem and a soft lam. Saeed bin Jubayr

read it with a damma on the meem and a kasra on the lam with a shaddah. He also read: *mafathihi* with a ba between the ta and the ha. Qatada read *mafathihi* in the singular, and the keys are the plural of miftah, and the keys are the plural of miftah. **or your friend**, meaning there is no blame on you if you eat from the houses of your friend even if there is no kinship between you, because a friend usually allows his friend to do so and is pleased with it. The word *friend* is used for both the singular and the plural, and from this is the saying of Jarir:

Leave passion and throw our hearts at the arrows of enemies who are friends

And the same applies to the enemy, the mixture, the cotton, and the clan. Then the Almighty said: **There is no blame upon you if you eat from your homes together or separately**. The accusatives of **all together** and *shatta* are in the state of *al-shatta*. And *ashtat* is the plural of *shatta*, and *shatta* is the verbal noun meaning to disperse. It is said **shatta al-qawm** meaning they dispersed. This sentence is a new statement that includes an explanation of another ruling of the same type as the one before it: that is, there is no blame upon you if you eat from your homes together or separately. Some of the Arabs were embarrassed to eat alone until they found someone to eat with, and some of the Arabs would not eat except with a guest. From this is the saying of Hatim:

If you make provisions, find someone to eat them for I will not eat them alone.

So when you enter houses This is the beginning of an explanation of the etiquette of His servants: that is, if you enter houses other than those mentioned above, **then greet yourselves** meaning, their inhabitants who are in the same position as yourselves. It was said that what is meant is the houses mentioned previously. According to the first opinion, Al-Hasan and Al-Nakha'i said: They are the mosques, and what is meant is greet those in them from your own kind. If there is no one in the mosques, then it was said that he should say: "Peace be upon the Messenger of God." It was said that he should say: "Peace be upon you," intending the angels. It was said that he should say: "Peace be upon us and upon the righteous servants of God." According to the second opinion, I mean that they are the houses mentioned previously, a group of the Companions and Followers. It was said that what is meant by houses here is all houses, inhabited and otherwise, so he greets the inhabitants of the inhabited houses, but as for the uninhabited houses, he greets himself. Ibn Al-Arabi said: The correct view is that it is general in reference to houses, and the word *greeting* is in the accusative case because his saying **then greet** means **then greet**: that is, a greeting that is

established. **From God** means that God has greeted you with it. Al-Farra' said: **That is, God has commanded you to do it in obedience to Him.** Then He described this greeting, saying, *Blessed*, meaning abundant in blessings and goodness, and *Tayyiba*, meaning it pleases the listener. It was also said, **Good and beautiful.** Al-Zajaj said: God, the Exalted, knows that peace is blessed and good because of the reward and recompense it contains. Then He, the Exalted, repeated it, saying, **Thus does God make clear to you His signs**, to emphasize what came before. We have already mentioned that the reference to the source of the verb, **that you may understand**, is an explanation of this clarification, hoping to understand the signs of God, the Exalted, and comprehend their meanings.

Ibn Abi Hatim narrated on the authority of Muqatil ibn Hayyan who said: It reached us that a man from the Ansar and his wife Asma bint Murshidah made food for the Prophet (peace and blessings of God be upon him). Asma said: O Messenger of God, how ugly this is that a slave enters upon a woman and her husband while they are wearing one garment without permission. So God revealed concerning that: **O you who have believed, let those whom your right hands possess ask permission of you** meaning the male and female slaves **and those among you who have not yet reached puberty** meaning: of your free men and women. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding this verse, he said: Some of the companions of the Messenger of God (peace and blessings of God be upon him) liked to have intercourse with their wives at these hours so that they could bathe and then go out to pray. So God commanded them to command the slaves and boys not to enter upon them at those hours except with permission. Ibn Mardawayh narrated on the authority of Tha'labah al-Qurazi on the authority of Abdullah ibn Suwayd who said: "I asked the Messenger of God (peace and blessings of God be upon him) about the three private parts, and he said: 'If I take off my clothes after the afternoon, no servant who has not reached puberty, nor any free man who has not reached puberty, may enter upon me without my permission. And if I take off my clothes after the 'Isha' prayer and before the Fajr prayer.'" Abd ibn Humayd and al-Bukhari narrated it in al-Adab on the authority of Abdullah ibn Suwayd from his statement. Ibn Sa'd also narrated something similar on the authority of Suwayd ibn al-Nu'man. Sa'id ibn Mansur, Ibn Abi Shaybah, Abu Dawud, Ibn Mardawayh and al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas who said: **Most people do not believe in it**, meaning the verse of permission. **And I order this short slave girl of mine who stands at his head to ask permission to enter upon me.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: People left out three verses and did not act upon them: **O you who have believed, let those whom your right hands possess ask your permission**, and the verse in Surat An-Nisa', **And when the division is present**, and the verse in Al-Hujurat, **Indeed, the most noble of you in the sight of God is the most righteous of you.** Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Sunan also narrated from him regarding the verse: If a man is alone with his wife after the evening prayer, no boy or servant should enter upon him except with his

permission until he prays the morning prayer. If he is alone with his wife at noon, then the same applies. They are permitted to enter between that without permission, as He said: **There is no blame upon you or upon them after that.** As for the one who has reached puberty, he is not allowed to enter upon the man and his wife except with permission in any case, as He said: **And when the children among you reach puberty, let them ask permission as those before them asked permission.** Abu Dawud, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi in al-Sunan also narrated with a saheeh isnad on the authority of Ikrimah that a man asked him about asking permission for the three private matters that God commanded in the Qur'an. Ibn Abbas said: God is the Concealer and loves concealment, and people did not have curtains at their doors or a veil in their homes. Perhaps a man's servant, son, or orphan in his care would surprise him while he was with his wife, so God commanded them to ask permission for those private matters that God mentioned. Then... God then brought the curtain, and expanded their provision, so they adopted the curtain and the hijab, and the people felt that this was enough for them from asking permission which they were commanded to do. Ibn Abi Shaybah, Al-Bukhari in Al-Adab, Ibn Jarir and Ibn Al-Mundhir narrated from Ibn Umar regarding the verse {And let those whom your right hands possess ask your permission} that he said: It applies to males and not females, and there is no basis for this specification, as looking at the private parts at these times is disliked by a person in men, and it is disliked by females. Ibn Mardawayh narrated from Abu Salamah ibn Abd Al-Rahman from some of the wives of the Prophet (peace and blessings of God be upon him) regarding the verse, she said: It was revealed about women asking permission of us. Al-Hakim narrated and authenticated it from Ali regarding the verse, he said: Women, for men ask permission. Al-Faryabi narrated from Musa ibn Abi Shaybah, he said: I asked Al-Sha'bi about this verse, is it abrogated? He said: No. Sa'id ibn Mansur, Al-Bukhari in Al-Adab, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated from Ata' that he asked Ibn Abbas: Should I ask permission to enter upon my sister? He said: Yes. I said: She is in my lap and I provide for her and she is with me in the house. Should I ask permission to see her? He said: Yes. God says: **Let those whom your right hands possess and those among you who have not yet reached puberty ask your permission** (al-Baqarah 2:17). These people were not commanded to ask permission except in these three private matters. He said: **And when the children among you have reached puberty, let them ask permission as those before them did** (al-Baqarah 2:17). So permission is obligatory for all of God's creation. Ibn Abi Shaybah, Ibn Jarir, and Al-Bayhaqi in his Sunan narrated from Ibn Mas'ud that he said: You are required to give permission to your mothers. Sa'id ibn Mansur and Al-Bukhari in Al-Adab narrated from him that he said: A man should ask permission of his father, mother, brother, and sister. Ibn Abi Shaybah and Al-Bukhari in Al-Adab narrated something similar from Jabir. Ibn Jarir and Al-Bayhaqi narrated in Al-Sunan on the authority of Ata' ibn Yasar that a man said: O Messenger of God, should I ask permission to enter upon my mother? He said: Yes. He said: I am with her in the house. He said: Ask permission to enter upon

There is no blame upon the blind or upon the lame or upon the ill or upon yourselves if you eat from your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your paternal aunts or the houses of Your maternal uncles' houses, or your aunts' houses, or that of which you possess the keys, or your friend - there is no blame upon you if you eat together or separately. But when you enter houses, greet one another with a greeting from God, blessed and good. Thus does God make clear to you the verses that you may understand.

her. He said: I am her servant, so should I ask permission to enter upon her every time I enter? He said: Do you like to see her naked? He said: No. He said: Then ask permission to enter upon her. This is a mural hadith. Ibn Abi Shaybah narrated something similar on the authority of Zayd ibn Aslam that a man asked the Prophet, peace and blessings be upon him, and this is also a mural hadith. Abu Dawud and Al-Bayhaqi narrated in Al-Sunan on the authority of Ibn Abbas: **And tell the believing women to reduce [some] of their vision [the verse].** This was abrogated and an exception was made for **and past-age women who no longer expect marriage** [the verse]. Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated in Al-Sunan on his authority that he said: This is a woman, there is no blame upon her if she sits in her house wearing a shirt and a veil and putting on a jilbab as long as she does not display her beauty in a way that God dislikes, which is His saying: **There is no blame upon them for putting aside their outer garments [but] not displaying their adornment.** Abu Ubaid narrated in his Fadha'il, Ibn al-Mundhir, Ibn al-Anbari in al-Masahif and al-Bayhaqi narrated on the authority of Ibn Abbas that he used to recite: **that they put down their outer garments** and said: It means the jilbab. Saeed bin Mansour, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani and al-Bayhaqi in al-Sunan narrated on the authority of Ibn Masoud: **that they put down their outer garments** He said: The jilbab and the cloak. Ibn Abi Hatim narrated on the authority of Sa'd bin Jubayr who said: When the verse, **O you who have believed, do not consume one another's wealth unjustly** was revealed, the Ansar said: There is no wealth in Madinah more precious than food. They would be reluctant to eat with the lame, saying that the healthy would beat them to the place and would not be able to push them. They would be reluctant to eat with the sick, saying that they could not eat as much as the healthy. They would be reluctant to eat in the homes of their relatives, so the verse, **There is nothing wrong with the blind,** was revealed, meaning eating with the blind. Abd ibn Humayd, Ibn Jarir, Ibn Abi Hatim, and Al-Bayhaqi narrated on the authority of Mujahid who said: A man would take his blind, lame, or sick person to his father's house, or his brother's house, or his paternal uncle's house, or his aunt's house, or his maternal uncle's house, or his maternal aunt's house. The Zamanites would be embarrassed by that and would say, **They are only taking us to the houses of others.** So this verse was revealed as a concession for them. Al-Bazzar, Ibn Abi Hatim, Ibn Mardawayh, and Ibn Al-Najjar narrated on the authority of Aisha who said: The Muslims would like to go out with the Messenger of God (peace and blessings of God be upon him), so they would hand over their keys to their trustees and say to them, **We have made it lawful for you to eat whatever you need.** They would say, **It is not lawful for**

us to eat because they gave us permission against their will, and we are Zamanites. So God revealed, **And there is no blame upon you if you eat** until His saying, **or what you possess the keys of.** Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated on the authority of Ibn Abbas that he said: When the verse, **O you who have believed, do not consume one another's wealth unjustly,** was revealed, the Muslims said, **God has forbidden us to consume one another's wealth unjustly, and food is the best of wealth, so it is not permissible for any of us to eat with someone else.** So the people refrained from that, and God revealed, **There is no blame upon the blind** until His saying, **or those of which you possess the keys,** referring to a man who entrusts another with his farm, and what God permitted was for him to eat of that food and dates and drink milk. They were also reluctant for a man to eat alone unless someone else was with him, so God permitted them by saying, **There is no blame upon you if you eat together or separately.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of al-Dahhak that he said: Before the Prophet (blessings and peace of God be upon him) was sent, the people of Madinah would not have a blind, sick, or lame person who was unable to compete with them over food to share their food, so a concession was revealed to allow eating with them. Abd al-Razzaq, Abd ibn Humayd, Abu Dawud in his Marasil, Ibn Jarir, and al-Bayhaqi narrated on the authority of al-Zuhri that he was asked about the statement, **There is no blame upon the blind,** why are the blind, the lame, and the sick mentioned here? He said, "Ubaydullah ibn Abdullah informed me that when the Muslims went out to fight in their time, they would hand over the keys to their doors and say, 'We have made it lawful for you to eat from what is in our houses.' They would be embarrassed by that and say, 'We will not enter them while they are absent.' So God revealed this verse as a concession for them." Abd ibn Humayd, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Qatada that he said, "This tribe of Banu Kinanah ibn Khuzaymah would consider it shameful for them to eat alone during the Jahiliyyah. A man would drive provisions to a gathering while he was hungry until he found someone to eat and drink with him. So God revealed, 'There is no blame upon you if you eat together or separately.'" Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ikrimah and Abu Salih that they said: When a guest visited the Ansar, they would not eat until the guest ate with them, so a concession was revealed for them. Al-Tha'labi narrated on the authority of Ibn Abbas regarding the verse: Al-Harith went out on a military expedition with the Messenger of God (peace and blessings be upon him), leaving Khalid bin Yazid as his family's caretaker. He felt embarrassed to eat from his food, as he was struggling, so this verse was revealed. Abd Al-Razzaq, Abd bin Humaid, Ibn Al-Mundhir and Ibn Abi Hatim

narrated on the authority of Qatadah regarding the verse: **or your friend**, he said: If you enter the house of your friend without his permission, then you eat from his food without his permission, there is no harm in that. Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding the verse: **or your friend**, he said: This is something that has ceased to exist. It only existed in the beginning when they did not have doors and the curtains were drawn, so a man might enter a house and no one was there, and he might find food while he was hungry, so God permitted him to eat it. He said: On that day, houses were gone, and their inhabitants were inside them, and when they left they would close and that disappeared. Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Shu'ab narrated from Ibn Abbas, regarding the verse: "So when you enter houses, greet yourselves with peace," meaning: When you enter your houses, greet yourselves with **a greeting from God**, which means "Peace," because it is the name of God and it is the greeting of the people of Paradise. Al-Bukhari, Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated from Abu al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Shu'ab narrated from Ibn Abbas, regarding the verse: "So greet yourselves with peace," he said: It refers to the mosque. When you enter it, say: "Peace be upon us and upon the righteous slaves of God." Ibn Abi Shaybah and al-Bukhari in al-Adab narrated from Ibn Umar, who said: When one enters an uninhabited house or a mosque, let him say: "Peace be upon us and upon the righteous slaves of God."

Tafsir al-Baghawi

God the Almighty says: 61- **There is no blame upon the blind or upon the lame or upon the ill** the verse. The scholars differed regarding this verse. Ibn Abbas **may God be pleased with him** said that when God the Almighty revealed the verse: **O you who have believed, do not consume one another's wealth unjustly** (An-Nisaa': 29), the Muslims were reluctant to eat with the sick, the lame, the blind, and the lame. They said that food is the best kind of wealth, but God has forbidden us from consuming wealth unjustly. The blind cannot see where good food is, the lame cannot sit, and cannot compete for food, and the ill are too weak to eat and cannot finish their food. So God revealed this verse.

According to this interpretation, *upon* has the meaning of *in*, i.e., **not in the blind**, meaning: **You are not obligated to eat with the blind, the lame, or the sick.**

Sa'id ibn Jubayr, Ad-Dahhak and others said that the lame, the blind and the sick would refrain from eating with the healthy, because people would be disgusted by them and would hate to eat with them. The blind would say: Perhaps he would eat more, and the lame would say: Perhaps he would take the place of two. So this verse was revealed.

Mujahed said: The verse was revealed to give them

permission to eat from the homes of those whom God mentioned in this verse. This is because these people would enter upon a man asking for food, and if he did not have anything to feed them, he would take them to the homes of their fathers and mothers or some of those whom God mentioned in this verse. The people of that time would be embarrassed by that food and would say, **He took us to someone else's house?** So God revealed this verse.

Saeed bin Al-Musayyab said: When the Muslims went out to war, they would leave their people behind and give them the keys to their doors and say, **We have made it permissible for you to eat from what is in our houses.** They would be embarrassed by that and say, **We will not enter them while they are absent.** So God revealed this verse as a concession to them.

Al-Hasan said: This verse was revealed as a concession for these people to refrain from participating in jihad. He said: The discussion ended with His statement: **There is no blame upon the sick**, and His statement: **nor upon yourselves** is a statement separate from what preceded it.

It was said: When the verse, **And do not consume one another's wealth unjustly An-Nisa' 4:29** was revealed, they said: It is not permissible for any of us to eat at someone else's house. So God, the Almighty, revealed: **And there is no blame upon yourselves if you eat from your houses**, meaning: There is no blame upon you if you eat from your houses. It was said: He meant from the wealth of your relatives and wives, and the house of the woman is like the house of the husband. Ibn Qutaybah said: He meant from the houses of your children, attributing the houses of the children to the fathers, as it came in the hadith: You and your wealth belong to your father, "or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your aunts or the houses of your maternal uncles or the houses of your maternal aunts or the houses of which you possess the keys." Ibn Abbas, may God be pleased with him, said: He meant by that the man's representative and his guardian in his farm and livestock. There is no blame upon him if he eats from the fruits of his farm and drinks from the milk of his livestock, but he should not carry or store anything. Ad-Dahhak said: It means in the houses of your slaves and your servants, because the master owns the house of his slave and the keys to the safes, as God the Almighty says: **And with Him are the keys of the unseen** (al-An'am 6:59). It is also permissible that he is the one who opens it. Ikrimah said: If a man owns the key, then he is a treasurer, so there is nothing wrong with him feeding a small amount of food. As-Suddi said: A man entrusts someone else to take care of his food, so there is nothing wrong with him eating from it. Some people said: What you own the keys to is what you have stored with you. Mujahid and Qatadah said: From your own houses, from what you have secured and owned.

Or your friend, the friend who has been faithful to you.

Ibn Abbas said: It was revealed about Al-Harith bin Amr, may God be pleased with him. He went out to fight with the Messenger of God, may God bless him

Surat al-Nur 24:61

There is no blame upon the blind or upon the lame or upon the ill or upon yourselves if you eat from your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your paternal aunts or the houses of Your maternal uncles' houses, or your aunts' houses, or that of which you possess the keys, or your friend - there is no blame upon you if you eat together or separately. But when you enter houses, greet one another with a greeting from God, blessed and good. Thus does God make clear to you the verses that you may understand.

and grant him peace, and left Malik bin Zaid in charge of his family. When he returned, he found him exhausted and asked him about his condition. He said: I was embarrassed to eat your food without your permission. Then God revealed this verse.

Al-Hasan and Qatada saw this verse as a reason for a man to enter his friend's house and eat his food without asking his permission.

Meaning: **There is no blame upon you for eating** from the homes of these people if you enter them even if they are not present, without stocking up and carrying loads.

His statement: **There is no blame upon you if you eat together or separately**, was revealed about Banu Laith ibn Amr, a tribe of Banu Kinanah. A man among them would not eat alone until he found someone weak to eat with him. A man might sit with food in front of him from morning until evening, or he might have camels with him, but he would not drink their milk until he found someone to drink with. When evening came and he did not find anyone, he would eat. This is the statement of Qatada, Ad-Dahhak, and Ibn Jurayj.

Ata Al-Khurasani said on the authority of Ibn Abbas, may God be pleased with them both: A rich man would enter upon a poor relative or friend of his and invite him to his food. He would say: By God, I am reluctant to eat with you, meaning: I am embarrassed to eat with you while I am rich and you are poor. Then this verse was revealed.

Ikrimah and Abu Saleh said: It was revealed about a group of Ansar who would not eat when a guest visited them except with their guest. So, it was permissible for them to eat however they wanted, all together or separately.

So when you enter houses, greet one another, meaning: greet one another. This applies to a man entering his own house and greeting his family and those in his house. This is the opinion of Jabir, Tawus, Al-Zuhri, Qatadah, Al-Dahhak, and Amr ibn Dinar.

Qatada said: When you enter your home, greet your family, for they are the ones most deserving of your greeting. And if you enter a house where there is no one, say: Peace be upon us and upon the righteous servants of God. He told us that the angels respond to him.

On the authority of Ibn Abbas, may God be pleased with him, he said: If there is no one in the house, then let him say: Peace be upon us and upon the righteous servants of God, and peace be upon the people of the house and the mercy of God.

Amr bin Dinar narrated on the authority of Ibn Abbas,

may God be pleased with them both, regarding the Almighty's saying: "So when you enter houses, greet one another with peace," he said: When you enter the mosque, say: Peace be upon us and upon the righteous servants of God.

A greeting from God, is in the accusative case as a verbal noun, meaning: You greet yourselves with a **blessed and good** greeting. Ibn Abbas, may God be pleased with him, said: **A beautiful and good one**. It was also said that the mention of blessing and goodness here is because of the reward and recompense it contains. **Thus does God make clear to you the verses that you may understand**.

Tafsir al-Baidawi

61 - **There is no blame upon the blind, nor upon the lame, nor upon the ill**. This is a denial of the fact that they were reluctant to eat with healthy people for fear of being disgusted by them, or to eat from the house of someone who would give them the key and permit them to relax in it if he went out to fight and left them behind in the houses for fear that this would not be from a good heart, or to respond to someone who invited them to the houses of their fathers, children, and relatives and feed them for fear of being a burden on them. This only applies if it is known that the owner of the house is happy with permission or evidence, or it was in the beginning of Islam and then abrogated by something like His statement, **Do not enter the houses of the Prophet unless permission is given to you to eat**. It was said that it is a denial of the blame on them for sitting back from jihad, and this is not in keeping with what came before or after it. **And there is no blame upon you if you eat from your houses** from the houses in which your wives and children are, so this includes the children's houses because the child's house is his house, as the Prophet (peace and blessings be upon him) said: **You and your wealth belong to your father**, and he (peace and blessings be upon him) said: **The best of what the believer eats is from his own earnings, and his children are from his earnings**. "Or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your aunts or the houses of your maternal uncles or the houses of your maternal aunts or the houses of which the keys to it belong to you," which is what is under your control and disposal of farms or livestock, as a trust or for safekeeping. It was said that the houses of slaves and keys are the plural of miftah, which is that with which one opens, and it was read as **its keys. or your friend** or the houses of your friend, for they are more content with spending their money and

are happy with it. It applies to both individuals and groups, just like a mixture. All of this only applies if the owner of the house is known to be happy with it, through permission or a circumstantial evidence. That is why these were singled out, as spending time with each other is customary. Or it was in the early days of Islam, then it was abrogated, so the Hanafis do not rely on it to prove that there is no cutting off of the money of a person in ihram. **There is no blame upon you if you eat together or separately** together or separately. It was revealed about Banu Laith ibn Amr of Kinanah, who were reluctant to eat alone. Or about a group of Ansar who, when a guest visited them, would not eat except with him. Or about a group who were reluctant to gather around food due to the differences in nature in filth and gluttony. **So when you enter houses** of these houses, **salute yourselves** upon their inhabitants who are of your religion and kin. **A greeting from God** is established by His command and prescribed by Him. It is permissible for it to be a relative of greeting, for it is a request for life, and it is from Him, the Most High. Its accusative case is in the form of a verbal noun because it means submission. *Blessed* because it is hoped to increase goodness and reward. *Good* because it pleases the listener. Anas **may God be pleased with him** reported that the Prophet (peace and blessings be upon him) said to me, "Whenever you meet someone from my nation, greet him and your life will be long. When you enter your home, greet them and the goodness of your home will increase. And pray the Duha prayer, for it is the prayer of the righteous who turn back [to God]. "Thus does God make clear to you His verses." He repeated it three times for further emphasis and to magnify the rulings that conclude with it. He separated the first two with what required that and this one with what was intended by it, so he said, "That you may understand," meaning the truth and goodness in matters.

Surat al-Nur 24:62

The believers are only those who have believed in God and His Messenger and when they are with him on some common matter do not depart until they have asked his permission. Indeed, those who ask your permission - those are the ones who believe in God and His Messenger. So when they ask your permission for some of their business, give permission to whom you will among them. And ask forgiveness for them from God. Indeed, God is Forgiving and Merciful.

Surat al-Nur 24:62

The believers are only those who have believed in God and His Messenger and when they are with him on some common matter do not depart until they have asked his permission. Indeed, those who ask your permission - those are the ones who believe in God and His Messenger. So when they ask your permission for some of their business, give permission to whom you will among them. And ask forgiveness for them from God. Indeed, God is Forgiving and Merciful.

Tafsir al-Jalalayn

62 - **The believers are only those who have believed in God and His Messenger, and when they are with him the Messenger on a comprehensive matter** such as the Friday sermon **do not depart** because of an excuse presented to them (until they ask his permission. Indeed, those who ask your permission are those who believe in God and His Messenger. So when they ask your permission for some of their affairs) he commanded them **then give permission to whomever you will of them** to leave (and ask forgiveness for them of God. Indeed, God is Forgiving and Merciful.)

Tafsir al-Suyuti

The Almighty said: The believers are only the believers, the verse Ibn Ishaq and Al-Bayhaqi narrated in Al-Dala'il on the authority of Urwah and Muhammad bin Ka'b Al-Qurazi and others, they said: When the Quraysh came in the year of the confederates, they camped at Majma' Al-Asyal from Ruma, a well in Medina, its leader was Abu Sufyan, and the Ghatafan came until they camped at Na'i next to Uhud, and the report reached the Messenger of God, may God bless him and grant him peace, so he dug the trench around Medina and worked on it, and the Muslims worked on it, and some of the hypocrites were slow and would bring the weak from the work, sneaking back to their families without the knowledge of the Messenger of God, may God bless him and grant him peace, or permission, and when a Muslim man was afflicted with a calamity or an unavoidable need, he would mention that to the Messenger of God, may God bless him and grant him peace, and ask his permission to go to his need, and he would give him permission, and when he had completed his need, he would return. So God revealed about those believers: The believers are only those who have believed in God and His Messenger, and when they are with him on a matter of common concern, until His saying: And God is Knowing of all things.

Tafsir al-Tabari

God Almighty says: The true believers are only those

who have believed in God and His Messenger. **And when they are with him** He says: And when they are with the Messenger of God, may God bless him and grant him peace, **on a matter that unites them all** He says: On a matter that unites them all, such as a war that is present, or a prayer that is gathered for, or consultation about a matter that has been revealed. **They do not depart** He says: They do not turn away from the matter for which they have gathered, until they ask permission from the Messenger of God, may God bless him and grant him peace.

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, **The believers are only those who have believed in God and His Messenger and when they are with him on some matter of common concern, they do not depart until they have asked his permission**, meaning: if it is a matter of obedience to God.

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 if they were with him on a common matter**, he said: A general matter of obedience to God.

Muhammad ibn Bashir narrated to us, he said: Muhammad ibn Bakr narrated to us, he said: Ibn Jurayj narrated to us, he said: A man asked Makhul al-Shami, and I was listening, and Makhul was sitting with Ata', about the statement of God in this verse: **And when they are with him on some common matter, they do not leave until they have asked his permission**. Makhul said: On Friday, on a campaign, and in every common matter. He has commanded that no one should leave on Friday until he has asked the Imam's permission, and likewise in every common matter. Do you not see that He says: **And when they are with him on some common matter**.

Yaqub told me, he said: Ibn Atiyyah told me, he said: Hisham bin Hassan told us, on the authority of Al-Husayn, he said: When a man needed something while the Imam was delivering the sermon, he would stand up and hold his nose, so the Imam would signal him to go out. He said: A man wanted to go back to his family, so he stood up to Haram bin Hayyan while he was delivering the sermon and took hold of his nose. Haram signaled to him to go, so he went out to his family and stayed with them, then he came back. Haram said to him: Where were you? He said: With my family. He said: Did you go with my permission? He said: Yes, I stood up to you while you were delivering the sermon and you took hold of my nose, so you signaled to me to go, so I went. He said: Did you do

this as a trick, or something similar? Then he said: O God, delay the evil men until the time of evil.

Al-Hasan told me, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Zuhri, regarding his statement, **And if they were with him on a matter of common concern**, he said: It is Friday prayer, if they were with him, they would not leave until they asked his permission.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **The believers are only those who have believed in God and His Messenger, and when they are with him on a common matter, they do not depart until they have asked his permission**, he said: The common matter is when they are with him in a group at war or on Friday. He said: Friday is one of the common matters. No one should go out when the imam is sitting on the pulpit on Friday except with the permission of the ruler, if it is when he can see him or be able to do so. And he should not go out except with permission. And if it is where he cannot see him or be able to do so, and he cannot reach him, then God is more deserving of an excuse.

And His statement, **Indeed, those who ask your permission - those are the ones who believe in God and His Messenger**, meaning, God the Most High says: Indeed, those who, O Muhammad, if they are with you on a common matter, turn away from you except with your permission, out of obedience to God and to you, and believing in what I have brought them from Me - those are the ones who truly believe in God and His Messenger, not those who disobey the command of God and the command of His Messenger, turning away from you without your permission, after you have preceded them that they not turn away from you except with your permission. And His statement, **So when they ask your permission for some of their affairs, give permission to whomever you wish of them**, meaning, for some of their needs that arise to them, then give permission to whomever you wish of them to leave you to fulfill them. **And ask forgiveness for them**, meaning, and supplicate to God for them to be gracious to them by pardoning them for the consequences of what is between Him and them. **Indeed, God is Forgiving and Merciful**, for the sins of His repentant servants. *Merciful* to them, lest He punish them for them after they have repented from it.

Tafsir al-Qurtubi

The Almighty said: **The believers are only those who have believed in God and His Messenger and when they are with him on some matter of common concern, they do not depart until they have asked his permission**. There are two issues in this:

First: The Almighty's saying: **The believers are only...** "Only" in this verse is for limitation. The meaning is: The faith of one who believes in God and His Messenger is not complete or perfected unless he hears from the Messenger, not intending that the Messenger wants to complete a matter and he wants to spoil it by omitting it at the time of assembly, and so on. And the Almighty made clear at the beginning of

the Surah that He sent down clear verses, and that the revelation was only to Muhammad, may God's prayers and peace be upon him, so He concluded the Surah by emphasizing the command to follow him, may God's prayers and peace be upon him, so that it is known that his commands are like the commands of the Qur'an.

Second: There is a difference of opinion regarding what a congregational matter is. Some say it means when the imam needs to gather people to spread a good, such as establishing a religious tradition, or to intimidate an enemy by their gathering and for war. God the Almighty says: **And consult them in the matter** (Al Imran 3:159). So if a matter is one that will benefit or harm them, he should gather them to consult about it. The imam whose permission is awaited is the imam of command, so no one should go for an excuse without his permission. If he goes with his permission, bad suspicion will be removed. Makhlul and Al-Zuhri said: Friday prayer is a congregational matter. The imam of prayer should ask permission if the imam of command has put him forward, if he can see the one who is asking permission. Ibn Sirin said: They used to ask permission from the imam from the pulpit, and when that happened frequently, Ziyad said: Whoever puts his hand over his mouth should leave without permission. This was the case in Madinah until Sahl ibn Abi Salih had a nosebleed on a Friday and asked permission from the imam. The apparent meaning of the verse requires that the leader of the emirate, who is in the seat of prophethood, should ask permission, as he might have an opinion on imprisoning that man for a religious matter. As for the imam of prayer only, that is not up to him, because he is the agent of a part of the religion for the one who is in the seat of prophethood. It was narrated that this verse was revealed regarding the digging of the trench when the Quraysh and their leader Abu Sayfan, and Ghatafan and their leader Uyyaynah ibn Hisn came, and the Prophet (peace and blessings of God be upon him) dug the trench around Madinah. That was in Shawwal of the year 5 AH. The hypocrites were sneaking away from work and making false excuses. Something similar was narrated by Ashhab and Ibn Abd al-Hakam from Malik, and Muhammad ibn Ishaq said the same. Muqatil said: "It was revealed regarding 'Umar **may God be pleased with him**. He asked the Prophet (peace and blessings of God be upon him) for permission to return during the Battle of Tabuk, and he gave him permission and said:

Go, for by God you are not a hypocrite." He meant by this that the hypocrites would hear. Ibn Abbas, may God be pleased with him, said: "Umar, may God be pleased with him, asked permission to perform Umrah, and when he gave him permission, peace be upon him, he said:

O Abu Hafs, do not forget us in your prayers." I said: The first is correct because it includes all the sayings. Ibn al-Arabi chose what he mentioned about the revelation of the verse from Malik and Ibn Ishaq, and that it is specific to war. He said: What clarifies that is two things:

One of them is His statement in the other verse: **God knows those among you who slip away in secret**. This

Surat al-Nur 24:62

The believers are only those who have believed in God and His Messenger and when they are with him on some common matter do not depart until they have asked his permission. Indeed, those who ask your permission - those are the ones who believe in God and His Messenger. So when they ask your permission for some of their business, give permission to whom you will among them. And ask forgiveness for them from God. Indeed, God is Forgiving and Merciful.

is because the hypocrites were seeking refuge, leaving the group and abandoning the Messenger of God, may God bless him and grant him peace. So God commanded all of them that none of them should leave until the Messenger of God, may God bless him and grant him peace, gave him permission, and thus his faith would be made clear.

Second: His statement: **They did not leave until they asked his permission.** What kind of permission is there in an event while the imam is delivering the sermon? The imam has no choice in preventing him or keeping him. He said: **Then give permission to whomever you wish among them,** thus making it clear that it is specifically for war.

I said: The general statement is more appropriate, higher, better and more exalted. **Then give permission to whomever you wish among them.** So the Prophet, may God bless him and grant him peace, had the choice: if he wished, he could give permission, or if he wished, he could withhold. Qatada said: His statement, **Then give permission to whomever you wish among them** was abrogated by His statement, **God has pardoned you for giving them permission** (al-Tawbah 9:43). **And ask God for forgiveness for them** meaning for their leaving the group if you know they had an excuse. **Indeed, God is Forgiving and Merciful.**

Tafsir Ibn Kathir

The believers who have believed in God and His Messenger, and when they are with him on some common business, do not leave until they have asked his permission. Indeed, those who ask your permission are the ones who believe in God and His Messenger. So when they ask your permission for some of their business, give permission to whomever you will among them and ask forgiveness for them from God. Indeed, God is Forgiving and Merciful. This is also an etiquette that God has guided His believing servants to. Just as He commanded them to ask permission upon entering, He also commanded them to ask permission upon leaving, especially if they are on some common business with the Messenger, may God's prayers and peace be upon him, such as Friday or Eid prayer, congregational prayer, or a meeting for consultation or the like. God the Most High commanded them not to leave him in this case except after asking his permission and consulting with him. And whoever does that is one of the perfect believers. Then He commanded His Messenger, may God's prayers and peace be upon him, if one of them asks his permission for that, to give him permission if he wishes. For this reason, He said, **Then give permission to whomever you will among them and ask forgiveness for them from God** *verse*. Abu Dawud said: Ahmad ibn Hanbal and Musaddad told us: Bishr - he is Ibn al-Mufaddal -

told us, on the authority of Ibn Ajan, on the authority of Saeed al-Maqburi, on the authority of Abu Hurayrah, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: 'When one of you comes to a gathering, let him greet the people with the greeting of peace. When he wants to stand up, let him greet the people with the greeting of peace. The first greeting is not more deserving than the last.'" This is how it was narrated by al-Tirmidhi and al-Nasa'i on the authority of Muhammad ibn Ajan. Al-Tirmidhi said: A hasan hadith.

Fath al-Qadir

Sentence 62 - **The believers are only** is a new sentence intended to explain the rulings that preceded it. *Only* is one of the forms of restriction. The meaning is that faith is not complete or perfect until it is **in God and His Messenger**. The sentence **and if they were with him on a matter of common concern** is conjoined with *believed* and is included with him in the scope of the relative clause: that is, if they were with the Messenger of God on a matter of common concern: that is, on a matter of obedience that they gather for, such as Friday prayers, sacrifice, breaking the fast, jihad, and the like. The matter is called a common concern as an exaggeration. **They did not leave until they asked his permission.** The commentators said: When the Messenger of God (blessings and peace of God be upon him) ascended the pulpit on Friday and a man wanted to leave the mosque for a need or an excuse, he would not leave until he stood in front of the Prophet (blessings and peace of God be upon him) where he could see him. So he would know that he only stood to ask permission, so he would give permission to whomever he wanted among them. Mujahid said: The imam's permission on Friday is to point with his hand. Al-Zajjaj said: God knows that if the believers were with His Prophet in something that required congregational prayer, they would not leave until they asked his permission. Likewise, they should be with the Imam, not disobeying him or turning away from him in any of their gatherings except with his permission. The Imam has the right to give permission or not to give permission as he sees fit, based on the saying of God the Most High: **So give permission to whomever you wish among them.** Al-Yamani read it as a command for all. The point is that the comprehensive or all-inclusive command is that which is beneficial or harmful to all, and it is the great command that requires the gathering of people of opinion and experience. Scholars said: Every matter that the Muslims agree upon with the Imam, they do not disobey him nor do they go back on it except with permission. Then God the Almighty said: **Indeed, those who ask your permission - those are the ones who believe in God and His Messenger.** So God the Almighty made it clear that those who ask permission

are the believers in God and His Messenger, just as He first ruled that the believers with complete faith are those who combine belief in both of them with asking permission. **So when they ask your permission for some of their affairs**, meaning if the believers ask permission from the Messenger of God (peace and blessings of God be upon him) for some of the matters that concern them, then he gives permission to whomever he wants from them and prevents whomever he wants according to what the interest that the Messenger of God (peace and blessings of God be upon him) sees requires. Then God the Almighty guided them to seek forgiveness for them, and in it is an indication that if asking permission is for a valid excuse, then it is not free from the taint of worldly matters affecting the hereafter. **Indeed, God is Forgiving and Merciful**, meaning He is abundant in forgiveness and mercy, and He goes to the limit in them, beyond which there is no limit.

Tafsir al-Baghawi

God Almighty says: 62- **The believers are only those who have believed in God and His Messenger, and when they are with him**, meaning: with the Messenger of God, may God bless him and grant him peace, **on some common matter**, whether it is a war that is present, or prayer, or Friday prayer, or a congregational prayer, or consultation about a revealed matter, **they do not depart**, they do not disperse from him, they do not turn away from the matter for which they have gathered, **until they have asked his permission**. The commentators said: When the Messenger of God, may God bless him and grant him peace, would ascend the pulpit on Friday and a man wanted to leave the mosque, for a need or an excuse, he would not leave until he stood in front of the Messenger of God, may God bless him and grant him peace, where he could see him, so that he would know that he had only stood to ask permission, so he would give permission to whomever he wanted among them. Mujahid said: The imam's permission on Friday is to point with his hand.

Scholars said: The same applies to every matter that the Muslims agree upon with the imam. They do not disobey him or turn back from it except with permission. If he asks for permission, the imam may give him permission if he wishes, or he may not. This is if there is no reason preventing him from staying. If a reason arises that prevents him from staying, such as if he is in the mosque and one of them menstruates, or a man becomes ritually impure, or he becomes ill, then he does not need to ask permission.

"Indeed, those who ask your permission are those who believe in God and His Messenger. So when they ask your permission for some of their affairs," that is, their affairs, **then give permission to whomever you wish of them**, in the case of departure, meaning if you wish then give permission, and if you wish then do not give permission, "and ask forgiveness for them of God. Indeed, God is Forgiving and Merciful."

Tafsir al-Baidawi

62 - **The believers are only** meaning those who are complete in faith. **Those who have believed in God and His Messenger** from the bottom of their hearts. **And when they are with him on a matter of common concern** such as Friday prayers, festivals, wars, and consultation in matters. The matter is described as **common concern** for emphasis and it was read as *comprehensive*. **They did not leave until they had asked his permission** they asked the Messenger of God (peace and blessings of God be upon him) for permission and he gave them permission. This is considered part of the perfection of faith because it is like the proof of its authenticity and distinguishes the sincere one from the hypocrite, whose habit is to sneak away and flee. And to magnify the crime of leaving the assembly of the Messenger of God (peace and blessings of God be upon him) without his permission, He repeated it, emphasizing it in a more eloquent manner, saying: **Indeed, those who ask your permission are those who believe in God and His Messenger** for this indicates that the one who asks permission is inevitably a believer and that going without permission is not so. **And if they ask your permission for some of their business** what is presented to them of tasks, and it also contains exaggeration and a narrowing of the matter. **Then give permission to whomever you wish among them** is a delegation of the matter to the opinion of the Messenger (peace and blessings of God be upon him). This is used as evidence that some rulings are delegated to his opinion. Whoever forbade this restricted the will to being subject to his knowledge of his truthfulness, so the meaning is: Give permission to whomever you know has an excuse. **And ask forgiveness for them from God** after giving permission, so asking permission even for an excuse is a shortcoming because it gives precedence to worldly matters over religious matters. **Indeed, God is Forgiving** of the errors of His servants. **Merciful** in making things easy for them.

Surat al-Nur 24:63

Do not make the calling of the Messenger among you like the calling of some of you to others. God may know those among you who slip away secretly. So let those who oppose his command beware, lest a trial befall them or a painful punishment be inflicted upon them.

Surat al-Nur 24:63

Do not make the calling of the Messenger among you like the calling of some of you to others. God may know those among you who slip away secretly. So let those who oppose his command beware, lest a trial befall them or a painful punishment be inflicted upon them.

Tafsir al-Jalalayn

63 - **Do not make the calling of the Messenger among you like the calling of one another** by saying, **O Muhammad**, but rather say, **O Prophet of God, O Messenger of God**, with gentleness, humility, and a lowered voice. **God certainly knows those among you who slip away secretly** that is, they leave the mosque during the sermon without asking permission, secretly, hiding something. **And let those beware who oppose his command** that is, God or the Messenger **lest a trial befall them** a calamity **or a painful punishment befall them** in the Hereafter.

Tafsir al-Suyuti

God Almighty said: Do not make the verse. Abu Naim included in Al-Dala'il on the authority of Al-Dahhak on the authority of Ibn Abbas who said: They used to say: O Muhammad, O Abu Al-Qasim. Then God revealed: Do not make the calling of the Messenger among you like the calling of some of you to others. So they said: O Prophet of God, O Messenger of God.

Tafsir al-Tabari

God Almighty says to the companions of His Prophet Muhammad, may God bless him and grant him peace: **O believers, do not make the calling of the Messenger among you like the calling of one another.**

The commentators differed on the meaning of this. Some of them said: God forbade the believers with this verse from exposing themselves to the Messenger's supplication against them, and He said to them: Beware of his supplication against you, that you do what angers him, lest he supplicate against you for that reason and you perish. Do not make his supplication like the supplication of any other person, for his supplication is binding.

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, **Do not make the calling of the Messenger among you like the calling of one of you to another**, the calling of the Messenger upon you is binding, so beware of it.

Others said: Rather, this is a prohibition from God to call upon the Messenger of God, may God bless him

and grant him peace, with harshness and rudeness, and a command to call upon him with gentleness and humility.

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, **Like the supplication of some of you to others**, he said: He commanded them to supplicate: O Messenger of God, with gentleness and humility, and not to turn away: O Muhammad, with a frown.

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: **Do not make the calling of the Messenger among you like the calling of one of you to another**, he said: He ordered them to call upon him: O Messenger of God, with gentleness and humility.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **Do not make the calling of the Messenger among you like the calling of one of you to another**, he said: He commanded them to magnify and honor him.

The first of the two interpretations of this, which is more correct in my opinion, is the interpretation that Ibn Abbas said, and that is that what precedes His saying, **Do not make the calling of the Messenger among you like the calling of one of you to another**, is a prohibition from God to the believers, that they should do what He dislikes by turning away from him, in the matter that unites them all, and what comes after it is a threat to those who turn away from him without His permission. So what is between them, that it is a warning to them of His wrath, that He will compel them to call down curses upon them, is more likely than it being a command to them to do something that has not been mentioned, such as glorifying and honoring him with words and supplication.

And His statement, **God knows those among you who slip away secretly**, means, the Most High says: You who turn away from your Prophet without his permission, concealing and hiding from him. Even if the matter of those among you who do that is hidden from the Messenger of God, may God bless him and grant him peace, God knows that, and nothing is hidden from Him. So let those among you who do that, who disobey God's command in turning away from the Messenger of God, may God bless him and grant him peace, except with His permission, fear that a trial from God will befall them, or a painful punishment will be inflicted upon them, so that their hearts will be sealed and they will disbelieve in God.

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

Who said that?

Ibn Hamid told us: Hakam bin Bashir told us: Amr bin Qais told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding the statement of God, **God knows those among you who slip away in secret**, he said: They would hide behind one another, and then they would stand up. So he said: Let those who disobey his command beware, lest a trial befall them. He said: His heart will be sealed, and he will not feel safe from displaying disbelief with his tongue, so his neck will be struck.

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, **God knows those among you who slip away in secret**. He said: Contrary to what was said.

Yunus told me, he said: Ibn Wahb told us, Ibn Zayd said, regarding the statement, **God certainly knows those among you who slip away in secret**, he said: These are the hypocrites who return without the permission of the Messenger of God (blessings and peace of God be upon him). He said: Lawāḥ means to seek refuge from him and evade, and to go without the permission of the Prophet (blessings and peace of God be upon him). **So let those beware who oppose his command** who do this **lest a trial befall them or a painful punishment befall them**. The trial here means disbelief, and Lawāḥ is the verbal noun of Lawḥtu bi-fran malawāḥita wa-lawāḥita, and that is why the waw appears. If it were the verbal noun of Dhat, it would have been said Liyāḥ, just as one says, **I stood up qiyaam**, and when it is said, **I resisted you**, it is said, **a long standing**. Lawāḥ is that people take refuge with one another, one hiding behind this one, and the other with that one, as Ad-Dahhak said.

His statement: **Or a painful punishment befalls them**. He says: Or a painful punishment befalls them in this worldly life from God, for their actions and their disobedience to the command of the Messenger of God, may God bless him and grant him peace.

His saying, **So let those beware who disobey His command**, and **so let those beware** be inserted because the meaning of the statement is: So let those beware who turn away from His command and turn away from it, averse.

Tafsir al-Qurtubi

God the Almighty says: **Do not make the invocation of the Messenger among you like the invocation of one of you to another**. He means: He calls out from afar: O Abu al-Qasim! Rather, glorify him as He says in al-Hujurat 49: **Indeed, those who lower their voices in the presence of the Messenger of God** (al-Hujurat 49:3) the verse. Sa'id ibn Jubayr and Mujahid said: The meaning is to say, **O Messenger of God**, in a gentle and kind manner, and do not say, **O Muhammad**, in a stern manner. Qatada said: He ordered them to honor and glorify him. Ibn Abbas: Do not expose the Messenger's invocation against you by angering him, because his invocation is binding. **God knows those among you who slip away with concealment**. Slipping away and slinking away means going out. And slipping

away comes from *mulawathah*, which means to cover yourself with something for fear of being seen. Thus, the hypocrites would slip away from the Friday prayer. *Lawadha* is a verbal noun in the accusative case, meaning seeking refuge, that is, some of them seek refuge with others, joining him to hide from the Messenger of God, may God bless him and grant him peace, because nothing was heavier on the hypocrites than Friday and attending the sermon, as narrated by Al-Naqqash, and the discussion of it has already been mentioned. It was said: They would sneak away in jihad, returning from it, seeking refuge with others. Al-Hasan said: seeking refuge, fleeing from jihad, and from this is the saying of Hassan:

Quraish is roaming around us, why don't you protect us and make us afraid of dreams?

And waw was pronounced as a vowel in lawath. It is said: lawath yalaawadh mulawathah lawathan. and waw yaludh lawathan liyaath. The waw was changed to a yaa because of the kasrah before it, following the word for *idh* in the defect. If it is a verbal noun of fa'il, it is not pronounced with a fatha, because fa'il cannot be pronounced with a fatha.

God the Almighty says: **So let those beware who oppose his command**. With this verse, the jurists argued that the command is obligatory. The rationale for this is that God the Blessed and Exalted has warned against opposing His command and threatened punishment for it, saying: **lest a trial befall them or a painful punishment befall them**. So opposing Him is forbidden, and obeying His command is obligatory. Here, trial means killing, as stated by Ibn Abbas. Ata': Earthquakes and terrors. Ja'far ibn Muhammad: An unjust ruler who is imposed on them. It has also been said that it is the seal on hearts with the evil of opposing the Messenger. The pronoun in **His command** is said to refer to God's command, as stated by Yahya ibn Salam. It has also been said that it refers to the command of His Messenger, peace be upon him, as stated by Qatada. The meaning of **they oppose His command** is that they turn away from His command. Abu Ubaidah and Al-Akhfash said: *About* in this instance is redundant. Al-Khalil and Sibawayh said: It is not redundant, and the meaning is, they disobey His command after it, as He said:

...you did not speak out of favor

And from this is His statement: **So he disobeyed the command of his Lord** (al-Kahf 18:50), meaning after the command of his Lord. *An* is in the accusative case with *Yahdhar*. According to most grammarians, **Warned Zayd** is not permissible, while it is permissible with *An*, because the letters of genitive case are omitted with it.

Tafsir Ibn Kathir

Ad-Dahhak said on the authority of Ibn Abbas: They used to say O Muhammad, O Abu Al-Qasim, but God the Almighty forbade them from doing so out of respect for His Prophet, peace and blessings be upon him. He said: Then say O Prophet of God, O Messenger of God. This is what Mujahid and Sa'id ibn Jubayr said.

Do not make the calling of the Messenger among you like the calling of some of you to others. God may know those among you who slip away secretly. So let those who oppose his command beware, lest a trial befall them or a painful punishment be inflicted upon them.

Qatadah said: God commanded that His Prophet, peace and blessings be upon him, be feared, revered, glorified, and made to lead. Muqatil said regarding the verse, **And do not make calling the Messenger among you like calling one another**, that is, do not call him O Muhammad when you call him, and do not say O son of Abdullah, but rather honor him by saying: O Prophet of God, O Messenger of God.

Malik said on the authority of Zayd ibn Aslam, regarding the statement of God, **Do not make the calling of the Messenger among you like the calling of one another**, that God commanded them to honor him. This is one statement, and it is apparent from the context, like the statement of God, the Most High, **O you who have believed, do not say, 'Ra'ina,'** to the end of the verse. And His statement, "O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not. Indeed, those who lower their voices in the presence of the Messenger of God - those are the ones whose hearts God has tested for piety. For them is forgiveness and a great reward. Indeed, those who call to you from behind the chambers, most of them do not reason. And if they had been patient until you came out to them, it would have been better for them." All of this is a matter of etiquette in addressing the Prophet, peace and blessings be upon him, and speaking with him and in his presence, just as they were commanded to give charity before speaking privately to him. The second opinion on this is that the meaning of **Do not make the supplication of the Messenger among you like the supplication of some of you to others** is that do not believe that his supplication against others is like the supplication of others, for his supplication is answered, so beware lest he supplicates against you and you perish. This was narrated by Ibn Abi Hatim on the authority of Ibn Abbas, Al-Hasan Al-Basri, and Atiyah Al-Awfi, and God knows best.

And His statement, **God certainly knows those among you who slip away secretly**. Muqatil ibn Hayyan said: They are the hypocrites who found talking on Friday difficult, meaning talking during the sermon, so they would seek refuge with some of the companions of the Prophet (peace and blessings of God be upon him) until they left the mosque. It was not permissible for a man to leave the mosque except with the permission of the Prophet (peace and blessings of God be upon him) on Friday after he had given the sermon. When one of them wanted to leave, he would point his finger at the Prophet (peace and blessings of God be upon him), and he would give him permission without the man speaking, because if one of them spoke while the Prophet (peace and blessings of God be upon him) was delivering the sermon, his Friday prayer would be invalidated. Al-Suddi said: When they were with him in a group, they would seek refuge with one another until they were absent from him so that he would not see them. Qatadah said about His statement, **God certainly knows those among you who slip away**

secretly, meaning hiding from the Prophet of God and His Book. Sufyan said, **God certainly knows those among you who slip away secretly**, he said: from the row. Mujahid said concerning the verse, *secretly*, there is a difference of opinion.

And his statement, **So let those beware who oppose his command**, meaning the command of the Messenger of God (peace and blessings of God be upon him), which is his path, method, way, Sunnah, and Shari'ah. So words and deeds should be weighed against his words and deeds. Whatever is in accordance with that is accepted, and whatever contradicts it is rejected by its speaker or doer, whoever he may be, as is proven in the two Sahihs and others that the Messenger of God (peace and blessings of God be upon him) said, **Whoever does an action that is not in accordance with our command, it is rejected**. That is, let him beware and fear whoever contradicts the Shari'ah of the Messenger, inwardly and outwardly, **lest a trial strike them**, meaning in their hearts, such as disbelief, hypocrisy, or innovation, **or a painful punishment befall them**, meaning in this world, such as killing, a prescribed punishment, imprisonment, or the like. Imam Ahmad narrated: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam ibn Munabbih, who said: This is what he told us on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "My example and yours is like that of a man who lit a fire. When it illuminated what was around it, moths and other insects that fall into the fire began to fall into it. He tried to hold them back, but they overcame him and rushed into it. He said: 'That is my example and yours. I hold you back from the fire, so come away from the fire, but you overcame me and rushed into it.'" Narrated by both of them on the authority of Abd al-Razzaq.

Fath al-Qadir

63- **Do not make the supplication of the Messenger among you like the supplication of one of you to another**. This sentence is a resumption of what preceded it: that is, do not make his supplication to you like the supplication of some of you to another in being lenient in some situations about not answering or turning away without permission or raising the voice. Sa'id ibn Jubayr and Mujahid said: The meaning is to say, **O Messenger of God**, gently and kindly, and do not say, **O Muhammad**, with a frown. Qatadah said: He ordered them to honor and glorify him. It was also said that the meaning is: Do not expose yourselves to the supplication of the Messenger against you by angering him, for his supplication is binding. **God certainly knows those among you who slip away secretly**. Slipping away means going out secretly. It is said that someone slipped away from among his companions, meaning he left them. Lawaath comes from mulawathah, which means to hide yourself in something for fear of being seen. Its origin is that this person takes refuge in that and that person in that.

Lawaath is what one encircles a mountain. It was also said that lawaath means straying from one thing to another secretly. The accusative case of lawādha is in the state of: meaning, two people seeking refuge, some of them seeking refuge with others and joining them. It was also said that it is in the accusative case of a verbal noun for an implied verb which is the state in reality: meaning, they seek refuge with one another. Zayd ibn Qutayb read *lawādha* with a fathah on the lam. The verse explains what the hypocrites were doing, as they would sneak away from the Friday prayer seeking refuge, some of them joining each other to hide from the Messenger of God (peace and blessings of God be upon him). Friday was the hardest day for the hypocrites because of what they saw of the gathering for prayer and the sermon, so they would flee from the audience and sneak away secretly, some of them hiding with each other and joining each other. It was said that lawādha means fleeing from jihad, and this is what Al-Hasan said, and from it is the saying of Hassan:

And the Quraysh roam among you, seeking refuge, you did not protect them, and their dreams dried up.

“So let those beware who oppose the Prophet’s (peace and blessings of God be upon him) command” *fa’* is to arrange what comes after it according to what came before it: that is, they oppose the command of the Prophet (peace and blessings of God be upon him) by abandoning acting in accordance with it. The verb of opposition is transitive with ‘an, even though it is transitive in and of itself, to imply the meaning of turning away or averting. It was said that the pronoun refers to God, the Most High, because He is the One who truly commands. **lest a trial befall them** is the object of yahdhar, and its subject is the relative pronoun. The meaning is: So let those who oppose the command of God or the command of His Messenger, or both, beware, lest a trial befall them **or a painful punishment befall them** meaning in the Hereafter, just as the trial that he warned them against befalling them is in this world. The word *oris* to prevent seclusion. Al-Qurtubi said: The jurists argued that the command is for obligation with this verse, and the reason for that is that God, the Exalted, has warned against disobeying His command, and threatened punishment for it with His statement: **lest a trial befall them 1:17**. So, it is obligatory to obey His command and it is forbidden to disobey Him. The trial here is not restricted to a type of trial, and it was said that it refers to killing, or it was said that it refers to the sealing of their hearts. Abu Ubaidah and Al-Akhfash said: *About* in this instance is redundant. Al-Khalil and Sibawayh said: It is not redundant, but rather it means after, like His statement: **So he disobeyed the command of his Lord**, meaning after the command of his Lord. The first is what we mentioned of the implication.

Tafsir al-Baghawi

63 - Do not make the supplication of the Messenger among you like the supplication of some of you to others. Ibn Abbas, may God be pleased with him, said: He says, beware of the supplication of the Messenger against you if you displease him, because his

supplication causes calamity to descend upon you and is not like the supplication of anyone else.

Mujahid and Qatada said: Do not call him by his name as you call one another: O Muhammad, O Abdullah, but rather glorify and honor him, so say: O Prophet of God, O Messenger of God, with gentleness and humility.

God may know those among you who slip away, that is, those who come out *secretly*, that is, those who cover one another and evade in fear, and then go away. *Secret* is the source of **lawāḍī yalāwhidh mulawāthah** and *lawāthah*.

It was said: This was while digging the trench, and the hypocrites were turning away from the Messenger of God, may God bless him and grant him peace, hiding.

Ibn Abbas, may God be pleased with him, said: *Lawadan* means: they take refuge with one another. This is because the hypocrites found it difficult to stay in the mosque on Fridays and listen to the sermon of the Prophet, may God bless him and grant him peace, so they would take refuge with some of his companions and leave the mosque in secrecy.

The meaning of his saying: **God may know** is to threaten with retribution.

So let those beware who disobey his command, meaning his command and connection. It was also said that it means that they turn away from his command and depart from it without his permission. **lest a trial befall them**, meaning that a trial befalls them. Mujahid said: a calamity in this world, **or a painful punishment befalls them**, painful in the Hereafter. It was also said: a painful, immediate punishment in this world.

Tafsir al-Baidawi

63 - Do not make the supplication of the Messenger among you like the supplication of some of you to others. Do not compare his supplication to you with the supplication of some of you to others in terms of the permissibility of ignoring and being lenient in answering and turning away without permission, because taking the initiative to answer him, peace and blessings be upon him, is obligatory and returning without his permission is forbidden. It was said: Do not make calling him and naming him like calling some of you by name and raising your voice with it and calling from behind rooms, but rather with his venerated title such as O Prophet of God, O Messenger of God, with reverence, humility and lowering your voice. Or do not make his supplication to you like the supplication of some of you against others, so do not worry about his anger, because his supplication is binding. Or do not make his supplication to his Lord like the supplication of your young and old, who answers him sometimes and rejects him another, because his supplication is answered. **God knows those among you who slip away**. They slip away little by little from the group. Similar to slipping away is gradualness and interference. **For refuge** means that some of you conceal themselves with others until they come out, or

Surat al-Nur 24:63

Do not make the calling of the Messenger among you like the calling of some of you to others. God may know those among you who slip away secretly. So let those who oppose his command beware, lest a trial befall them or a painful punishment be inflicted upon them.

that someone seeks refuge with someone who is given permission, so he sets out with him as if he is following him. Its accusative is in the state of the state, and it is also read with the fat-ha. **So let those beware who oppose his command** oppose his command by abandoning its requirements and going in a direction opposite to his, and *from* is because it includes the meaning of turning away, or they turn away from his command without the believers. Whoever opposes him regarding the command if he turns away from it without him, and the object was omitted because the intended meaning is to clarify the opponent and the opponent, and the pronoun refers to God the Most High, since the command is His in reality, or to the Messenger, since he is the intended meaning of the mention. **That a trial befall them** is a trial in this world. **Or that a painful punishment befall them** in the Hereafter. This is used as evidence that the command is obligatory, since it indicates that abandoning the requirements of the command necessitates one of the two punishments, since the command to beware of it indicates fear of the conditional upon the occurrence of the requirement for it, and that necessitates obligation.

Surat al-Nur 24:64

Unquestionably, to God belongs whatever is in the heavens and the earth. He knows what you are doing, and on the Day they are returned to Him, He will inform them of what they did. And God is Knowing of all things.

Tafsir al-Jalalayn

64 - **Unquestionably, to God belongs whatever is in the heavens and the earth** as dominion, creation, and servants. **He certainly knows what you are** those charged with it **upon it** of faith and hypocrisy, and He knows **and the Day they are returned to Him** in it is a shift from the address, meaning when it will be **then He will inform them** in it **of what they did** of good and evil **and God is Knowing of all things** of their deeds and others **of faith and hypocrisy**.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Behold, God is the King of all the heavens and the earth.** He says: **It is not appropriate for a slave to disobey the command of his Master and thus deserve His punishment.** He says: "The same is true for you, O people. It is not right for you to disobey your Lord who is your Master. So obey Him, and follow His command, and do not turn away from His Messenger if you are with him on a common matter, except with His permission."

And His statement, **He certainly knows what you are doing**, of your obedience to Him in what He has commanded you and forbidden you from, as Yunus also told me, saying: Ibn Wahb told us, saying: Ibn Zayd said, regarding His statement, **He certainly knows what you are doing**, this is also your action. **And the Day they will be returned to Him**, meaning: And the Day those who disobeyed His command will be returned to God, **Then He will inform them**, meaning: Then He will inform them at that time, **of what they did**, in this world, when He will reward them for what they did in the past, of their disobedience to their Lord. **And God is Knowing of all things**, meaning: God has knowledge of everything you and they and others have done, and other matters. Nothing is hidden from Him, rather He encompasses all of that, and He will give every worker among you the reward for his work on the Day you are returned to Him.

Tafsir al-Qurtubi

The Almighty says: **Unquestionably, to God belongs whatever is in the heavens and the earth** in creation and dominion. **He certainly knows what you are doing** so He will reward you for it. **He knows** here means **He knew**. "And on the Day they are returned to Him" after what was in the address, he returned to the report, and this is called: the address of differentiation. **Then He**

will inform them of what they did meaning He will inform them of their deeds and reward them for them. **And God is Knowing of all things** of their deeds and their conditions.

The Surah is concluded with the explanation it contains, and praise be to God for making it easy.

By the grace of God Almighty, the twelfth part of Al-Qurtubi's interpretation has been completed.

It will be followed, God willing, by the thirteenth part, which begins with Surat Al-Furqan.

Tafsir Ibn Kathir

God Almighty informs us that He is the Owner of the heavens and the earth, and that He knows the unseen and the seen, and that He knows what His servants are doing in secret and in public. So He said, **He knows what you are doing**, and the word *qad* is used to confirm this, just as He said before this, **God knows those among you who slip away in secret**, and He said, **God knows those among you who hold back**, and the word **God has heard the statement of those who argue with you**, and the word **God knows that what they say grieves you, but they do not deny you, but it is the verses of God that the wrongdoers deny**, and the word **We have certainly seen the turning of your face toward the heaven**, and the word *qad*, and the word *qad*, are used to confirm this verb, just as the muezzin says, **The prayer has begun, the prayer has begun**. God the Almighty says: **He knows what you are doing** meaning He knows it and witnesses it, and not even the weight of an atom is hidden from Him, as God the Almighty says: "And rely upon the Exalted in Might, the Merciful, * Who sees you when you stand up * And your movement among those who prostrate. Indeed, it is He who is the Hearing, the Knowing." And His saying: "And you are not engaged in any matter, nor do you recite from it any Qur'an, nor do you do any deed, but We are witnesses over you when you are engaged in it. And not an atom's weight is hidden from your Lord, on the earth or in the heaven, nor anything smaller than that or greater, but that it is in a clear register." And God the Almighty says: **Then is He who is standing over every soul for what it has earned?** Meaning, He is a witness over His servants for what they do of good and evil. God the Almighty says: **Unquestionably, when they cover themselves with their garments, He knows what they conceal and what they declare.** And God the Almighty says: **Whether you conceal your speech or declare it publicly 17:20.** And God the Almighty says: "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and its place of storage. All is in a clear register." And He says: "And with Him are the keys of the unseen. None knows them except Him." He knows what is on land and in sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry thing but that it is [written] in a clear register. There are many verses and hadiths on this.

And His statement, **And the Day they are returned to Him** means, and on the Day when creation returns to

Surat al-Nur 24:64

Unquestionably, to God belongs whatever is in the heavens and the earth. He knows what you are doing, and on the Day they are returned to Him, He will inform them of what they did. And God is Knowing of all things.

God, which is the Day of Resurrection, **He will inform them of what they did**, meaning, He will inform them of what they did in this world, whether great or great, small or great, as God Almighty said, **On that Day man will be informed of what he sent forth and what he left behind**. And He said, "And the record will be placed, and you will see the criminals fearful of what is in it, and they will say, 'Woe to us! What is this record that leaves out nothing small or great but that it has enumerated it?' And they will find what they did present. And your Lord does not wrong anyone." That is why He said here, **And the Day they are returned to Him, He will inform them of what they did, and God is Knowing of all things**. And praise be to God, Lord of the Worlds, and we ask Him for perfection.

The last interpretation of Surat An-Nur. Praise and thanks be to God.

Fath al-Qadir

64- **Unquestionably, to God belongs whatever is in the heavens and the earth** of all creation, for it is His possession. **He knows what you are in** O servants, of the conditions you are in, so He will reward you accordingly. **And the Day they will be returned to Him** is connected to **what you are in**: that is, He knows what you are in, and He knows the Day they will be returned to Him, so He will reward you for what you did. The connection of His knowledge, glory be to Him, to the Day they will be returned, not to the return itself, is to further confirm His knowledge, because knowledge of the time of something's occurrence necessitates knowledge of its occurrence in the most eloquent manner. **Then He will inform them of what they did**: that is, He will inform them of the deeds they did, which include disobeying the command. What is apparent from the context is that this threat is for the hypocrites. **And God is Knowing of all things**: nothing of their deeds is hidden from Him.

Ibn Ishaq, Ibn Mundhir, and Al-Bayhaqi narrated in Al-Dala'il on the authority of Urwah and Muhammad ibn Ka'b Al-Qurazi that they said: When the Quraysh advanced in the Year of the Confederates, they camped at Majma' Al-Asyal near Ruma Bir in Madinah, led by Abu Sufyan. Then the Ghatafan advanced and camped at Nuqma near Uhud. The report reached the Messenger of God (peace and blessings be upon him). The Trench caused harm to Madinah, and the Muslims worked on it. However, some of the hypocrites were slow to complete it, and they would pretend to be weak and sneak into their families without the knowledge or permission of the Messenger of God (peace and blessings be upon him). When a Muslim was faced with an unavoidable need, he would mention it to the Messenger of God (peace and blessings be upon him) and ask his permission to go on with his business, and he would give him permission. When he had completed his business, he would return. So God revealed about them, **The believers are only those who have believed in God Al-Madinah 14:1-15**. Abd ibn Hamid and Ibn Abi Hatim narrated on the authority

of Sa'id ibn Jubayr regarding the verse, saying: It refers to jihad, Friday prayers, and the two Eid prayers. Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim narrated regarding the statement of God, **upon a comprehensive matter**, that he said: **From obedience to God in general**. Ibn Abi Hatim, Ibn Mardawayh and Abu Nu'aym in Ad-Dala'il narrated from him regarding the statement of God, **Do not make the supplication of the Messenger**, that he said: **It means like the supplication of one of you when he calls his brother by name, but respect him and say to him, 'O Messenger of God, O Prophet of God.'** Abd al-Ghani ibn Sa'id narrated in his Tafsir and Abu Nu'aym in Ad-Dala'il also narrated from him regarding the verse that he said: **Do not shout at him from afar, O Abu al-Qasim, but as God said in Al-Hujurat, 'Indeed, those who lower their voices in the presence of the Messenger of God.'** Abu Dawud narrated in his Marasil from Muqatil that he said: "No one would go out for a nosebleed or minor illness until he asked permission from the Prophet (peace and blessings of God be upon him), who would point to him with his finger next to the thumb, and the Prophet (peace and blessings of God be upon him) would give him permission and he would point to him with his hand. There were some hypocrites who found the sermon and sitting in the mosque burdensome, so if a Muslim asked permission, the hypocrite would stand beside him to conceal himself until he went out." Then God revealed the verse, **Those of you who slip away in secret**, and Abu Ubaid included it in his Fadhail and al-Tabarani. Al-Suyuti said, with a good chain of transmission, on the authority of Uqbah ibn Amir, who said: I saw the Messenger of God, may God bless him and grant him peace, reciting this verse at the end of Surat al-Nur, placing his two fingers under his eyes and saying: He is All-Seeing of all things.

Tafsir al-Baghawi

Then he glorified himself and said:

64- **Indeed, to God belongs whatever is in the heavens and the earth**, as kings and servants. **He knows what you are upon**, of faith and hypocrisy: He knows, and *may* is a conjunction. **And on the Day they will be returned to Him**, meaning: the Day of Resurrection, **He will inform them of what they did**, of good and evil, **and God is Knowing of all things**.

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Muhammad bin Fanjuwayh told me, Abdullah bin Muhammad bin Shaiba told us, Muhammad bin Ibrahim Al-Karabisi told us, Sulayman bin Tawbah told us, Abu Dawud Al-Ansari told us, Muhammad bin Ibrahim Al-Shami told us, Shu'ayb bin Ishaq told us, on the authority of Hisham bin Urwa, on the authority of his father, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not let women stay in rooms, and do not teach them writing, but teach them how to flirt and Surat An-Nur**.

Tafsir al-Baidawi

64 - "Unquestionably, to God belongs whatever is in the heavens and the earth. Indeed, He knows what you are upon" O you who are accountable, of opposition and agreement, hypocrisy and sincerity. And He emphasized His knowledge with *already* to emphasize the threat. **And the Day they will be returned to Him** The Day the hypocrites will be returned to Him for recompense. It is also possible that the address is specifically to them by way of turning away. Jacob read it with a fatha on the ya' and a kasra on the jim. **Then He will inform them of what they did** of evil deeds by rebuking and recompense for them. **And God is Knowing of all things** nothing is hidden from Him.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat An-Nur will be given ten good deeds for the number of every believing man and woman, in the past and in the future.**

Surat al-Furqan 25:1

Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner.

Surat al-Furqan 25:1

Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner.

Tafsir al-Jalalayn

1 - **Blessed be He** the Most High **who sent down the Criterion** the Qur'an because it distinguished between truth and falsehood **upon His servant** Muhammad **that he may be to the worlds** mankind and jinn, not the angels **a warner** frightening of God's punishment.

Tafsir al-Suyuti

Ibn Abi Shaybah narrated in Al-Musannaf, and Ibn Jarir and Ibn Abi Hatim narrated on the authority of Khaithamah who said: It was said to the Prophet, may God bless him and grant him peace: If you wish, we will give you the keys to the earth and its treasures, and that will not decrease you in the least with Us in the Hereafter. And if you wish, I will gather them both for you in the Hereafter. He said: Rather, gather them both for me in the Hereafter. So the verse was revealed: Blessed is He who wills, He has made for you something better than that.

Tafsir al-Tabari

Abu Jaafar said: Tabarak is a verb derived from barakah, as in:

Abu Kurayb narrated to us, saying: Uthman ibn Sa'id narrated to us, saying: Bishr ibn 'Amara narrated to us, saying: Abu Rawq narrated to us, on the authority of Ad-Dahhak, on the authority of 'Abdullah ibn 'Abbas, who said: Tabarak is derived from barakah *blessing*, and it is like the saying of one who says: **Holy is our Lord**. So His statement, **Blessed is He Who sent down the Criterion**, means He Who sent down the distinction between truth and falsehood, chapter after chapter, and surah after surah, upon His servant Muhammad, may God bless him and grant him peace, so that Muhammad would be for all of the jinn and mankind, whom God sent to call to Him, a warner: meaning a warner who warns them of His punishment and frightens them with His torment, if they do not unify Him, and do not sincerely worship Him, and do not renounce all deities and idols besides Him.

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

Who said that?

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner**, he said: The Prophet is the warner. And he recited, **And there was no nation but that a warner had passed among them** (Fatir 35:24). And he recited, **And We did not destroy a city but that it had warners** (Ash-Shu'ara': 208). He said: Messengers. He said: The warners are the messengers. He said: And there was one warner who

reached between the east and the west, Dhul-Qarnayn, then he reached the two mountains. And he was a warner, and I did not hear anyone who truly believed that he was a prophet. **And this Qur'an has been revealed to me that I may warn you thereby and whomever it reaches** (al-An'am 6:19). He said: Whoever among creation the Qur'an reaches, then the Messenger of God is his warner. And he recited, **O mankind, indeed I am the Messenger of God to you all** (al-A'raf 7:158). And he said: God did not send a messenger to all of mankind except Noah. He began creation with him, so he was the Messenger of all the people of the earth, and Muhammad, may God bless him and grant him peace, sealed it with him.

Tafsir al-Qurtubi

All of it was revealed in Mecca according to the majority of scholars. Ibn Abbas and Qatada said: Except for three verses that were revealed in Medina, which are: **And those who do not invoke with God another deity** until His saying: **And God is Forgiving and Merciful**. Ad-Dahhak said: It is Medinan, but it contains Meccan verses, such as His saying: **And those who do not invoke with God another deity** and the verses.

The purpose of this Surah is to mention the importance of the Qur'an, to mention the objections of the infidels regarding his prophethood, and to respond to their claims and ignorance, including their saying that the Qur'an was fabricated by Muhammad and that it is not from God.

God the Almighty says: {Blessed is He who sent down the Criterion} *tabarak* The meaning of *tabarak* is disputed. Al-Farra' said: It is the same in Arabic as *takaddas* and they both indicate greatness. Al-Zajjaj said: Tabarak is a reflexive verb from barakah *blessing*. He said: The meaning of barakah is an abundance of every good thing. It was also said: *tabarak* is exalted. It was also said: His giving is exalted, meaning it increased and became plentiful. It was also said: The meaning is that His blessings are lasting and constant. An-Nahhas said: This is the most correct in language and derivation, from barakah **the plural of barak** if something is fixed, and from this comes the barakah of a camel or a bird on water, meaning it is lasting and constant. As for the first statement, it is confused, because sanctification is from purity and not from this in anything. Al-Tha'labi said: It is said: Blessed is God, but not mutabarak or mubarak, because His names and attributes end at where the text was transmitted. Al-Tirmah said:

Blessed are You, there is no one who can give what You have withheld, and no one can prevent what You have given, O Lord.

Another said: I said that some of the scholars have mentioned *Al-Mubarak* among His beautiful names, and we have also mentioned it in our book. If there is agreement that it should not be said, then it is accepted as a consensus. However, if there is

disagreement about it, then many of the names have been disputed over in their number, such as Al-Dahr and others. We have pointed that out there, and praise be to God.

The Criterion is the Qur'an. It has been said that it is the name of every revealed place, as God says: **And We had certainly given Moses and Aaron the Criterion** (Al-Anbiya': 48). There are two interpretations of calling it a Criterion: One is because it distinguishes between truth and falsehood, and between believer and disbeliever. The second is because it explains what is lawful and unlawful that has been legislated, as narrated by Al-Naqqash. **Upon His servant** refers to Muhammad, may God bless him and grant him peace. **So that he may be to the worlds a warner** is the subject of *be* implied and refers back to **His servant**, which is more fitting because it is closer to him. It is also possible that it refers back to **the Criterion**. Abdullah ibn Al-Zubayr read: **Upon His servants**. It is said that the warner warned, and the warner is the one who warns. What is meant by **the worlds** here is mankind and the jinn, because the Prophet, may God bless him and grant him peace, was a messenger to them and a warner to them, and he is the Seal of the Prophets. No one else was the one who sent the message except Noah, whose message spread to all of mankind after the Flood, because he initiated creation.

Tafsir Ibn Kathir

Surah Al-Furqan

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

God the Almighty says, praising His noble Self for what He sent down to His noble Messenger of the Noble Qur'an, as He the Almighty said: "Praise be to God, who has sent down to His Servant the Book and has not made therein any crookedness, * [being] straight, that he may warn of a severe punishment from Him and give good tidings to the believers who do righteous deeds" *verse*. And He said here, *Blessed is* an interaction of the settled, fixed, and permanent blessing, **Who sent down the Criterion**. "Sent down" is an action of repetition and multiplication, as He said, **And the Book which He sent down to His Messenger and the Book which He sent down before**, because the previous books were sent down all at once, while the Qur'an was sent down in stages, separated and detailed, verse after verse, ruling after ruling, and chapter after chapter. This is more intense, more eloquent, and more concerned with the one to whom it was sent down, as He said during this surah, "And those who disbelieve say, 'Why was the Qur'an not sent down to him all at once?' Thus that We may strengthen thereby your heart. And We have recited it distinctly. And they do not bring you an example except that We bring you the truth and the best explanation." That is why He called it here the Criterion, because it distinguishes between truth and falsehood, guidance and misguidance, and error and right conduct. The lawful and the unlawful.

His saying, **upon His servant**, is an attribute of praise

and commendation, because He added it to His servitude, just as He described him with it in his most noble state, which was the Night of the Isra', saying, **Glory be to Him who took His servant by night**, and just as He described him with this in the place of calling to Him, **And that when the servant stood up to call to Him, they were almost covering him with a crowd**, and likewise He described him when the Book was revealed to him and the Angel descended to him, saying, **Blessed is He who sent down the Criterion upon His servant that he may be to the worlds a warner**. His saying, **that he may be to the worlds a warner**, means that He singled him out with this great, clear, and precise Book, which **falsehood cannot approach from before it or from behind it, sent down from One Full of Wisdom, Praiseworthy**, who made it a great criterion, He singled him out with it to single him out with the message to those who seek shade in the green shade and are independent from the dusty, just as the Prophet (peace and blessings of God be upon him) said, **I have been sent to the red and the black**. He said: "I have been given five things that were not given to any of the prophets before me. He mentioned among them that: A prophet was sent specifically to his people, and I was sent to all of mankind." As God the Almighty said: **Say, 'O mankind, indeed I am the Messenger of God to you all'** (al-An'am 1:17). That is, the One Who sent me is the Owner of the heavens and the earth, Who says to a thing, *Be*, and it is. He is the One Who gives life and causes death. And likewise He said here, "To Him belongs the dominion of the heavens and the earth. He has not taken a son, nor has He had a partner in His dominion." He declared Himself free from having a son or a partner. Then He informed us that He **created everything and determined it with [precise] determination**, meaning that everything other than Him is created and nurtured, and He is the Creator of everything, its Lord, King, and God, and everything is under His control, management, subjugation, and determination.

Fath al-Qadir

It is seventy-seven verses

It is all Meccan according to the majority of scholars. Ibn Al-Durais, An-Nahhas, and Ibn Mardawayh also narrated it via various chains of narration on the authority of Ibn Abbas. Ibn Mardawayh also narrated it on the authority of Ibn Az-Zubayr. Al-Qurtubi said: Ibn Abbas and Qatadah said: Except for three verses that were revealed in Medina, which are: **And those who do not invoke with God another deity Al-Bukhari and Muslim**. Malik, Al-Shafi'i, Al-Bukhari, Muslim, Ibn Hibban, and Al-Bayhaqi narrated in his Sunan on the authority of Umar ibn Al-Khattab, who said: "I heard Hisham ibn Hakim reciting Surat Al-Furqan during the lifetime of the Messenger of God, may God bless him and grant him peace. I listened to his recitation and saw that he was reciting with many letters that the Messenger of God, may God bless him and grant him peace, had not taught me. I almost wrestled with him during the prayer, but I was patient until he finished the prayer. Then I grabbed his cloak and said: 'Who taught you this surah that I heard you recite?' He said: 'The Messenger of God, may God bless him and grant him peace, taught it to me.' I said: 'You have lied, for the

Surat al-Furqan 25:1

Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner.

Messenger of God, may God bless him and grant him peace, taught it to me in a way other than the way I recited it.' So I took him and led him to the Messenger of God, may God bless him and grant him peace, and said: 'I heard this man reciting Surat Al-Furqan with letters that you did not teach me.' The Messenger of God, may God bless him and grant him peace, said: 'Let him go. Teach us Hisham.' So he recited to him the recitation that I heard him recite. The Messenger of God, may God bless him and grant him peace, said: 'It was revealed in this way.' Then he said: 'Teach us Umar.' So I recited the recitation that he taught me. The Messenger of God, may God bless him and grant him peace, said: And he said: "It was revealed thus. This Qur'an was revealed in seven letters, so recite as much of it as is easy for you."

In this Surah, God the Almighty spoke about monotheism because it is the oldest and most important, then about prophethood because it is the intermediary, then about the Resurrection because it is the final one. The root of Tabarak is taken from Barakah, which means growth and increase, whether physical or intellectual. Al-Zajaj said: Tabarak is a verb that comes from Barakah. He said: The meaning of Barakah is the abundance of every good thing. Al-Farraa said: Tabarak and Taqaddas are the same in Arabic, and they both mean greatness. It was said that the meaning is Tabarakhu Ta'ala, meaning it increased and became plentiful. It was also said that the meaning is: it lasted and remained. An-Nahhas said: This is the most correct in the language, and the derivation is from Barak, meaning it remained fixed and remained. Al-Farraa's statement was objected to, saying that Taqdis, in fact, comes from purity, and has nothing to do with Dha. Scholars said: This word is only used for God the Almighty and is only used in the past tense. The Criterion is the Qur'an, and it is called the Criterion because it distinguishes between truth and falsehood with its rulings, or between the truthful and the false. What is meant by His servant is our Prophet, may God bless him and grant him peace. Then he gave a reason for the revelation **so that he may be to the worlds a warner**. Warning is the intended purpose of revelation, and what is meant is Muhammad, peace and blessings be upon him, or the Criterion. What is meant by **the worlds** here is mankind and the jinn, because the Prophet, peace and blessings be upon him, was sent to them, and no other prophet was sent to mankind, the two kinds of beings. The warner is the warner: that is, so that Muhammad may be a warner or so that the revelation of the Quran may be a warner. It is possible that the warner here means the source for emphasis: that is, so that its revelation may be a warning, or so that Muhammad may be a warning. Making the pronoun refer to the Prophet, peace and blessings be upon him, is more appropriate, because the issuance of the warning from him is a reality and from the Quran is a metaphor. It is more appropriate to interpret it literally and because it is the closest and most mentioned. It was said that referring the pronoun to the Criterion is more appropriate, because God, the Most High, says: **Indeed, this Quran guides to that which is most upright**. Then He, the Most High, described Himself with four

attributes.

Tafsir al-Baghawi

1- *Tabarak*, from barakah. On the authority of Ibn Abbas: Its meaning is: He came with every blessing, the evidence for this is the statement of Al-Hasan: The coming of the blessing came before him. Ad-Dahhak said: He is glorified, **Who sent down the Criterion**, meaning: the Qur'an, **upon His servant**, Muhammad, may God bless him and grant him peace. **That he may be to the worlds a warner**, meaning: to the jinn and mankind. Before: The warner is the Qur'an. And it was said: Muhammad, may God bless him and grant him peace.

Tafsir al-Baidawi

1- **Blessed is He who sent down the Criterion upon His Servant** His goodness is abundant from barakah which is an abundance of goodness, or He increased over everything and He is exalted above it in His attributes and actions, for barakah includes the meaning of increase, and its order in sending down *Al-Furqan* is because of the abundance of goodness in it or because it indicates His exaltation. It was said that it is permanent from the birds kneeling on the water and from it barakah for the permanence of water in it, and it is not modified and is not used except for God Almighty, and *Al-Furqan* is a noun meaning to separate between two things if it separates between them, the Qur'an was named thus because it separates between truth and falsehood by its confirmation or the truthful and the false by its miraculous nature or because it was separated from each other in the revelation, and it was read (**upon His servants**) and they are the Messenger of God, may God bless him and grant him peace, and his nation like His Almighty saying: **And We have certainly sent down to you verses** or the prophets, on the basis that *Al-Furqan* is a generic name for the heavenly books. **So that** the servant or Al-Furqan. **For the worlds** refers to the jinn and mankind. **A warner** is a warner or warning like *Naakeer* meaning denial. Although this sentence is not known, due to the strength of its evidence it is treated as known and made a relative clause.

Surat al-Furqan 25:2

To Him belongs the dominion of the heavens and the earth. He has not taken a son and He has no partner in dominion. He created all things and determined them with [precise] determination.

Tafsir al-Jalalayn

2 - (He to whom belongs the dominion of the heavens and the earth, and He has not taken a son, and He has no partner in dominion. And He created everything) that He is capable of creating **and determined it with [precise] determination** other than Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner. To Him belongs the dominion of the heavens and the earth." The second *who* is an attribute of the first *who*, and both of them are in the nominative case, as stated by *Blessed*, and the second is an attribute of it. What is meant by His statement, **To Him belongs the dominion of the heavens and the earth**, is the One who has the authority over the heavens and the earth, and He executes His command and decree in all of them, and carries out His rulings in all of them. He says: It is incumbent upon the one who is like this that the people of his kingdom, and those under his authority, should obey him and not disobey him. He says: So do not disobey My warner to you, O people, and follow him, and act according to the truth that he has brought to you. **And He has not taken a son**, He says, as a refutation of the one who attributed a son to Him, and the angels, the daughters of God, said: He who sent down the Criterion upon His Servant has not taken a son, so whoever attributes a son to Him has lied and fabricated against his Lord. **And He has no partner in the kingdom**, He says, as a refutation of the one who attributed divinity to idols. And the polytheists of the Arabs worship it instead of God, and say in their Talbiyah: **Here I am, You have no partner, except a partner who is Yours, You own him and what he owns**. Those who say this lie. God has no partner in His kingdom and authority, so it is not appropriate for Him to be worshipped without Him. God the Almighty says: "So, O people, return to your Lord, who sent down the Criterion upon His servant Muhammad, His Prophet, may God bless him and grant him peace, divinity, and devote worship to Him alone, without everything that you worship besides Him of gods and idols, angels, jinn, and mankind, for all of that is His creation and in His kingdom, so worship is not appropriate except for God, who is the Owner of all of that." And His statement, **And He created everything**, God the Almighty says: And He who sent down the Criterion upon Muhammad created everything, so all things are His creation and His kingdom, and the slaves are to obey their Owner and serve their master and no one

else. He says: And I am your Creator and Owner, so devote worship to Me and no one else. And His statement, **And He determined it with a [precise] determination**, means: So He proportioned everything that He created and prepared it for what is appropriate for it. There is no defect or difference in it.

Tafsir al-Qurtubi

The Almighty's saying: **To Him belongs the dominion of the heavens and the earth**, He has glorified Himself. **And He has not taken a son**. He has cleared Himself of what the polytheists said, that the angels are the sons of God, meaning the daughters of God Almighty. And of what the Jews said: Ezra is the son of God, may God be glorified. And of what the Christians said: Christ is the son of God, God is exalted above that. **And He had no partner in dominion**, as the idol worshippers said. **And He created all things**, not as the Magians and dualists said: that Satan or the oppressors create some things. Nor as those who say: the created has the power to bring into existence. So the verse is a disgrace to these people. **And He determined it with [precise] determination**, meaning He determined everything that He created by His wisdom as He willed, not out of forgetfulness or heedlessness. Rather, the decrees are free of what God created until the Day of Resurrection and after the Resurrection. So He is the determined creation, so worship Him.

Tafsir Ibn Kathir

The Almighty says, praising His noble Self for what He sent down to His noble Messenger of the Noble Qur'an, as He said: "Praise be to God, who has sent down to His Servant the Book and has not made therein any crookedness, * [being] straight, that He may warn of a severe punishment from Him and give good tidings to the believers who do righteous deeds" *verse*. And He said here, *Blessed* which is an interaction of the settled, fixed, and permanent blessing, **Who sent down the Criterion**. He sent down an action of repetition and multiplication, like His saying, **And the Book which He sent down to His Messenger and the Book which He sent down before**, because the previous books were sent down all at once, and the Qur'an was sent down in stages, separated and detailed, verse after verse, ruling after ruling, and chapter after chapter. This is more intense, more eloquent, and more concerned with the one to whom it was sent down, as He said during this surah, "And those who disbelieve say, 'Why was the Qur'an not sent down to him all at once?' Thus [it is said] that We may strengthen thereby your heart. And We have recited it distinctly. And they do not bring you an example except that We bring you the truth and the best explanation." That is why He called it here the Criterion, because it distinguishes between the truth and the truth. And falsehood, guidance and misguidance, error and guidance, lawful and forbidden.

His saying, **upon His servant**, is an attribute of praise and commendation, because He added it to His servitude, just as He described him with it in his most

Surat al-Furqan 25:2

To Him belongs the dominion of the heavens and the earth. He has not taken a son and He has no partner in dominion. He created all things and determined them with [precise] determination.

noble state, which was the Night of the Isra', saying, **Glory be to Him who took His servant by night**, and just as He described him with this in the place of calling to Him, **And that when the servant stood up to call to Him, they were almost covering him with a crowd**, and likewise He described him when the Book was revealed to him and the Angel descended to him, saying, **Blessed is He who sent down the Criterion upon His servant that he may be to the worlds a warmer**. His saying, **that he may be to the worlds a warmer**, means that He singled him out with this great, clear, and precise Book, which **falsehood cannot approach from before it or from behind it, sent down from One Full of Wisdom, Praiseworthy**, who made it a great criterion, He singled him out with it to single him out with the message to those who seek shade in the green shade and are independent from the dusty, just as the Prophet (peace and blessings of God be upon him) said, **I have been sent to the red and the black**. He said: "I have been given five things that were not given to any of the prophets before me. He mentioned among them that: A prophet was sent specifically to his people, and I was sent to all of mankind." As God the Almighty said: **Say, 'O mankind, indeed I am the Messenger of God to you all'** (al-An'am 1:17). That is, the One Who sent me is the Owner of the heavens and the earth, Who says to a thing, *Be*, and it is. He is the One Who gives life and causes death. And likewise He said here, "To Him belongs the dominion of the heavens and the earth. He has not taken a son, nor has He had a partner in His dominion." He declared Himself free from having a son or a partner. Then He informed us that He **created everything and determined it with [precise] determination**, meaning that everything other than Him is created and nurtured, and He is the Creator of everything, its Lord, King, and God, and everything is under His control, management, subjugation, and determination.

Fath al-Qadir

The first 2- **To Him belongs the dominion of the heavens and the earth** and no one else, for He is the One who controls them. The other relative pronoun could be a substitute or explanation for the first described, but the description is more deserving. It is an indication of the need of all to Him in existence and its consequences of glory and other things. The second attribute is **And He has not taken a son** and in it is a response to the Christians and Jews. The third attribute is **And He has no partner in dominion** and in it is a response to the sects of polytheists from paganism and dualism and the people of hidden polytheism. The fourth attribute is **And He created everything of the existents and determined it with [precise] determination** meaning He determined everything that He created with His wisdom according to what He wanted and prepared it for what is suitable for it. Al-Wahidi said: The commentators said: He determined everything of life and provision, so the measures flowed according to what He created. It was said that what is meant by creation here is merely bringing into existence and bringing into existence

without taking into account the meaning of estimation, even if it is not devoid of it in reality. Thus, the meaning is: He brought into existence everything and determined it so that repetition would not be necessary. Then the Almighty stated clearly the falsification of the doctrines of idol worshippers.

Tafsir al-Baghawi

2- "He to whom belongs the dominion of the heavens and the earth, and He has not taken a son, nor has He a partner in dominion. He created all things," which is called the description of the created, **and He determined it with [precise] determination**, so He proportioned it and prepared it for what is suitable for it, with no defect or disparity in it. It was said: He determined for everything a determination of lifespan and provision, so the measures flowed according to what He created.

Tafsir al-Baidawi

2- **To Him belongs the dominion of the heavens and the earth** is a substitute for the first, or praise in the nominative or accusative case. **And He has not taken a son** as the Christians claim. **And He has no partner in dominion** as the dualists say, who affirm His dominion absolutely and deny what takes its place or opposes it. Then He pointed out what indicates it, saying: **And He created everything** He brought it into being with a creation in which estimation is taken into account according to His will, such as His creation of man from specific materials and specific forms and shapes. **And He determined it with a determination** He determined it and prepared it for what He wanted from it of characteristics and actions, such as preparing man for perception, understanding, contemplation, management, devising various crafts, undertaking various tasks, and so on. Or **He determined it** for survival until a specified term. Creation may be used simply to mean bringing into existence without regard to the derivation, so the meaning would be **And He brought into existence everything and determined it in its creation so that it would not be uneven**.

Surat al-Furqan 25:3

And they have taken besides Him gods who create nothing and are themselves created and who possess no power to harm or benefit themselves and who possess no power over death or life or resurrection.

Tafsir al-Jalalayn

3 - **And they have taken** that is, the disbelievers **besides Him** God, that is, other than Him *gods* that are idols **who create nothing and are themselves created and do not possess for themselves any harm** that is, to repel it **or any benefit** that is, to bring it about **and they do not possess death or life** that is, to cause death to anyone or bring someone back to life **or resurrection** to raise the dead.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says, rebuking the polytheists of the Arabs for their worship of gods other than Him, marveling at those among them who are wise, and pointing out the error of their actions, their deviation from the path of truth, and their following paths of misguidance that only one whose opinion is flawed and whose mind is devoid of understanding would follow: "And these polytheists have taken for themselves gods besides God, Who alone has the dominion of the heavens and the earth, without any partner, Who created all things and determined them, meaning idols in their hands that they worship. They do not create anything and are created, nor do they possess for themselves any benefit that they can bring to themselves, nor any harm that they can ward off from anyone who wants to harm them, nor do they possess the power to cause the death of a living person, or to bring back to life a dead person, or to resurrect him after his death. They abandoned the worship of the Creator of all things, the Creator of their gods, the Owner of harm and benefit, and He in Whose hand is death, life, and resurrection." Resurrection is the source of resurrecting the dead, which means that he is resurrected and comes to life after death.

Tafsir al-Qurtubi

The Almighty's saying: **And they have taken besides Him gods**. He mentioned what the polytheists did as a form of astonishment in their taking gods, despite the clear evidence of His Oneness and Power. **They do not create anything** means the gods. **And they create** because the polytheists believed in them that they can harm and benefit. He expressed it as he expresses what happens. **And they do not possess for themselves any harm or benefit** meaning they cannot harm or bring benefit, so the complement was omitted. It was said: They are not able to harm themselves or benefit themselves in any way, nor for those who

worship them, because they are inanimate. **And they do not possess any death or life or resurrection** meaning they do not cause anyone to die or bring anyone to life. Resurrection means bringing back to life after death. God resurrected the dead and they were resurrected. This has already been mentioned. Al-A'sha said:

Until people say from what they saw, **Oh, how strange is the dead one who spreads the report.**

Tafsir Ibn Kathir

God Almighty tells us about the ignorance of the polytheists in their taking gods besides God, the Creator of all things, the Owner of all affairs, who whatever He wills happens and whatever He does not will does not happen. Despite this, they worshipped idols with Him that are not even able to create the wing of a mosquito. Rather, they are created beings who do not possess any harm or benefit for themselves, so how can they possess any power for their worshippers? **They do not possess death or life or resurrection.** That is, they do not have any of that, rather all of that is up to God Almighty, who gives life and causes death, and He is the One who will return all creatures on the Day of Resurrection, the first of them and the last of them. **He did not create you and resurrect you except as a single soul.** Like His statement, **And Our command is only one, like the twinkling of an eye.** And His statement, **Then it will be but a single blast, and at once they will be awake.** "Then it will be only a single blast, and at once they will be brought before Us." So He is God, besides whom there is no god and no lord, and worship is only due to Him, because whatever He wills will be, and whatever He does not will will not be. He is the One who has no son or father, no equal or rival, no minister or peer, rather He is the One, the Self-Sufficient, who neither begets nor was begotten, and there is none comparable to Him.

Fath al-Qadir

He said: 3- **And they have taken besides Him gods** The pronoun in **they have taken** refers to the polytheists even though they were not mentioned before, to indicate the negation of a partner for them: that is, the polytheists have taken for themselves, transgressing against God, gods **who do not create anything** The sentence is in the accusative case as an attribute of gods: that is, they are not able to create anything, and rational beings have dominance over others, because among the deities of the disbelievers are the angels, Ezra, and the Messiah **and they create** meaning God, the Most High, creates them. It was said that the deities were expressed with the pronoun of rational beings, following the belief of the disbelievers that they can harm and benefit. It was said that the meaning of **and they create** is that their worshippers make images of them. Then, when He, the Almighty, described Himself with dazzling power, He described the gods of the polytheists as being completely helpless, saying, **And they do not possess for themselves any harm or benefit**, meaning, they are not able to bring benefit to themselves or ward off harm

Surat al-Furqan 25:3

And they have taken besides Him gods who create nothing and are themselves created and who possess no power to harm or benefit themselves and who possess no power over death or life or resurrection.

from themselves. He mentioned harm first because warding it off is more important than bringing benefit. If they are such that they are not able to ward off or benefit what pertains to themselves, how can they possess that for those who worship them? Then He went on to explain their helplessness, stating these matters, saying, **And they do not possess any death or life or resurrection**, meaning, they are not able to cause the living to die, bring the dead back to life, or raise them from the graves, because resurrection is revival after death. It is said, **God resurrected the dead**, and they were resurrected. From this is the saying of Al-A'sha:

Until people say from what they saw, **Oh, how strange is the dead man who spreads the report.**

When he finished explaining monotheism and refuting the doctrines of the polytheists, he began to mention the doubts of those who denied prophethood.

Tafsir al-Baghawi

God Almighty says: 3- **And they have taken**, meaning the idol worshippers, **besides Him gods**, meaning: the idols, **who create nothing and are created, and they possess no power to harm or benefit themselves**, meaning: to ward off harm or bring benefit, **and they possess no power to cause death or life**, meaning: to cause death or to bring life, **or to resurrection**, meaning: to be resurrected after death.

Tafsir al-Baidawi

3- **And they have taken besides Him gods**. Since it includes proof of monotheism and prophethood, it began to respond to those who disagreed with them. **They do not create anything, and they are created**. Because your worshippers carve and depict them.

They do not possess nor are they able to. **To ward off harm** "nor benefit" nor bring benefit. **They do not possess death or life or resurrection** nor do they possess the power to cause someone to die, bring him back to life first and resurrect him second. And whoever is like this is isolated from divinity because he is stripped of its requirements and is described by what contradicts it. This is a warning that the deity must be able to resurrect and reward.

Surat al-Furqan 25:4

And those who disbelieve say, "This is not but a falsehood he has invented, and another people have aided him in it." So they have certainly brought injustice and falsehood.

Tafsir al-Jalalayn

4 - And those who disbelieve say, **This is not the Qur'an (but a lie invented by Muhammad and another people aided him in it)** and they are from the People of the Book. God Almighty said, **They have brought injustice and falsehood** disbelief and falsehood, that is, with both of them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these disbelievers in God, who have taken gods besides Him, say: This Qur'an which Muhammad has brought us is nothing but a lie. Meaning: nothing but a lie and slander. **He invented it.** He differed and fabricated it by saying: **And other people helped him with it.** He mentioned that they were saying: Only the Jews know what Muhammad brings us. So he was humiliated, as He said: **And other people helped him with it.** He says: And Muhammad was helped with this slander that the Jews invented.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **And another people aided him against it**, he said: The Jews.

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

And His statement, **And they have certainly brought injustice and falsehood**, God Almighty says: The speakers of this statement, meaning those who said, **This is nothing but a lie he invented, and another people aided him in it**, have come unjustly, meaning by injustice they have attributed the words of God and His revelation to a lie invented by Muhammad, may God bless him and grant him peace. We have previously explained that the meaning of injustice is: putting something in the wrong place, so it is as if the speakers of this statement wronged the Qur'an by their statement, describing it in a way other than its proper form. Falsehood is originally the improvement of falsehood. So the interpretation of this statement is: These people have come in their statement, **This is nothing but a lie he invented, and another people aided him in it**, with a pure lie.

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, and Al-Qasim told me, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **They have come with injustice and falsehood**, he said: a lie.

Tafsir al-Qurtubi

God the Almighty says: **And those who disbelieve say**, meaning the polytheists of Quraysh. Ibn Abbas said: The one who said that among them was Al-Nadr ibn Al-Harith, and so is everything in the Quran that mentions myths. Muhammad ibn Ishaq said: He was harmful to the Prophet (peace and blessings of God be upon him). **This** meaning the Quran **is nothing but a falsehood he has invented**, meaning a lie he made up. **And another people aided him in it**, meaning the Jews, as Mujahid said. Ibn Abbas said: What is meant by **another people** is Abu Fakihi, a client of Banu Al-Hadrami, Addas, and Jabr, and these three were among the People of the Book. They were mentioned previously in Surah An-Nahl. **They have indeed committed injustice**, meaning they have wronged him. It was also said that the meaning is they have committed injustice.

Tafsir Ibn Kathir

God Almighty says, informing about the foolishness of the minds of the ignorant disbelievers in their saying about the Qur'an, **This is nothing but a lie**, meaning a lie, **which he invented**, meaning the Prophet, may God bless him and grant him peace, **and another people helped him with it**, meaning he sought help in collecting it from another people. God Almighty says, **They have brought injustice and falsehood**, meaning they themselves invented a false statement, and they know that it is false, and they know that they themselves are lying in what they claim. "And they say, 'Legends of the ancients which he wrote down,' meaning the books of the ancients, meaning he copied them. "So they are dictated to him," meaning they are read to him, **morning and evening**, meaning at the beginning of the day and at the end of it. And because of the foolishness, falsehood, and slander of this statement, everyone knows its falsehood, for it has been known by continuous transmission and necessity that Muhammad, the Messenger of God, may God bless him and grant him peace, did not have any trouble writing, neither at the beginning of his life nor at the end of it. He grew up among them from the time of his birth until God sent him, for about forty years. They know his ins and outs, his truthfulness, integrity, righteousness, trustworthiness, and his distance from lying, immorality, and all other vile morals, to the point that they used to call him, in his youth and until he was sent, *Al-Amin*, because they knew of his truthfulness

Surat al-Furqan 25:4

And those who disbelieve say, "This is not but a falsehood he has invented, and another people have aided him in it." So they have certainly brought injustice and falsehood.

and righteousness. But when God honored him with what He honored him with, they set up enmity against him and threw these statements at him, which every sane person knows he is innocent of. They were confused about what to throw at him, sometimes out of their lies they say he is a magician, sometimes a poet, sometimes a madman, and sometimes a liar. God the Most High said: **See how they strike you examples, then they have gone astray and cannot find a way.** And God the Most High said in response to what they were stubborn about here and fabricated: **Say, 'He who knows the secret in the heavens and the earth has sent it down' 17:1.** That is, He sent down the Qur'an, which includes the report of the first and the last, true and correct information that matches the reality outside, past and future. **He who knows the secret** means God, who knows the unseen in the heavens and the earth, and knows the secrets as He knows the outward appearances.

And the Almighty's saying: **Indeed, He is Oft-Forgiving, Most Merciful** is a call to them to repent and return to Him, and informing them that His mercy is vast and His forbearance is great, and that whoever repents to Him, He will accept his repentance. So these people, with their lies, slander, immorality, falsehood, disbelief, stubbornness, and saying about the Messenger and the Qur'an what they said, call them to repent and abandon what they are doing and to Islam and guidance, as the Almighty said: "Indeed, they have disbelieved who say, 'God is the third of three, and there is no god except one God.' And if they do not desist from what they are saying, a painful punishment will afflict those among them who disbelieve. So will they not repent to God and seek His forgiveness? And God is Forgiving and Merciful." And the Almighty said: **Indeed, those who have put the believing men and believing women to trial and then have not repented - for them is the punishment of Hell, and for them is the punishment of the Burning Fire.** Al-Hasan al-Basri said: Look at this generosity and kindness. They killed His friends while He was calling them to repentance and mercy.

Fath al-Qadiri

The first doubt is what He narrated from them in His saying: 4- **And those who disbelieve say, 'This is not but a falsehood'** meaning a lie **he has invented** meaning Muhammad, peace and blessings be upon him, is referring to the Qur'an. **And other people helped him with it** meaning in the fabrication **were aided in it** meaning in the fabrication **by other people** meaning from the Jews. It was said that they are: Abu Fakeehah Yasar, a client of Al-Hadrami, Addas, a client of Huwaytib ibn Abd Al-Uzza, and Jabr, a client of Ibn Amir. These three were Jews. A similar discussion has already been mentioned in An-Nahl. Then God, the Exalted, responded to them and said: **They have certainly committed injustice and falsehood** meaning they have spoken a tremendous and enormous injustice and a clear lie. The accusative of *wrongfulness* is **they have come**, because *came* can be used like *came* and is transitive. Al-Zajjaj said: It is

accusative because the preposition was removed, and the original is **they came with wrong**. It was said that it is in the accusative case as a state, and that this was an injustice on their part because they attributed something ugly to someone who was innocent of it. They put the thing in the wrong place, and this is injustice. As for it being a lie on their part, this is clear because they lied about this statement.

Tafsir al-Baghawi

4- **And those who disbelieved said**, meaning the polytheists, / meaning: Al-Nadr ibn Al-Harith and his companions, *This*, what is this Qur'an, **is nothing but a falsehood**, a lie, **he invented**, Muhammad, peace and blessings be upon him, **and another people helped him in it**, Mujahid said: meaning the Jews. Al-Hasan said: He is Ubayd ibn Al-Khadir Al-Habashi, the soothsayer. It was also said: Jabr, Yasar, and Addas ibn Ubayd, who were in Mecca from the People of the Book, so the polytheists claimed that Muhammad, peace and blessings be upon him, was taking from them. God, the Most High, said: **They have come**, meaning those who said this statement, **with injustice and falsehood**, meaning with injustice and falsehood. When the *ba* was deleted, it was in the accusative case, meaning they came with polytheism and a lie by attributing the words of God, the Most High, to falsehood and fabrication.

Tafsir al-Baidawi

4- **And those who disbelieve say, 'This is not but a lie.'** A lie that has been diverted from its purpose.

He invented it made it up. **And other people helped him with it** meaning the Jews, for they would bring to him report of the nations and he would express it in his own words. It was also said that it was Jabr, Yasar and Addas, and it was mentioned previously in His statement, **Only a human being knows it**. "They have come with injustice **makes the miraculous speech** slander" fabricated and received from the Jews. "And falsely" by attributing to him something of which he is innocent. "Come **and** come" are used to mean action, so they are transitive.

Surat al-Furqan 25:5

And they said, **Legends of the ancients which he has written down, and they are dictated to him morning and evening.**

Tafsir al-Jalalayn

5 - **And they said** also **Legends of the ancients** their lies, plural of legend with dammah **he wrote it down** he copied it from that people to someone else **so it is dictated** it is read **to him** so that he may memorize it **morning and evening** morning and evening. God Almighty said in response to them:

Tafsir al-Suyuti

Tafsir al-Tabari

It was mentioned that this verse was revealed about Al-Nadr bin Al-Harith, and that he is the one meant by the words **And they said, 'Legends of the ancients.'**

Abu Kurayb narrated to us, saying: Yunus ibn Bakir narrated to us, saying: Muhammad ibn Ishaq narrated to us, saying: An old man from the people of Egypt narrated to us, who came forty-odd years ago, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Al-Nadr ibn al-Harith ibn Kalda ibn Alqamah ibn Abd Manaf ibn Abd al-Dar Qusayy was one of the devils of Quraysh. He used to harm the Messenger of God, may God bless him and grant him peace, and he showed him enmity. He had come to al-Hirah, where he learned the stories of the kings of Persia, and the stories of Rustam and Isfandiyar. Whenever the Messenger of God, may God bless him and grant him peace, sat in a gathering, and mentioned God and told his people what had befallen the nations before them of God's punishment, he would stand behind him in his gathering when he stood up, then he would say: By God, O people of Quraysh, I speak better than him, so ignore me, for I speak to you better than he speaks. Then he would tell them about the kings of Persia, Rustam, and Isfandiyar, then he would say: Muhammad speaks better than me. So God, the Blessed and Exalted, revealed eight verses about al-Nadr. The Qur'an, we say: **When Our verses are recited to him, he says, 'Legends of the ancients.'** al-Qalam 68: 15 - al-Mutaffifin 83:13, and everything that mentions legends in the Qur'an.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: Muhammad ibn Abi Muhammad told me, on the authority of Saeed or Ikrimah, on the authority of Ibn Abbas, something similar, except that he made his statement, **Then God revealed eight verses about Al-Nadr**, on the authority of Ibn Ishaq, on the authority of Al-Kalbi, on the authority of Ibn Salih, on the authority of Ibn Abbas.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **Legends of the Ancients** are their poetry and their divination, and it was said by Al-Nadr bin Al-Harith.

The interpretation of the statement: And these polytheists who said about this Qur'an, "This is nothing but a lie invented by Muhammad, may God bless him and grant him peace," said: **This that Muhammad has brought to us is legends of the ancients**, meaning their hadiths that they used to write in their books, which Muhammad, may God bless him and grant him peace, wrote down from the Jews. **So it is dictated to him** means by his saying **so it is dictated to him**, so these legends are read to him, from their saying: **I dictated the book to you**, and **I dictated** "morning and evening," meaning: and it is dictated to him morning and evening.

And His statement, **Say, 'It was sent down by He who knows the secret in the heavens and the earth,'** God Almighty says: Say, O Muhammad, to these polytheists of your people who deny the signs of God: The matter is not as you say, that this Qur'an is legends of the ancients, and that Muhammad, may God bless him and grant him peace, invented it and aided it against another people. Rather, it is the truth. It was sent down by the Lord who knows the secret of those in the heavens and those on the earth, and nothing is hidden from Him. He keeps track of that for His creation and rewards them for what their hearts resolved upon and what they concealed in their souls. **Indeed, He is Forgiving and Merciful.** He says: He did not reveal it about His creation and have mercy on them, so that He would bestow His forgiveness upon them. He says: Because that is His habit with His creation, He controls them, O you who say what you said of falsehood and do what you did of disbelief.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, "Say: He who knows the secret in the heavens and the earth has sent it down." He said: What the people of the earth and the people of the heavens secretly know.

Tafsir al-Qurtubi

God the Almighty said: **And they say, 'Legends of the ancients.'** Al-Zajjaj said: The singular of legends is legend, like hadithah and ahadith. Another said: Legends is the plural of astar, like aqwal and aqawil. **He wrote it down** meaning Muhammad. **So it is dictated to him** meaning it is given to him and read to him. **In the morning and the evening** until it is memorized. The root of *dictated* is tamalla, but the final lam was replaced with a ya' from the weak form, like their saying: the falcon has passed away, and the like.

Tafsir Ibn Kathir

God Almighty says, informing about the foolishness of the minds of the ignorant disbelievers in their saying about the Qur'an, **This is nothing but a lie**, meaning a lie, **which he invented**, meaning the Prophet, may God bless him and grant him peace, **and another people**

And they said, "Legends of the ancients which he has written down, and they are dictated to him morning and evening."

helped him with it, meaning he sought help in collecting it from another people. God Almighty says, **They have brought injustice and falsehood**, meaning they themselves invented a false statement, and they know that it is false, and they know that they themselves are lying in what they claim. "And they say, 'Legends of the ancients which he wrote down,' meaning the books of the ancients, meaning he copied them. "So they are dictated to him," meaning they are read to him, **morning and evening**, meaning at the beginning of the day and at the end of it. And because of the foolishness, falsehood, and slander of this statement, everyone knows its falsehood, for it has been known by continuous transmission and necessity that Muhammad, the Messenger of God, may God bless him and grant him peace, did not have any trouble writing, neither at the beginning of his life nor at the end of it. He grew up among them from the time of his birth until God sent him, for about forty years. They know his ins and outs, his truthfulness, integrity, righteousness, trustworthiness, and his distance from lying, immorality, and all other vile morals, to the point that they used to call him, in his youth and until he was sent, *Al-Amin*, because they knew of his truthfulness and righteousness. But when God honored him with what He honored him with, they set up enmity against him and threw these statements at him, which every sane person knows he is innocent of. They were confused about what to throw at him, sometimes out of their lies they say he is a magician, sometimes a poet, sometimes a madman, and sometimes a liar. God the Most High said: **See how they strike for you examples, then they have gone astray and cannot find a way.** And God the Most High said in response to what they were stubborn about here and fabricated: **Say, 'He who knows the secret in the heavens and the earth has sent it down' 17:1.** That is, He sent down the Qur'an, which includes the report of the first and the last, true and correct information that matches the reality outside, past and future. **He who knows the secret** means God, who knows the unseen in the heavens and the earth, and knows the secrets as He knows the outward appearances.

And the Almighty's saying: **Indeed, He is Oft-Forgiving, Most Merciful** is a call to them to repent and return to Him, and informing them that His mercy is vast and His forbearance is great, and that whoever repents to Him, He will accept his repentance. So these people, with their lies, slander, immorality, falsehood, disbelief, stubbornness, and saying about the Messenger and the Qur'an what they said, call them to repent and abandon what they are doing and to Islam and guidance, as the Almighty said: "Indeed, they have disbelieved who say, 'God is the third of three, and there is no god except one God.'" And if they do not desist from what they are saying, a painful punishment will afflict those among them who disbelieve. So will they not repent to God and seek His forgiveness? And God is Forgiving and Merciful." And the Almighty said: **Indeed, those who have put the believing men and believing women to trial and then have not repented - for them is the punishment of Hell, and for them is the punishment of the Burning Fire.** Al-Hasan al-Basri said:

Look at this generosity and kindness. They killed His friends while He was calling them to repentance and mercy.

Fath al-Qadir

Then he mentioned the second doubt and said: 5- **And they said, 'Legends of the ancients'** meaning the stories of the ancients and what they wrote down of report. Al-Zajaj said: The singular of legends is legend like hadiths and hadithah. Another said: Legends is the plural of lines like sayings and statements. **He wrote it down** meaning he wrote it down or wrote it down for himself, and the place of he wrote it down is his predicate. It is possible that the meaning of he wrote it down is that he collected it from books, which is collecting, not from writing with a pen. The first is more appropriate. Talha read *iktabaha* in the passive voice, meaning: a scribe wrote it for him because he was illiterate and could not write. Then the *lām* was deleted, so the verb was transferred to the pronoun, so it became *iktabaha ihi*. Then the verb was constructed for the pronoun itself, so it became a hidden nominative case after it had been a prominent accusative case. This is what he said in Al-Kashaf, and Abu Hayyan presented it. **So it is dictated to him** means those legends are recited to him after he wrote them down so that he may memorize them from the mouths of whoever dictates them to him from that scribe because he was illiterate and could not read them from what was written himself. It is possible that the meaning is that he wrote them down, meaning he wrote them down, **So it is dictated to him** because it is said that I dictated to him, so he writes **in the morning and in the evening** in the morning and in the evening, as if they said: These people teach Muhammad at both ends of the day. It was said that the meaning of **in the morning and in the evening** is always at all times.

Tafsir al-Baghawi

5- "And they said, 'Legends of the ancients which he wrote down,' meaning Al-Nadr bin Al-Harith used to say: This Qur'an is not from God, but rather it is from what the ancients wrote down, like the hadith of Rustam and Isfandiyar. He wrote it down: Muhammad copied it from Jabr, Yasar, and Addas. The meaning of he wrote it down is that he asked for it to be written down for him, because he did not write. "So it is dictated to him," meaning it is read to him so that he may memorize it, not write it down, **morning and evening**, morning and evening.

Tafsir al-Baidawi

5- **And they said, 'Legends of the ancients'** What the predecessors wrote. **He wrote it down** He wrote it down for himself or had it written down. It was read in the passive voice because he was illiterate and its original form was: A scribe wrote it down for him, so

the lam was deleted and the verb was made dependent on the pronoun, so it became **A scribe wrote it down for him**. Then the subject was deleted and the verb was made dependent on the pronoun, so it was hidden in it. **So it is dictated to him morning and evening** so that he may memorize it because he is illiterate and cannot repeat from the book or for it to be written down.

Surat al-Furqan 25:6

Say, "He has sent it down who knows the secret in the heavens and the earth. Indeed, He is ever Forgiving and Merciful."

Surat al-Furqan 25:6

Say, "He has sent it down who knows the secret in the heavens and the earth. Indeed, He is ever Forgiving and Merciful."

Tafsir al-Jalalayn

6 - (Say: He sent it down who knows the secret) the unseen (in the heavens and the earth. Indeed, He is Forgiving) to the believers **and Merciful** to them.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "Say: He sent it down who knows the secret in the heavens and the earth. Indeed, He is Forgiving and Merciful."

Tafsir al-Qurtubi

God the Almighty says: **Say, 'He has sent it down who knows the secret in the heavens and the earth.'** That is, say, O Muhammad, this Qur'an was sent down by the One who knows the secret, for He is the Knower of the unseen, so He does not need a teacher. He mentioned **the secret** without the loud recitation, because he who knows the secret is more knowledgeable about the loud recitation. If the Qur'an had been taken from the People of the Book and others, it would not have added to them. It has come with arts that are outside of them, so it is not taken from them. Also, if it had been taken from them, the polytheists would have been able to master it as well, just as Muhammad (peace and blessings of God be upon him) was able to master it. Why didn't they oppose it? So their objection would have been invalidated in every way. **Indeed, He is Oft-Forgiving, Most Merciful.** He means Forgiving to His friends, Most Merciful to them.

Tafsir Ibn Kathir

God Almighty says, informing about the foolishness of the minds of the ignorant disbelievers in their saying about the Qur'an, **This is nothing but a lie**, meaning a lie, **which he invented**, meaning the Prophet, may God bless him and grant him peace, **and another people helped him with it**, meaning he sought help in collecting it from another people. God Almighty says, **They have brought injustice and falsehood**, meaning they themselves invented a false statement, and they know that it is false, and they know that they themselves are lying in what they claim. "And they say, 'Legends of the ancients which he wrote down,'

meaning the books of the ancients, meaning he copied them. "So they are dictated to him," meaning they are read to him, **morning and evening**, meaning at the beginning of the day and at the end of it. And because of the foolishness, falsehood, and slander of this statement, everyone knows its falsehood, for it has been known by continuous transmission and necessity that Muhammad, the Messenger of God, may God bless him and grant him peace, did not have any trouble writing, neither at the beginning of his life nor at the end of it. He grew up among them from the time of his birth until God sent him, for about forty years. They know his ins and outs, his truthfulness, integrity, righteousness, trustworthiness, and his distance from lying, immorality, and all other vile morals, to the point that they used to call him, in his youth and until he was sent, *Al-Amin*, because they knew of his truthfulness and righteousness. But when God honored him with what He honored him with, they set up enmity against him and threw these statements at him, which every sane person knows he is innocent of. They were confused about what to throw at him, sometimes out of their lies they say he is a magician, sometimes a poet, sometimes a madman, and sometimes a liar. God the Most High said: **See how they strike for you examples, then they have gone astray and cannot find a way.** And God the Most High said in response to what they were stubborn about here and fabricated: **Say, 'He who knows the secret in the heavens and the earth has sent it down' 17:1.** That is, He sent down the Qur'an, which includes the report of the first and the last, true and correct information that matches the reality outside, past and future. **He who knows the secret** means God, who knows the unseen in the heavens and the earth, and knows the secrets as He knows the outward appearances.

And the Almighty's saying: **Indeed, He is Oft-Forgiving, Most Merciful** is a call to them to repent and return to Him, and informing them that His mercy is vast and His forbearance is great, and that whoever repents to Him, He will accept his repentance. So these people, with their lies, slander, immorality, falsehood, disbelief, stubbornness, and saying about the Messenger and the Qur'an what they said, call them to repent and abandon what they are doing and to Islam and guidance, as the Almighty said: "Indeed, they have disbelieved who say, 'God is the third of three, and there is no god except one God.' And if they do not desist from what they are saying, a painful punishment will afflict those among them who disbelieve. So will they not repent to God and seek His forgiveness? And God is Forgiving and Merciful." And the Almighty said: **Indeed, those who have put the believing men and believing women to trial and then have not repented - for them is the punishment of Hell, and for them is the punishment of the Burning Fire.** Al-Hasan al-Basri said: Look at this generosity and kindness. They killed His friends while He was calling them to repentance and mercy.

Fath al-Qadir

So the Almighty answered this doubt by saying: 5- **Say,**

'He sent it down who knows the secret in the heavens and the earth.' That is, it is not something that is invented and fabricated with the help of people and the writing of others from fabricated hadiths and report of the ancients. Rather, it is a heavenly matter sent down by the One who knows everything, from whom nothing is hidden. That is why you were unable to oppose Him and did not produce a surah from it. He specified the secret to indicate that what He, the Almighty, sent down contains wondrous secrets that human minds cannot reach. The secret is the unseen, that is, He knows the unseen that is in them. The phrase **Indeed, He is Oft-Forgiving, Most Merciful** is an explanation for delaying the punishment: That is, even if you deserve to hasten the punishment for what you do of lying to His Messenger and oppressing him, He will not impose that on you because He is abundant in forgiveness and mercy.

Ibn Abi Hatim narrated on the authority of Ibn Abbas that *Tabarak* is a verb derived from *barakah*. Al-Faryabi, Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid, regarding his statement, **And another people aided him in it, they have committed injustice and falsehood**, that is, a lie. And Abd bin Hamid, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **Blessed is He who sent down the Criterion upon His Servant**, which is the Qur'an, in which is what is lawful and unlawful, His laws, and His religion. And God distinguished between truth and falsehood. **That he may be to the worlds a warner**, he said: God sent Muhammad, may God bless him and grant him peace, as a warner from God to warn people of God's punishment and His events with those who came before you. **And He created everything and determined it with [precise] determination**, he said: He made clear to everything of His creation its suitability and made that with a known measure. **And they have taken besides Him gods**, he said: They are the idols that are worshipped besides God. **They create nothing and are themselves created**, and He is God, the Creator and Provider. These idols create but do not create anything, and they do not harm or benefit, and they do not possess death, life, or al-Qiyamah 75: meaning resurrection. **And those who disbelieve say**, this is the saying of the polytheists of the Arabs, **This is nothing but a lie**, it is a lie. **He invented it and helped him with it**, that is, with this talk and his command. "Another people, so they have come with injustice and falsehood. And they have said myths." The first ones "The lies of the first ones and their hadiths."

Tafsir al-Baghawi

God Almighty said in response to them:

6- "Say, 'He who knows the secret', meaning the unseen, 'revealed it in the heavens and the earth. Indeed, He is Forgiving and Merciful.'"

Tafsir al-Baidawi

6- Say, **'He sent it down who knows the secret in the heavens and the earth.'** Because He has made you unable to reach the end of your world with its eloquence and the information it contains about future unseen matters and hidden things that no one knows except the Knower of Secrets, so how can you make it **legends of the ancients?** "Indeed, He is Forgiving and Merciful." Therefore, He will not hasten to punish you for what you say, despite His perfect power over it and your deserving that He pour punishment upon you abundantly.

Surat al-Furqan 25:7

And they said, "What is the matter with this Messenger that he eats food and walks in the markets? Why was an angel not sent down to him to be with him as a warner?"

Surat al-Furqan 25:7

And they said, **What is the matter with this Messenger that he eats food and walks in the markets? Why was an angel not sent down to him to be with him as a warner?**

Tafsir al-Jalalayn

7 - **And they said, Why does this Messenger eat food and walk in the markets? Why was an angel not sent down to him to be with him as a warner?** to confirm him?

Tafsir al-Suyuti

Tafsir al-Tabari

It was mentioned that these two verses were revealed to the Messenger of God, may God bless him and grant him peace, when the polytheists of his people said to him on the night of the gathering of their leaders to show off the Kaaba, and they presented things to him, and asked him for verses.

And what they said to him at that time was:

Ibn Humayd narrated to us, saying: Salamah narrated to us, on the authority of Ibn Ishaq, who said: Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, narrated to me, on the authority of Sa'id ibn Jubayr, or 'Ikrimah, the client of Ibn 'Abbas, that they said to him: If you do not do this for us - meaning what they asked him to do about moving their mountains for them, and bringing their fathers back to life, and bringing God and the angels as a tribe, and what God mentioned in Surat Bani Isra'il - then take for yourself, ask your Lord to send with you an angel who will confirm what you say and review your case with us, and ask Him to make for you palaces and gardens, and treasures of gold and silver, that will make you independent of what we see you seeking, for you stand in the markets and seek a living as we seek it, until we know your virtue and your status with your Lord, if you are a messenger as you claim. So the Messenger of God, may God bless him and grant him peace, said: I will not do it. So God revealed regarding their saying: Take for yourself what they asked him to take for her: that He will make for him gardens and palaces and treasures, or send with him an angel who will confirm what he said. He says, and he responds to those who oppose him, "And they say, 'What is this Messenger who eats food and walks in the markets? Why was an angel not sent down to him to be with him as a warner? Or a treasure was thrown down to him, or he had a garden from which he could eat.' And the wrongdoers say, 'You follow none but a man bewitched.'"

The interpretation of the statement: And the polytheists said, **What is this Messenger?** They mean Muhammad,

may God bless him and grant him peace, whom he claims that God sent to us. **He eats food** as we eat, **and walks** in our markets as we walk. **Why was not an angel sent down to him?** He says: Why was not an angel sent down to him, if he is truthful, from the heaven **to be with him** as a warner to the people, confirming what he says, or a treasure of silver or gold thrown down to him, so that he would not need to move around in seeking a livelihood. **Or that he should have a garden** He says: Or that he should have an orchard **from which he could eat**.

The reciters differed in the recitation of this. The majority of the reciters of Medina and Basra, and some of the Kufians, recited it as *ya'aku* with a *ya*, meaning: the Messenger eats from it. The majority of the Kufic reciters recited it as *na'akul minhu* with a *noon*, meaning: we eat from Paradise. The more correct of the two recitations in my opinion is the recitation of the one who recited it with a *ya*. This is due to the report we mentioned before that the question of the polytheists who asked the Messenger of God (blessings and peace of God be upon him) was that he ask his Lord for these qualities for himself, not for them. So, since their request of him was like that, it is not permissible for them to say to him: Ask for that for yourself, so that we may eat. After all, in the words of God, the Most High: {Blessed is He who, if He wills, can grant you better than that - gardens beneath which rivers flow.} (Al-Furqan 25:10), there is clear evidence that they only said to him: Ask for that for yourself, so that you may eat from it, not us.

And His statement, **And the wrongdoers said**, meaning: And the polytheists said to the believers in God and His Messenger, **You follow**, O people, by following Muhammad, **nothing but a man** who has magic.

Tafsir al-Qurtubi

The Almighty's saying: "And they said: What is the matter with this Messenger that he eats food and walks in the markets?" There are two issues in this: The first: The Almighty's saying: **And they said** mentions another thing from their objections. The pronoun in **they said** refers to the Quraysh, because they had a well-known argument with the Messenger of God (peace and blessings of God be upon him). It was mentioned previously in **Glory be to Him** by Ibn Ishaq in Al-Seerah and others, including that their leaders, Utbah ibn Rabi'ah and others, gathered with him and said: O Muhammad! If you love leadership, we will rule over you, and if you love money, we will collect for you from our money. When the Messenger of God (peace and blessings of God be upon him) refused to do that, they returned to the door of argument with him and said: What is the matter with you, and you are the Messenger of God, eating food and standing in the markets! They reproached him for eating food, because they wanted the Messenger to be a king, and they reproached him for walking in the markets when they saw the Chosroes, Caesars and

tyrannical kings rising above the markets. He, peace be upon him, used to mingle with them in their markets, and command them and forbid them. They said: This one is seeking to rule over us, so why does he behave like kings? So God answered them by saying, and revealed to His Prophet: **And We did not send before you any messengers except that they ate food and walked in the markets.** So do not be sad or grieve, for it is a complaint whose shame is apparent from you.

Second: Entering the markets is permissible for trade and seeking a livelihood. The Prophet (peace be upon him) used to enter them for his needs, to remind people of God's command and call, and to present himself to the tribes in them, hoping that God would bring them back to the truth. In Bukhari's description of him (peace be upon him):

He is neither rude nor harsh nor does he speak in the markets. This has been mentioned previously in Al-A'raf. The market is mentioned in more than one hadith, mentioned by the people of Sahih. The companions' trade in it was well-known, especially the emigrants, as Abu Hurairah said: **Our brothers among the emigrants were busy with bargaining in the markets.** Narrated by Al-Bukhari. This issue will be further explained in this surah, God willing.

God Almighty says: **Why was an angel not sent down to him?** That is, why not? **So that he might be with him as a warner.** This is the answer to the question.

Tafsir Ibn Kathir

God Almighty tells us about the stubbornness and obstinacy of the disbelievers and their denial of the truth without any proof or evidence from them. They only gave as an excuse by saying, **What is this Messenger who eats food?** meaning as we eat and needs it as we need it. **And walks in the markets.** That is, he frequents them and to them seeking to earn a living and trade. **Why was not an angel sent down to him to be with him as a warner?** They said, **Why was not an angel sent down to him from God to be a witness to the truth of what he claims?** This is like what Pharaoh said, **Why were not bracelets of gold cast down upon him or angels brought with him in pairs?** This is what these people said, their hearts being alike. That is why they said, **Or a treasure is cast down to him,** meaning knowledge of a treasure from which he can spend. **Or a garden from which he can eat.** That is, it goes with him wherever he goes. All of this is easy and simple for God, but He has the wisdom in leaving it and He has the conclusive proof. **And the wrongdoers say, 'You follow none but a man bewitched.'** God Almighty said, **See how they strike for you examples, and they have gone astray.** That is, they have come up with what they accuse you of. And they lie to you about it, saying, **He is a magician, bewitched, madman, liar, poet.** All of these are false statements. Everyone who has the slightest understanding or intellect knows their lies and slander in that regard. That is why He said, **They have gone astray** from the path of guidance, **so they cannot find a way.** That is because everyone who has gone astray from the truth and the path of guidance is astray wherever he turns, because the truth is one and its method is united, and some of it confirms others.

Then God the Almighty said, informing His Prophet that if He willed, He would give him something better and more excellent than what they say in this world. He said, **Blessed is He who, if He willed, could give you something better than that,** the verse. Mujahid said, **He means in this world.** He said, **The Quraysh used to call every house made of stone a palace, whether large or small.** Sufyan al-Thawri said, on the authority of Habib ibn Abi Thabit, on the authority of Khaithamah: "It was said to the Prophet, may God bless him and grant him peace, 'If you wish, we would give you the treasures of the earth and its keys, something that We did not give to any prophet before you, and that We will not give to anyone after you, and that will not diminish what you have with God.' " He said, 'Collect them for Me in the Hereafter.' " Then God the Almighty revealed regarding that, **Blessed is He who, if He willed, could give you something better than that,** the verse.

His statement, **Rather, they have denied the Hour,** means that these people only say this out of denial and stubbornness, not because they seek insight and guidance. Rather, their denial of the Day of Resurrection drives them to say what they say of these statements. **And We have prepared,** meaning We have reserved, **for whoever denies the Hour a Blaze,** meaning a painful, hot, unbearable torment in the fire of Hell. Ath-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Sa'id ibn Jubayr: **The Blaze** is a valley of the pus of Hell. His statement, **When it sees them,** meaning Hell, **from a distance,** means in the place of gathering. As-Suddi said: from a distance of one hundred years' travel. **They will hear its wrath and roaring,** meaning anger at them, as God, the Most High, said, "When they are thrown into it, they will hear its snorting while it boils. It is almost bursting with rage," meaning it is almost bursting from its fury at those who disbelieve in God.

Ibn Abi Hatim narrated: Idris bin Hatim bin Al-Ahnaf Al-Wasiti told us that he heard Muhammad bin Al-Hasan Al-Wasiti, on the authority of Asbagh bin Zaid, on the authority of Khalid bin Kathir, on the authority of Khalid bin Darik, on the authority of a man from among the companions of the Prophet, may God bless him and grant him peace, who said: "The Messenger of God said: 'Whoever attributes to me what I did not say, or claims to have parents other than his own, or claims to have masters other than his own, let him take his seat in Hellfire.' " In another narration: 'Let him take his seat between the two eyes of Hellfire.' " It was said: 'O Messenger of God, does it have two eyes?' He said: 'Haven't you heard God say, "When it sees them from a distant place?"' " And Ibn Jarir narrated it on the authority of Muhammad bin Khidash, on the authority of Muhammad bin Yazid Al-Wasiti, with this chain of transmission. He also said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Bakr bin Ayyash told us, on the authority of Isa bin Salim, on the authority of Abu Wa'il, who said: We went out with Abdullah, meaning Ibn Mas'ud, and with us was al-Rabi' bin Khaitham, and they passed by a blacksmith, and Abdullah stood looking at an iron piece in the fire, and al-Rabi' bin Khaitham looked at it, and al-Rabi' swayed about to fall, and Abdullah passed by a furnace on the banks of the Euphrates, and when Abdullah saw him and the fire blazing in his

Surat al-Furqan 25:7

And they said, "What is the matter with this Messenger that he eats food and walks in the markets? Why was an angel not sent down to him to be with him as a warner?"

stomach, he recited this verse: **When they see them from a distant place, they hear its wrath and its roaring.** So he, meaning al-Rabi', was struck dumb, and they carried him to his family, and Abdullah tied him up until noon, and he did not recover, may God be pleased with him.

And my father told us, Abdullah bin Raja' told us, Isra'il told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: **A servant will be dragged to the Fire, and it will gasp at him like a mule gasps at barley, then it will sigh so loudly that no one will remain but fear.** This is how Ibn Abi Hatim narrated it with his chain of transmission in an abbreviated form. Imam Abu Ja'far bin Jarir narrated it: Ahmad bin Ibrahim al-Dawraqi told us, Ubaydullah bin Musa told us, Isra'il told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: "A man will be dragged to the Fire, and it will withdraw and contract into itself, and the Most Merciful will say to it: What is the matter with you? It will say: He is seeking protection from Me. He will say: Let My servant go. A man will be dragged to the Fire, and he will say: O Lord, this was not what I thought of You. He will say: What did You think?" He says: That your mercy may encompass me. He says: Send my servant. A man will be dragged to the Fire, and the Fire will gasp at him like a mule gasps at barley, and it will sigh so loudly that no one will remain but fear. This is a sound chain of transmission.

Abdul Razzaq said: Muammar told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Ubaid bin Umair, regarding the statement of God, **They will hear its fury and its roaring**, he said: Hell will sigh so loudly that no close angel or sent prophet will remain but that he will fall on his face, his limbs trembling, until Abraham, peace be upon him, will kneel on his knees and say: **My Lord, I ask You today for nothing but myself.** And His statement, **And when they are thrown therein into a narrow place, chained together**, Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah bin Amr, who said: Like the thrust of a spear, meaning from its narrowness. Abdullah bin Wahb said: Nafi' bin Yazid told me, on the authority of Yahya bin Abi Asid, tracing the hadith back to the Messenger of God, may God bless him and grant him peace, **that he was asked about the statement of God, "And when they are thrown therein into a narrow place, chained together**, he said: By the One in Whose Hand is my soul, they will be forced into the Fire as a peg is forced into a wall."

And his saying, **in chains**, Abu Saleh said: meaning, shoulder-width apart. **Leave there a single destruction**, meaning woe, regret, and disappointment. **Do not leave a single destruction today**, the verse. Imam Ahmad narrated: Affan told us, Hammad bin Salamah told us, on the authority of Ali bin Yazid, on the authority of Anas bin Malik, "that the Messenger of God, peace and blessings be upon him, said: The first to be clothed in a garment of Hellfire will be Satan. He will place it over his eyebrows and drag it from behind him, and his descendants after him, and he will call out,

"O my destruction," and they will call out, **O their destruction**, until they stand before the Fire. He will say, **O my destruction**, and they will say, **O their destruction**. It will be said to them, **Do not leave a single destruction today, but leave many destructions**. None of the authors of the six books narrated it. Ibn Abi Hatim narrated it on the authority of Ahmad bin Sinan on the authority of Affan, and Ibn Jarir narrated it on the authority of Hammad bin Salamah on his authority. Al-Awfi said on the authority of Ibn Abbas regarding his statement, **Do not invoke today a single destruction**, the verse, meaning do not invoke today a single woe, but invoke many woe. Ad-Dahhak said, **Thawb is destruction, and it is more apparent that thawb includes destruction, woe, loss, and devastation, as Moses said to Pharaoh, "And indeed, O Pharaoh, you are doomed**, meaning ruined. Abdullah ibn Az-Zubayr said:

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

Fath al-Qadir

When the Almighty finished mentioning what they attacked the Qur'an with, He mentioned what they attacked the Messenger of God, may God bless him and grant him peace, with, saying, 7- **And they said, 'What is this Messenger?'** The allusion here is to belittle the one being pointed to, which is the Messenger of God, may God bless him and grant him peace. They called him out of mockery and ridicule. **He eats food and walks in the markets**. That is, what is wrong with him eating food as we eat and going around the markets to seek a living as we do? They claimed that he should have been a king who did not need food or earnings. The interrogative *ma* is in the nominative case as a subject, and the interrogative is for denunciation. The predicate of the subject is this Messenger, and the clause *eat* is in the accusative case as a state, and with it the benefit of the report is completed, like His saying, **Why then do they turn away from the reminder?** The denial is directed at the cause, even though the effect has been achieved, which is eating and walking. However, He ruled out the achievement of that because its cause is absent, according to them, as a form of mockery and ridicule. Meaning: If what he claims of prophethood is true, then why is his situation not different from ours? **Why was not an angel sent down to him to be with him as a warner?** They asked that the Prophet, may God bless him and grant him peace, be accompanied by an angel to support and assist him. They conceded the suggestion that the Messenger, may God bless him and grant him peace, be an angel independent of food and earnings, to the suggestion that he be accompanied by an angel who would verify him and bear witness to his prophethood. The majority of scholars read *fayyakun* in the accusative case as a response to the urging. Fayyakun was read in the nominative case as it is conjoined with anzal, and it is permissible to conjoin it with the past tense because what is meant by it is the future.

Tafsir al-Baghawi

7- "And they said, 'What is this Messenger?' They meant Muhammad, peace and blessings be upon him, 'that he eats food,' as we eat, 'and walks in the markets,' seeking a living as we walk. It is not permissible for him to be distinguished from us by his prophethood. They used to say to him, 'You are neither a king nor a kingdom, because you eat, and a king does not eat. You are not a king because a king does not shop, while you shop and are extravagant.' What they said is invalid, because he ate food because he was human, and walked in the markets because of his humility, and that was a characteristic of his, and none of that contradicts prophethood. 'Why was not an angel sent down to him,' to confirm him, 'and to be with him a warner,' a caller.

Tafsir al-Baidawi

7- **And they said, 'What is this Messenger?'** What is this who claims to be a Messenger while he is contemptuous and mocking? **He eats food** as we eat. **And he walks in the markets** to seek a living as we walk. The meaning is that if his claim is true, then why is his condition not different from ours? This is due to their blindness and the limitation of their vision of the tangible. The distinction of the Messengers from others is not due to physical matters, but rather to psychological conditions, as the Almighty indicated in His saying, "Say, 'I am only a man like you. It is revealed to me that your god is one God.'" **Why was an angel not sent down to him to be with him as a warner?** So that we may know his truthfulness by the truthfulness of the angel.

Surat al-Furqan 25:8

Or that a treasure be thrown to him or that he have a garden from which he eats. And the wrongdoers say, "You follow none but a man bewitched."

Surat al-Furqan 25:8

Or that a treasure be thrown to him or that he have a garden from which he eats. And the wrongdoers say, **You follow none but a man bewitched.**

Tafsir al-Jalalayn

8 - **Or a treasure is cast down to him** from the sky that he can spend and he does not need to walk in the markets to seek a living **or he has a garden** an orchard **from which he can eat** that is, from its fruits and he is satisfied with it. In another reading, **we eat** with the letter *nun* meaning we, so he has an advantage over us because of it. **And the wrongdoers** the disbelievers said to the believers, **You follow none but a bewitched man** deceived and overcome by his mind.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "Or a treasure is thrown to him or he has a garden from which he eats. And the wrongdoers say, 'You follow none but a man bewitched.'"

Tafsir al-Qurtubi

The Almighty's saying: **or he is thrown** is in the nominative case, and the meaning is: or why not a treasure is thrown to him or **he has a garden from which he can eat with the letter ya'**. The Medinans, Abu Amr, Asim, and the rest of the Kufians read it with the letter nun, and both readings are good and convey the meaning of Mu'tazi, even though the reading with the letter ya' is clearer, because the Prophet, may God bless him and grant him peace, was mentioned previously alone, so it is clearer for the pronoun to refer to him. An-Nahhas mentioned it. **And the wrongdoers said, 'You follow none but a bewitched man.'** It was mentioned previously in **Glory be to God**, and the speaker was Abdullah bin Az-Zubayri, as mentioned by Al-Mawardi.

Tafsir Ibn Kathir

God Almighty tells us about the stubbornness and obstinacy of the disbelievers and their denial of the truth without any proof or evidence from them. They only gave as an excuse by saying, **What is this Messenger who eats food?** meaning as we eat and needs it as we need it. **And walks in the markets.** That is, he frequents them and to them seeking to earn a living and trade. **Why was not an angel sent down to him to be with him as a warner?** They said, **Why was**

not an angel sent down to him from God to be a witness to the truth of what he claims? This is like what Pharaoh said, **Why were not bracelets of gold cast down upon him or angels brought with him in pairs?** This is what these people said, their hearts being alike. That is why they said, **Or a treasure is cast down to him**, meaning knowledge of a treasure from which he can spend. **Or a garden from which he can eat.** That is, it goes with him wherever he goes. All of this is easy and simple for God, but He has the wisdom in leaving it and He has the conclusive proof. **And the wrongdoers say, 'You follow none but a man bewitched.'** God Almighty said, **See how they strike for you examples, and they have gone astray.** That is, they have come up with what they accuse you of. And they lie to you about it, saying, **He is a magician, bewitched, madman, liar, poet.** All of these are false statements. Everyone who has the slightest understanding or intellect knows their lies and slander in that regard. That is why He said, **They have gone astray** from the path of guidance, **so they cannot find a way.** That is because everyone who has gone astray from the truth and the path of guidance is astray wherever he turns, because the truth is one and its method is united, and some of it confirms others.

Then God the Almighty said, informing His Prophet that if He willed, He would give him something better and more excellent than what they say in this world. He said, **Blessed is He who, if He willed, could give you something better than that**, the verse. Mujahid said, **He means in this world.** He said, **The Quraysh used to call every house made of stone a palace, whether large or small.** Sufyan al-Thawri said, on the authority of Habib ibn Abi Thabit, on the authority of Khaithamah: "It was said to the Prophet, may God bless him and grant him peace, 'If you wish, we would give you the treasures of the earth and its keys, something that We did not give to any prophet before you, and that We will not give to anyone after you, and that will not diminish what you have with God.' " He said, 'Collect them for Me in the Hereafter. "' Then God the Almighty revealed regarding that, **Blessed is He who, if He willed, could give you something better than that**, the verse.

His statement, **Rather, they have denied the Hour**, means that these people only say this out of denial and stubbornness, not because they seek insight and guidance. Rather, their denial of the Day of Resurrection drives them to say what they say of these statements. **And We have prepared**, meaning We have reserved, **for whoever denies the Hour a Blaze**, meaning a painful, hot, unbearable torment in the fire of Hell. Ath-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Sa'id ibn Jubayr: **The Blaze** is a valley of the pus of Hell. His statement, **When it sees them**, meaning Hell, **from a distance**, means in the place of gathering. As-Suddi said: from a distance of one hundred years' travel. **They will hear its wrath and roaring**, meaning anger at them, as God, the Most High, said, "When they are thrown into it, they will hear its snorting while it boils. It is almost bursting with rage," meaning it is almost bursting from its fury at

those who disbelieve in God.

Ibn Abi Hatim narrated: Idris bin Hatim bin Al-Ahnaf Al-Wasiti told us that he heard Muhammad bin Al-Hasan Al-Wasiti, on the authority of Asbagh bin Zaid, on the authority of Khalid bin Kathir, on the authority of Khalid bin Darik, on the authority of a man from among the companions of the Prophet, may God bless him and grant him peace, who said: "The Messenger of God said: 'Whoever attributes to me what I did not say, or claims to have parents other than his own, or claims to have masters other than his own, let him take his seat in Hellfire.' In another narration: 'Let him take his seat between the two eyes of Hellfire.' It was said: 'O Messenger of God, does it have two eyes?' He said: 'Haven't you heard God say, "When it sees them from a distant place"?"' And Ibn Jarir narrated it on the authority of Muhammad bin Khidash, on the authority of Muhammad bin Yazid Al-Wasiti, with this chain of transmission. He also said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Bakr bin Ayyash told us, on the authority of Isa bin Salim, on the authority of Abu Wa'il, who said: We went out with Abdullah, meaning Ibn Mas'ud, and with us was al-Rabi' bin Khaitham, and they passed by a blacksmith, and Abdullah stood looking at an iron piece in the fire, and al-Rabi' bin Khaitham looked at it, and al-Rabi' swayed about to fall, and Abdullah passed by a furnace on the banks of the Euphrates, and when Abdullah saw him and the fire blazing in his stomach, he recited this verse: **When they see them from a distant place, they hear its wrath and its roaring.** So he, meaning al-Rabi', was struck dumb, and they carried him to his family, and Abdullah tied him up until noon, and he did not recover, may God be pleased with him.

And my father told us, Abdullah bin Raja' told us, Isra'il told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: **A servant will be dragged to the Fire, and it will gasp at him like a mule gasps at barley, then it will sigh so loudly that no one will remain but fear.** This is how Ibn Abi Hatim narrated it with his chain of transmission in an abbreviated form. Imam Abu Ja'far bin Jarir narrated it: Ahmad bin Ibrahim al-Dawraqi told us, Ubaydullah bin Musa told us, Isra'il told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: "A man will be dragged to the Fire, and it will withdraw and contract into itself, and the Most Merciful will say to it: What is the matter with you? It will say: He is seeking protection from Me. He will say: Let My servant go. A man will be dragged to the Fire, and he will say: O Lord, this was not what I thought of You. He will say: What did You think?" He says: That your mercy may encompass me. He says: Send my servant. A man will be dragged to the Fire, and the Fire will gasp at him like a mule gasps at barley, and it will sigh so loudly that no one will remain but fear. This is a sound chain of transmission.

Abdul Razzaq said: Muammar told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Ubaid bin Umair, regarding the statement of God, **They will hear its fury and its roaring**, he said: Hell will sigh so loudly that no close angel or sent prophet will remain but that he will fall on his face, his limbs

trembling, until Abraham, peace be upon him, will kneel on his knees and say: **My Lord, I ask You today for nothing but myself.** And His statement, **And when they are thrown therein into a narrow place, chained together**, Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah bin Amr, who said: Like the thrust of a spear, meaning from its narrowness. Abdullah bin Wahb said: Nafi' bin Yazid told me, on the authority of Yahya bin Abi Asid, tracing the hadith back to the Messenger of God, may God bless him and grant him peace, **that he was asked about the statement of God, "And when they are thrown therein into a narrow place, chained together**, he said: By the One in Whose Hand is my soul, they will be forced into the Fire as a peg is forced into a wall."

And his saying, **in chains**, Abu Saleh said: meaning, shoulder-width apart. **Leave there a single destruction**, meaning woe, regret, and disappointment. **Do not leave a single destruction today**, the verse. Imam Ahmad narrated: Affan told us, Hammad bin Salamah told us, on the authority of Ali bin Yazid, on the authority of Anas bin Malik, "that the Messenger of God, peace and blessings be upon him, said: The first to be clothed in a garment of Hellfire will be Satan. He will place it over his eyebrows and drag it from behind him, and his descendants after him, and he will call out, "O my destruction," and they will call out, **O their destruction**, until they stand before the Fire. He will say, **O my destruction**, and they will say, **O their destruction**. It will be said to them, **Do not leave a single destruction today, but leave many destructions.** None of the authors of the six books narrated it. Ibn Abi Hatim narrated it on the authority of Ahmad bin Sinan on the authority of Affan, and Ibn Jarir narrated it on the authority of Hammad bin Salamah on his authority. Al-Awfi said on the authority of Ibn Abbas regarding his statement, **Do not invoke today a single destruction**, the verse, meaning do not invoke today a single woe, but invoke many woe. Ad-Dahhak said, **Thawb is destruction, and it is more apparent that thawb includes destruction, woe, loss, and devastation, as Moses said to Pharaoh, "And indeed, O Pharaoh, you are doomed**, meaning ruined. Abdullah ibn Az-Zubayr said:

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

Fath al-Qadir

8- Or a treasure is cast down to him is in apposition to **was sent down**, and it is not permissible to connect it to **He has with him a treasure cast down to him from the sky so that he does not need to seek provision**. "Or he has a garden from which he eats." The majority of scholars read **it is** with the double thaa' above it, while Al-A'mash and Qatadah read it with the double thaa' below it, because the feminine gender of *paradise* is not real. Hamzah, Ali, and Khalaf read **we eat** with the letter noon, while the rest read **he eats** with the double thaa' below it: meaning a garden from whose fruits we eat, or he alone eats from it so that he has an advantage over us since his food is from his garden. An-Nahhas said: Both readings are good, although the reading with the letter *ya* is clearer, because the Prophet, may God bless him and grant him peace, was

Surat al-Furqan 25:8

Or that a treasure be thrown to him or that he have a garden from which he eats. And the wrongdoers say, "You follow none but a man bewitched."

mentioned alone, so the pronoun referring back to him is clear. **And the wrongdoers said, 'You follow none but a man bewitched.'** What is meant by the wrongdoers here are those who say the first statements, and the apparent was placed in place of the implied with the description of oppression to record it against them: that is, you follow none but a man whose mind is overcome by magic. And it was said that he has magic, which is the lung: that is, a human being with a lung, not an angel. An explanation of something like this has been presented in Subhan.

Tafsir al-Baghawi

8- **Or a treasure is cast down to him**, meaning: a treasure is sent down from the sky for him to spend, so he does not need to hesitate or act in seeking a living, **Or he has a garden**, an orchard, **from which he eats**, Hamzah and Al-Kisa'i read: na'akul with a noon, meaning: we eat from it, **And the wrongdoers say, 'You follow none but a man bewitched,'** deceived. It was also said: diverted from the truth.

Tafsir al-Baidawi

8- **Or a treasure is thrown to him** so he can use it and not need to earn a living. **Or he has a garden from which he can eat** This is by way of concession, meaning that if a treasure is not thrown to him then he should at least have an orchard like the peasants and the wealthy have so that he can live off its income. Hamza and Al-Kisa'i read

With the letter *nun* and the pronoun for the disbelievers. **And the wrongdoers said**, "the wrongdoers" was placed in place of their pronoun, recording their injustice in what they said. **You follow** what you follow. **Except a man bewitched**, bewitched so that his mind was overcome, and it was said that he was bewitched, which is the lung, meaning a human being, not an angel.

Surat al-Furqan 25:9

See how they have put forth for you examples, and have gone astray and are unable to find a way.

Tafsir al-Jalalayn

9 - **See how they have given you examples** of the bewitched and the one in need of what he spends and of a king who takes care of the matter with him **so they have gone astray** from guidance **and are unable to find a way** a path to it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Look, O Muhammad, at these polytheists who have likened things to you by saying to you: He is bewitched. They have thus strayed from the path of the descendant and have erred from the path of guidance and righteousness. They cannot: He says: They do not find a way to the truth, except in what I sent you with, and from the direction from which they have strayed.

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

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: Muhammad ibn Abi Muhammad told me, on the authority of Saeed ibn Jubayr, or Ikrimah, on the authority of Ibn Abbas: **See how they have put forth for you examples, but have gone astray and are unable to find a way.** That is, they sought guidance in something other than what you sent them with, but they have gone astray and are unable to find guidance in anything other than it.

Others said about this:

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **They cannot find a way**, he said: a way out that would take them out of the examples that they have given you.

And His statement, **Blessed is He who, if He wills, can grant you something better than that - gardens beneath which rivers flow.** God Almighty says: Sanctified is He who, if He wills, can grant you something better than that.

The people of interpretation differed about the meaning of that in His statement, **He has given you something better than that.** Some of them said: The meaning of that is: better than what these polytheists said to you, O Muhammad, why were you not given it? You are a Messenger of God. Then the Most High explained what if He had willed He could have given him something better than what they said, saying,

Gardens beneath which rivers flow.

Who said that?

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: K told us, Warqa' both told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **Blessed be He who, if He wills, can grant you something better than that**, is better than what they said.

Al-Qasim told us, he said: Al-Hussein told us, K said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **Blessed be He who, if He wills, can grant you something better than that**, K said: **From what they said and wished for you, so He will grant you in place of that gardens beneath which rivers flow.**

Others said: He meant walking in the markets and seeking a livelihood.

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, according to what al-Tabari sees, on the authority of Sa'id ibn Jubayr, or 'Ikrimah, on the authority of Ibn Abbas, who said: Then he said: **Blessed be He who, if He wills, can grant you something better than that** than walking in the markets and seeking a livelihood as people seek it, **gardens beneath which rivers flow and He will make for you palaces.**

Abu Ja'far said: The statement we have mentioned from Mujahid on this matter is more similar to the interpretation of the verse, because the polytheists thought it too great that he would not have a garden from which to eat, and that he would not be found except with a treasure, and they found it strange that he would walk in the markets, while he was a Messenger of God. So what is more deserving of God's promise to him is that it be a promise of what is better than what was great to the polytheists, not what was strange to them. What is meant by His statement, **Gardens beneath which rivers flow**, are orchards with rivers running through the roots of their trees.

How much 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 He will make for you palaces**, he said: houses built and constructed, that was in the world, he said: The Quraysh used to consider a house made of stones a palace, whatever it was.

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 will make for you palaces constructed in this world. All of this was said by the Quraysh, and the Quraysh considered the House of Stones, which was not small, to be a palace.

Ibn Bashir told us, he said: Abdul Rahman told us, he said: Sufyan told us, on the authority of Habib, he said: It was said to the Prophet, may God bless him and

See how they have put forth for you examples, and have gone astray and are unable to find a way.

grant him peace: If you wish, we will give you from the treasures of the earth and its treasures, what no prophet was given before you, nor will be given after you, and that will not diminish what you have with God Almighty. So he said: Collect it for me in the Hereafter. So God revealed regarding that: **Blessed is He who, if He wills, can grant you better than that - gardens beneath which rivers flow - and He can grant you palaces.**

Tafsir al-Qurtubi

God Almighty says: **See how they put forth for you examples.** That is, they put forth these examples for you in order to reach the point of disbelieving you. **They have strayed** from the path of truth and from achieving what they wanted. **They are unable to find a way** to correct what they said about you.

Tafsir Ibn Kathir

God Almighty tells us about the stubbornness and obstinacy of the disbelievers and their denial of the truth without any proof or evidence from them. They only gave as an excuse by saying, **What is this Messenger who eats food?** meaning as we eat and needs it as we need it. **And walks in the markets.** That is, he frequents them and to them seeking to earn a living and trade. **Why was not an angel sent down to him to be with him as a warner?** They said, **Why was not an angel sent down to him from God to be a witness to the truth of what he claims?** This is like what Pharaoh said, **Why were not bracelets of gold cast down upon him or angels brought with him in pairs?** This is what these people said, their hearts being alike. That is why they said, **Or a treasure is cast down to him,** meaning knowledge of a treasure from which he can spend. **Or a garden from which he can eat.** That is, it goes with him wherever he goes. All of this is easy and simple for God, but He has the wisdom in leaving it and He has the conclusive proof. **And the wrongdoers say, 'You follow none but a man bewitched.'** God Almighty said, **See how they strike for you examples, and they have gone astray.** That is, they have come up with what they accuse you of. And they lie to you about it, saying, **He is a magician, bewitched, madman, liar, poet.** All of these are false statements. Everyone who has the slightest understanding or intellect knows their lies and slander in that regard. That is why He said, **They have gone astray** from the path of guidance, **so they cannot find a way.** That is because everyone who has gone astray from the truth and the path of guidance is astray wherever he turns, because the truth is one and its method is united, and some of it confirms others.

Then God the Almighty said, informing His Prophet that if He willed, He would give him something better and more excellent than what they say in this world. He said, **Blessed is He who, if He willed, could give you something better than that,** the verse. Mujahid said, **He means in this world.** He said, **The Quraysh**

used to call every house made of stone a palace, whether large or small. Sufyan al-Thawri said, on the authority of Habib ibn Abi Thabit, on the authority of Khaithamah: "It was said to the Prophet, may God bless him and grant him peace, 'If you wish, we would give you the treasures of the earth and its keys, something that We did not give to any prophet before you, and that We will not give to anyone after you, and that will not diminish what you have with God.' " He said, 'Collect them for Me in the Hereafter. "' Then God the Almighty revealed regarding that, **Blessed is He who, if He willed, could give you something better than that,** the verse.

His statement, **Rather, they have denied the Hour,** means that these people only say this out of denial and stubbornness, not because they seek insight and guidance. Rather, their denial of the Day of Resurrection drives them to say what they say of these statements. **And We have prepared,** meaning We have reserved, **for whoever denies the Hour a Blaze,** meaning a painful, hot, unbearable torment in the fire of Hell. Ath-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Sa'id ibn Jubayr: **The Blaze** is a valley of the pus of Hell. His statement, **When it sees them,** meaning Hell, **from a distance,** means in the place of gathering. As-Suddi said: from a distance of one hundred years' travel. **They will hear its wrath and roaring,** meaning anger at them, as God, the Most High, said, "When they are thrown into it, they will hear its snorting while it boils. It is almost bursting with rage," meaning it is almost bursting from its fury at those who disbelieve in God.

Ibn Abi Hatim narrated: Idris bin Hatim bin Al-Ahnaf Al-Wasiti told us that he heard Muhammad bin Al-Hasan Al-Wasiti, on the authority of Asbagh bin Zaid, on the authority of Khalid bin Kathir, on the authority of Khalid bin Darik, on the authority of a man from among the companions of the Prophet, may God bless him and grant him peace, who said: "The Messenger of God said: 'Whoever attributes to me what I did not say, or claims to have parents other than his own, or claims to have masters other than his own, let him take his seat in Hellfire.' " In another narration: 'Let him take his seat between the two eyes of Hellfire.' " It was said: 'O Messenger of God, does it have two eyes?' He said: 'Haven't you heard God say, "When it sees them from a distant place"?' " And Ibn Jarir narrated it on the authority of Muhammad bin Khidash, on the authority of Muhammad bin Yazid Al-Wasiti, with this chain of transmission. He also said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Bakr bin Ayyash told us, on the authority of Isa bin Salim, on the authority of Abu Wa'il, who said: We went out with Abdullah, meaning Ibn Mas'ud, and with us was al-Rabi' bin Khaitham, and they passed by a blacksmith, and Abdullah stood looking at an iron piece in the fire, and al-Rabi' bin Khaitham looked at it, and al-Rabi' swayed about to fall, and Abdullah passed by a furnace on the banks of the Euphrates, and when Abdullah saw him and the fire blazing in his stomach, he recited this verse: **When they see them from a distant place, they hear its wrath and its roaring.** So he, meaning al-Rabi', was struck dumb, and they carried him to his family, and Abdullah tied him up until

noon, and he did not recover, may God be pleased with him.

And my father told us, Abdullah bin Raja' told us, Isra'il told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: **A servant will be dragged to the Fire, and it will gasp at him like a mule gasps at barley, then it will sigh so loudly that no one will remain but fear.** This is how Ibn Abi Hatim narrated it with his chain of transmission in an abbreviated form. Imam Abu Ja'far bin Jarir narrated it: Ahmad bin Ibrahim al-Dawraqi told us, Ubaydullah bin Musa told us, Isra'il told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: "A man will be dragged to the Fire, and it will withdraw and contract into itself, and the Most Merciful will say to it: What is the matter with you? It will say: He is seeking protection from Me. He will say: Let My servant go. A man will be dragged to the Fire, and he will say: O Lord, this was not what I thought of You. He will say: What did You think?" He says: That your mercy may encompass me. He says: Send my servant. A man will be dragged to the Fire, and the Fire will gasp at him like a mule gasps at barley, and it will sigh so loudly that no one will remain but fear. This is a sound chain of transmission.

Abdul Razzaq said: Muammar told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Ubaid bin Umair, regarding the statement of God, **They will hear its fury and its roaring,** he said: Hell will sigh so loudly that no close angel or sent prophet will remain but that he will fall on his face, his limbs trembling, until Abraham, peace be upon him, will kneel on his knees and say: **My Lord, I ask You today for nothing but myself.** And His statement, **And when they are thrown therein into a narrow place, chained together,** Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah bin Amr, who said: Like the thrust of a spear, meaning from its narrowness. Abdullah bin Wahb said: Nafi' bin Yazid told me, on the authority of Yahya bin Abi Asid, tracing the hadith back to the Messenger of God, may God bless him and grant him peace, **that he was asked about the statement of God, "And when they are thrown therein into a narrow place, chained together,** he said: By the One in Whose Hand is my soul, they will be forced into the Fire as a peg is forced into a wall."

And his saying, **in chains,** Abu Saleh said: meaning, shoulder-width apart. **Leave there a single destruction,** meaning woe, regret, and disappointment. **Do not leave a single destruction today,** the verse. Imam Ahmad narrated: Affan told us, Hammad bin Salamah told us, on the authority of Ali bin Yazid, on the authority of Anas bin Malik, "that the Messenger of God, peace and blessings be upon him, said: The first to be clothed in a garment of Hellfire will be Satan. He will place it over his eyebrows and drag it from behind him, and his descendants after him, and he will call out, "O my destruction," and they will call out, **O their destruction,** until they stand before the Fire. He will say, **O my destruction,** and they will say, **O their destruction.** It will be said to them, **Do not leave a single destruction today, but leave many destructions.** None of the authors of the six books narrated it. Ibn Abi Hatim narrated it on the authority of Ahmad bin Sinan

on the authority of Affan, and Ibn Jarir narrated it on the authority of Hammad bin Salamah on his authority. Al-Awfi said on the authority of Ibn Abbas regarding his statement, **Do not invoke today a single destruction,** the verse, meaning do not invoke today a single woe, but invoke many woe. Ad-Dahhak said, **Thawb is destruction, and it is more apparent that thawb includes destruction, woe, loss, and devastation, as Moses said to Pharaoh, "And indeed, O Pharaoh, you are doomed,** meaning ruined. Abdullah ibn Az-Zubayri said:

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

Fath al-Qadir

9- **See how they have given you examples** to reach the conclusion that you are lying. Examples are rare sayings and strange suggestions, and what they mentioned here **have strayed** from the truth, so they do not find a way to it nor have they reached anything of it. Rather, they came up with these false articles that do not come from the lowest of minds and the least discerning. For this reason, He said: **They cannot find a way** meaning they do not find a way to discredit the prophethood of this prophet.

Tafsir al-Baghawi

9- *Look*, O Muhammad, **how they have given you examples**, meaning likenesses, so they said: bewitched, in need, and others. **They have gone astray**, from the truth, **and they cannot find a way**, to guidance and a way out of misguidance.

Tafsir al-Baidawi

9- **Look how they have made examples for you** meaning they have said strange things about you and invented rare situations for you. **They have strayed** from the path that leads to knowing the characteristics of the Prophet and what distinguishes him from Al-Mutanabbi, so they have stumbled blindly. **They have no way** to discredit your prophethood or to the right path and guidance.

Surat al-Furqan 25:10

Blessed is He who, if He wills, will grant you something better than that: gardens beneath which rivers flow, and He will grant you palaces.

Surat al-Furqan 25:10

Blessed is He who, if He wills, will grant you something better than that: gardens beneath which rivers flow, and He will grant you palaces.

Tafsir al-Jalalayn

10 - *Blessed* is the abundance of good **which, if He wills, He will give you better than that** what they said of the treasure and the garden **gardens beneath which rivers flow** in this world because He willed to give it to him in the Hereafter **and He will give you** in the jussive mood *palaces* also. And in a reading in the nominative case as a resumption.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "Blessed be He who, if He wills, can grant you something better than that: gardens beneath which rivers flow, and He can grant you palaces."

Tafsir al-Qurtubi

The Almighty's saying: "Blessed be He who, if He wills, can grant you better than that: gardens." This is a condition and a reward. **Ja'ala laka** was not assimilated because the two words are separate, and assimilation is permissible due to the meeting of similar words. **Wa ya'j'ala laka** is in the jussive mood as an apposition to *Ja'ala* and it is permissible for it to be in the nominative case cut off from the first. The people of Ash-Sham read it this way. It is also narrated from Asim: **Wa ya'j'ala laka** in the nominative case, meaning He will grant you palaces in the hereafter. Mujahid said: The Quraysh used to consider a house made of stones as a palace, whatever it may be. Palace in the language is gypsum, and it was called a palace because whoever is in it is limited to it and cannot reach it. It was said that the Arabs call mud houses *qasr* and what is made of wool and hair *bayt*. Al-Qushayri narrated it. Sufyan narrated from Habib bin Abi Thabit from Khaithamah, who said:

It was said to the Prophet, may God bless him and grant him peace: "If you wish, we will give you the treasures of this world and its keys, which no one before you was given and no one after you will be given, and that will not diminish you in the Hereafter at all. And if you wish, we will gather that for you in the Hereafter." He said: **He will gather that for me in the Hereafter**. Then God Almighty revealed: "Blessed is He who, if He wills, can grant you better than that: gardens beneath which rivers flow, and He will grant you palaces." It is narrated that this verse was revealed by Ridwan, the keeper of Paradise, to the

Prophet, may God bless him and grant him peace. In al-Naba 78: When Ridwan descended, he greeted the Prophet, may God bless him and grant him peace, then said: O Muhammad! The Lord of Glory sends you his peace. This is a basket. Behold, it is a basket of shining light. Your Lord says to you: These are the keys to the treasures of this world, although your wealth in the Hereafter will not decrease by as much as the wing of a mosquito. The Prophet, may God bless him and grant him peace, looked at Gabriel as if seeking his advice. Gabriel struck the ground with his hand, indicating that he should be humble. He said: O Ridwan, I have no need of it. Poverty is more beloved to me, and I would rather be a patient, grateful servant. Ridwan said: You are right! May God be with you. And he mentioned the hadith.

Tafsir Ibn Kathir

God Almighty tells us about the stubbornness and obstinacy of the disbelievers and their denial of the truth without any proof or evidence from them. They only gave as an excuse by saying, **What is this Messenger who eats food?** meaning as we eat and needs it as we need it. **And walks in the markets.** That is, he frequents them and to them seeking to earn a living and trade. **Why was not an angel sent down to him to be with him as a warner?** They said, **Why was not an angel sent down to him from God to be a witness to the truth of what he claims?** This is like what Pharaoh said, **Why were not bracelets of gold cast down upon him or angels brought with him in pairs?** This is what these people said, their hearts being alike. That is why they said, **Or a treasure is cast down to him**, meaning knowledge of a treasure from which he can spend. **Or a garden from which he can eat.** That is, it goes with him wherever he goes. All of this is easy and simple for God, but He has the wisdom in leaving it and He has the conclusive proof. **And the wrongdoers say, 'You follow none but a man bewitched.'** God Almighty said, **See how they strike for you examples, and they have gone astray.** That is, they have come up with what they accuse you of. And they lie to you about it, saying, **He is a magician, bewitched, madman, liar, poet.** All of these are false statements. Everyone who has the slightest understanding or intellect knows their lies and slander in that regard. That is why He said, **They have gone astray** from the path of guidance, **so they cannot find a way.** That is because everyone who has gone astray from the truth and the path of guidance is astray wherever he turns, because the truth is one and its method is united, and some of it confirms others.

Then God the Almighty said, informing His Prophet that if He willed, He would give him something better and more excellent than what they say in this world. He said, **Blessed is He who, if He willed, could give you something better than that**, the verse. Mujahid said, **He means in this world.** He said, **The Quraysh used to call every house made of stone a palace, whether large or small.** Sufyan al-Thawri said, on the

authority of Habib ibn Abi Thabit, on the authority of Khaithamah: "It was said to the Prophet, may God bless him and grant him peace, 'If you wish, we would give you the treasures of the earth and its keys, something that We did not give to any prophet before you, and that We will not give to anyone after you, and that will not diminish what you have with God.' He said, 'Collect them for Me in the Hereafter.' " Then God the Almighty revealed regarding that, **Blessed is He who, if He willed, could give you something better than that,** the verse.

His statement, **Rather, they have denied the Hour,** means that these people only say this out of denial and stubbornness, not because they seek insight and guidance. Rather, their denial of the Day of Resurrection drives them to say what they say of these statements. **And We have prepared,** meaning We have reserved, **for whoever denies the Hour a Blaze,** meaning a painful, hot, unbearable torment in the fire of Hell. Ath-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Sa'id ibn Jubayr: **The Blaze** is a valley of the pus of Hell. His statement, **When it sees them,** meaning Hell, **from a distance,** means in the place of gathering. As-Suddi said: from a distance of one hundred years' travel. **They will hear its wrath and roaring,** meaning anger at them, as God, the Most High, said, "When they are thrown into it, they will hear its snorting while it boils. It is almost bursting with rage," meaning it is almost bursting from its fury at those who disbelieve in God.

Ibn Abi Hatim narrated: Idris bin Hatim bin Al-Ahnaf Al-Wasiti told us that he heard Muhammad bin Al-Hasan Al-Wasiti, on the authority of Asbagh bin Zaid, on the authority of Khalid bin Kathir, on the authority of Khalid bin Darik, on the authority of a man from among the companions of the Prophet, may God bless him and grant him peace, who said: "The Messenger of God said: 'Whoever attributes to me what I did not say, or claims to have parents other than his own, or claims to have masters other than his own, let him take his seat in Hellfire.' In another narration: 'Let him take his seat between the two eyes of Hellfire.' It was said: 'O Messenger of God, does it have two eyes?' He said: 'Haven't you heard God say, "When it sees them from a distant place"?' " And Ibn Jarir narrated it on the authority of Muhammad bin Khidash, on the authority of Muhammad bin Yazid Al-Wasiti, with this chain of transmission. He also said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Bakr bin Ayyash told us, on the authority of Isa bin Salim, on the authority of Abu Wa'il, who said: We went out with Abdullah, meaning Ibn Mas'ud, and with us was al-Rabi' bin Khaitham, and they passed by a blacksmith, and Abdullah stood looking at an iron piece in the fire, and al-Rabi' bin Khaitham looked at it, and al-Rabi' swayed about to fall, and Abdullah passed by a furnace on the banks of the Euphrates, and when Abdullah saw him and the fire blazing in his stomach, he recited this verse: **When they see them from a distant place, they hear its wrath and its roaring.** So he, meaning al-Rabi', was struck dumb, and they carried him to his family, and Abdullah tied him up until noon, and he did not recover, may God be pleased with him.

And my father told us, Abdullah bin Raja' told us, Isra'il

told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: **A servant will be dragged to the Fire, and it will gasp at him like a mule gasps at barley, then it will sigh so loudly that no one will remain but fear.** This is how Ibn Abi Hatim narrated it with his chain of transmission in an abbreviated form. Imam Abu Ja'far bin Jarir narrated it: Ahmad bin Ibrahim al-Dawraqi told us, Ubaydullah bin Musa told us, Isra'il told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: "A man will be dragged to the Fire, and it will withdraw and contract into itself, and the Most Merciful will say to it: What is the matter with you? It will say: He is seeking protection from Me. He will say: Let My servant go. A man will be dragged to the Fire, and he will say: O Lord, this was not what I thought of You. He will say: What did You think?" He says: That your mercy may encompass me. He says: Send my servant. A man will be dragged to the Fire, and the Fire will gasp at him like a mule gasps at barley, and it will sigh so loudly that no one will remain but fear. This is a sound chain of transmission.

Abdul Razzaq said: Muammar told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Ubaid bin Umair, regarding the statement of God, **They will hear its fury and its roaring,** he said: Hell will sigh so loudly that no close angel or sent prophet will remain but that he will fall on his face, his limbs trembling, until Abraham, peace be upon him, will kneel on his knees and say: **My Lord, I ask You today for nothing but myself.** And His statement, **And when they are thrown therein into a narrow place, chained together,** Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah bin Amr, who said: Like the thrust of a spear, meaning from its narrowness. Abdullah bin Wahb said: Nafi' bin Yazid told me, on the authority of Yahya bin Abi Asid, tracing the hadith back to the Messenger of God, may God bless him and grant him peace, **that he was asked about the statement of God, "And when they are thrown therein into a narrow place, chained together,"** he said: By the One in Whose Hand is my soul, they will be forced into the Fire as a peg is forced into a wall."

And his saying, **in chains,** Abu Saleh said: meaning, shoulder-width apart. **Leave there a single destruction,** meaning woe, regret, and disappointment. **Do not leave a single destruction today,** the verse. Imam Ahmad narrated: Affan told us, Hammad bin Salamah told us, on the authority of Ali bin Yazid, on the authority of Anas bin Malik, "that the Messenger of God, peace and blessings be upon him, said: The first to be clothed in a garment of Hellfire will be Satan. He will place it over his eyebrows and drag it from behind him, and his descendants after him, and he will call out, "O my destruction," and they will call out, **O their destruction,** until they stand before the Fire. He will say, **O my destruction,** and they will say, **O their destruction.** It will be said to them, **Do not leave a single destruction today, but leave many destructions.** None of the authors of the six books narrated it. Ibn Abi Hatim narrated it on the authority of Ahmad bin Sinan on the authority of Affan, and Ibn Jarir narrated it on the authority of Hammad bin Salamah on his authority. Al-Awfi said on the authority of Ibn Abbas regarding his statement, **Do not invoke today a single destruction,**

Surat al-Furqan 25:10

Blessed is He who, if He wills, will grant you something better than that: gardens beneath which rivers flow, and He will grant you palaces.

the verse, meaning do not invoke today a single woe, but invoke many woe. Ad-Dahhak said, **Thawb is destruction, and it is more apparent that thawb includes destruction, woe, loss, and devastation, as Moses said to Pharaoh, “And indeed, O Pharaoh, you are doomed,** meaning ruined. Abdullah ibn Az-Zubayr said:

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

Fath al-Qadir

10- **Blessed be He who, if He wills, can grant you better than that.** That is, He will multiply the good that He, if He wills, can grant you in this world, immediately, better than what they proposed. Then He explained the good, saying: **Gardens beneath which rivers flow.** So gardens is a substitute for good. **And He will grant you palaces.** It is in apposition to the position of **He granted**, which is the jussive, and the majority of scholars read it in the jussive. Ibn Kathir, Ibn Amir, and Abu Bakr read **he granted** in the nominative case as a new sentence. It has been established in the science of grammar that if a condition is in the past tense, it is permissible to use the jussive or the nominative in its response. So, it is permissible for **he granted** here to be in the jussive and the nominative, so it is permissible for what it is in apposition to use the jussive and the nominative. It is also read in the accusative case. It is also read by assimilating the lam of *lak* into the lam of **he granted** because of the meeting of similar letters. It is also read without assimilating because the two words are separate. A palace is a house made of stone, because the one who lives in it is unable to reach it. It has been said that it is a house of clay or houses of wool and hair. Then God Almighty stopped rebuking them with what He related about them of speech that is not issued by rational people.

Tafsir al-Baghawi

10- **Blessed be He who, if He wills, will grant you something better than that,** which they said, or better than the treasure and garden they mentioned. Ikrimah narrated on the authority of Ibn Abbas that he said: He means better than walking in the markets and seeking a living. Then he explained that good and said: **Gardens beneath which rivers flow, and He will grant you palaces,** lofty houses, and the Arabs call every lofty house a palace. Ibn Kathir, Ibn Amir, and Asim, according to the narration of Abu Bakr, read: **And He will grant you** with the lam raised, and the others read it with the jazm of it in the place of the reward in His statement: **If He wills, He will grant you.**

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba al-Kashmihani told us, Abu Tahir Muhammad ibn al-Harith told us, Abu al-Hasan Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak

told us, on the authority of Yahya ibn Ayoub, Abdullah ibn Zakhar told me, on the authority of Ali ibn Yazid, on the authority of al-Qasim ibn Abi Abd al-Rahman, on the authority of Abu Umamah, on the authority of the Prophet, may God bless him and grant him peace, who said: “My Lord offered to turn the plain of Mecca into gold for me, so I said: No, O Lord, but I will be full one day and hungry the next day. And He said three times or something like that. So when I am hungry, I supplicate to You and remember You, and when I am full, I praise You and thank You.”

Abu Tahir al-Mutahhar ibn Ali ibn Ubayd God al-Farsi narrated to us, Abu Dharr Muhammad ibn Ibrahim al-Salihani narrated to us, Abu Muhammad Abdullah ibn Muhammad ibn Ja'far ibn Hayyan, known as Abu al-Shaykh, narrated to us, Abu Ya'la narrated to us, Muhammad ibn Bakkar narrated to us, Abu Ma'shar narrated to us, on the authority of Sa'id, meaning al-Maqburi, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, said: “If I wish, mountains of gold could move with me. An angel came to me whose chamber was as big as the Ka'bah, and he said: Your Lord sends you peace and says: If you wish, a prophet-slave, or a prophet-king. So I looked at Gabriel, and he motioned to me to lower myself, and I said: A prophet-slave. So after that, the Messenger of God, may God bless him and grant him peace, would not eat while reclining. He would say: I eat as a slave eats, and I sit as a slave sits.”

Tafsir al-Baidawi

10- **Blessed be He who, if He wills, will grant you in this world. something better than that** than what they said, but He postponed it to the Hereafter because it is better and more lasting. **Gardens beneath which rivers flow** instead of *better*: “**And He will grant you palaces**” is in apposition to the place of the reward. Ibn Kathir, Ibn Amir, and Abu Bakr read it in the nominative case because if the condition is past, then it is permissible for its reward to be jussive or nominative, like His saying:

And if a friend comes to him on a day of great distress, he says, **Neither my wealth nor my harem is absent.**

It may be a resumption of the promise of what he will have in the afterlife, and it was read in the accusative case as an answer with the letter waw.

Surat al-Furqan 25:11

Rather, they denied the Hour, and We have prepared for those who deny the Hour a Blaze.

Tafsir al-Jalalayn

11 - **Rather, they denied the Hour** the Resurrection **and We have prepared for whoever denies the Hour a Blaze** a blazing fire, that is, intense.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: These polytheists did not deny God and reject the truth that you brought them, O Muhammad, because you eat food and walk in the markets, but because they do not believe in the Hereafter and do not believe in reward and punishment, as a denial of the Resurrection and God's resurrection of the dead to be gathered on the Day of Resurrection. And We have prepared: He says: We have prepared for those who deny God's resurrection of the dead after their annihilation for the establishment of the Hour, a fire that will be blazing for them and will flare up when it sees them from a distance. He says: When this fire that We have prepared for these deniers sees their persons from a distance, it will be filled with anger at them, and that is by boiling and seething. It is said that someone is angry with someone else, and that is when he is angry with him and his chest boils from anger at him and it is evident in his speech, and a sigh, which is its sound.

If someone were to say: How is it said, **They heard her rage**, while rage is not heard? It would be said: The meaning of that is: They heard her rage sound, from the blazing and burning, as:

Mahmoud bin Khidash told me, he said: Muhammad bin Yazid al-Wasiti told us, he said: Asba' bin Zaid al-Warraaq told us, on the authority of Khalid bin Katheer, on the authority of Fadayk, on the authority of a man from among the companions of Muhammad, may God bless him and grant him peace, he said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever attributes to me what I did not say, let him take a seat between the eyes of Hell.' They said: 'O Messenger of God, does it have an eye?' He said: 'Have you not heard the words of God, "When it sees them from a distant place"... the verse.'" "

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us regarding his statement, **They heard her groaning and roaring**.

He said: Al-Mansur bin Al-Mu'tamir told me, on the authority of Mujahid, on the authority of Ubaid bin Umair, who said: Hell will sigh so loudly that no angel or prophet will encounter it except that he will fall down, his limbs trembling, until Abraham will kneel on his knees and say: O Lord, I ask You today for nothing but myself.

Ahmad ibn Ibrahim al-Dawraqi narrated that Ubaydullah ibn Musa narrated that Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: "A man will be dragged to the Fire, and it will withdraw and contract into itself. The Most Merciful will say to it: 'What is the matter with you?' It will say: 'He seeks refuge from Me.' He will say: 'Release My servant.' A man will be dragged to the Fire, and he will say: 'O Lord, I did not think this of You.' He will say: 'What did You think?' He will say: 'That Your mercy would grant me relief.' He will say: 'Release My servant.' A man will be dragged to the Fire, and the Fire will gasp at him as a mule gasps for barley, and it will sigh so loudly that no one will remain but fearful."

Tafsir al-Qurtubi

The Almighty says: **Rather, they denied the Hour** meaning the Day of Resurrection. **And We have prepared for whoever denies the Hour a Blaze** meaning Hell that will rage upon them **when it sees them from a distant place** meaning from a distance of five hundred years. **They will hear its fury and sighing** It was said that the meaning is that when Hell sees them, they will hear its sound of fury against them. It was also said that the meaning is that when its keepers see them, they will hear their fury and sighing out of eagerness for their punishment. The first is more correct, because it was narrated that the Messenger of God (blessings and peace of God be upon him) said: **Whoever lies about me intentionally, let him take a seat between the eyes of Hell**. It was said: O Messenger of God, and it has two eyes? He said: (Haven't you heard God the Almighty say:

Tafsir Ibn Kathir

God Almighty tells us about the stubbornness and obstinacy of the disbelievers and their denial of the truth without any proof or evidence from them. They only gave as an excuse by saying, **What is this Messenger who eats food?** meaning as we eat and needs it as we need it. **And walks in the markets**. That is, he frequents them and to them seeking to earn a living and trade. **Why was not an angel sent down to him to be with him as a warner?** They said, **Why was not an angel sent down to him from God to be a witness to the truth of what he claims?** This is like what Pharaoh said, **Why were not bracelets of gold cast down upon him or angels brought with him in pairs?** This is what these people said, their hearts being alike. That is why they said, **Or a treasure is cast down to him**, meaning knowledge of a treasure from which he can spend. **Or a garden from which he can eat**. That is, it goes with him wherever he goes. All of this is easy and simple for God, but He has the wisdom in leaving it and He has the conclusive proof. **And the wrongdoers say, 'You follow none but a man bewitched.'** God Almighty said, **See how they strike for you examples, and they have gone astray**. That is, they have come up with what they accuse you of. And they lie to you about it, saying, **He is a magician**,

Rather, they denied the Hour, and We have prepared for those who deny the Hour a Blaze.

bewitched, madman, liar, poet. All of these are false statements. Everyone who has the slightest understanding or intellect knows their lies and slander in that regard. That is why He said, **They have gone astray** from the path of guidance, **so they cannot find a way.** That is because everyone who has gone astray from the truth and the path of guidance is astray wherever he turns, because the truth is one and its method is united, and some of it confirms others.

Then God the Almighty said, informing His Prophet that if He willed, He would give him something better and more excellent than what they say in this world. He said, **Blessed is He who, if He willed, could give you something better than that,** the verse. Mujahid said, **He means in this world.** He said, **The Quraysh used to call every house made of stone a palace, whether large or small.** Sufyan al-Thawri said, on the authority of Habib ibn Abi Thabit, on the authority of Khaithamah: "It was said to the Prophet, may God bless him and grant him peace, 'If you wish, we would give you the treasures of the earth and its keys, something that We did not give to any prophet before you, and that We will not give to anyone after you, and that will not diminish what you have with God.' He said, 'Collect them for Me in the Hereafter.' " Then God the Almighty revealed regarding that, **Blessed is He who, if He willed, could give you something better than that,** the verse.

His statement, **Rather, they have denied the Hour,** means that these people only say this out of denial and stubbornness, not because they seek insight and guidance. Rather, their denial of the Day of Resurrection drives them to say what they say of these statements. **And We have prepared,** meaning We have reserved, **for whoever denies the Hour a Blaze,** meaning a painful, hot, unbearable torment in the fire of Hell. Ath-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Sa'id ibn Jubayr: **The Blaze** is a valley of the pus of Hell. His statement, **When it sees them,** meaning Hell, **from a distance,** means in the place of gathering. As-Suddi said: from a distance of one hundred years' travel. **They will hear its wrath and roaring,** meaning anger at them, as God, the Most High, said, "When they are thrown into it, they will hear its snorting while it boils. It is almost bursting with rage," meaning it is almost bursting from its fury at those who disbelieve in God.

Ibn Abi Hatim narrated: Idris bin Hatim bin Al-Ahnaf Al-Wasiti told us that he heard Muhammad bin Al-Hasan Al-Wasiti, on the authority of Asbagh bin Zaid, on the authority of Khalid bin Kathir, on the authority of Khalid bin Darik, on the authority of a man from among the companions of the Prophet, may God bless him and grant him peace, who said: "The Messenger of God said: 'Whoever attributes to me what I did not say, or claims to have parents other than his own, or claims to have masters other than his own, let him take his seat in Hellfire.' " In another narration: 'Let him take his seat between the two eyes of Hellfire.' It was said: 'O Messenger of God, does it have two eyes?' He said: 'Haven't you heard God say, "When it sees them from a distant place"?' " And Ibn Jarir narrated it on the authority of Muhammad bin Khidash,

on the authority of Muhammad bin Yazid Al-Wasiti, with this chain of transmission. He also said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Bakr bin Ayyash told us, on the authority of Isa bin Salim, on the authority of Abu Wa'il, who said: We went out with Abdullah, meaning Ibn Mas'ud, and with us was al-Rabi' bin Khaitham, and they passed by a blacksmith, and Abdullah stood looking at an iron piece in the fire, and al-Rabi' bin Khaitham looked at it, and al-Rabi' swayed about to fall, and Abdullah passed by a furnace on the banks of the Euphrates, and when Abdullah saw him and the fire blazing in his stomach, he recited this verse: **When they see them from a distant place, they hear its wrath and its roaring.** So he, meaning al-Rabi', was struck dumb, and they carried him to his family, and Abdullah tied him up until noon, and he did not recover, may God be pleased with him.

And my father told us, Abdullah bin Raja' told us, Isra'il told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: **A servant will be dragged to the Fire, and it will gasp at him like a mule gasps at barley, then it will sigh so loudly that no one will remain but fear.** This is how Ibn Abi Hatim narrated it with his chain of transmission in an abbreviated form. Imam Abu Ja'far bin Jarir narrated it: Ahmad bin Ibrahim al-Dawraqi told us, Ubaydullah bin Musa told us, Isra'il told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: "A man will be dragged to the Fire, and it will withdraw and contract into itself, and the Most Merciful will say to it: What is the matter with you? It will say: He is seeking protection from Me. He will say: Let My servant go. A man will be dragged to the Fire, and he will say: O Lord, this was not what I thought of You. He will say: What did You think?" He says: That your mercy may encompass me. He says: Send my servant. A man will be dragged to the Fire, and the Fire will gasp at him like a mule gasps at barley, and it will sigh so loudly that no one will remain but fear. This is a sound chain of transmission.

Abdul Razzaq said: Muammar told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Ubaid bin Umair, regarding the statement of God, **They will hear its fury and its roaring,** he said: Hell will sigh so loudly that no close angel or sent prophet will remain but that he will fall on his face, his limbs trembling, until Abraham, peace be upon him, will kneel on his knees and say: **My Lord, I ask You today for nothing but myself.** And His statement, **And when they are thrown therein into a narrow place, chained together,** Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah bin Amr, who said: Like the thrust of a spear, meaning from its narrowness. Abdullah bin Wahb said: Nafi' bin Yazid told me, on the authority of Yahya bin Abi Asid, tracing the hadith back to the Messenger of God, may God bless him and grant him peace, **that he was asked about the statement of God, "And when they are thrown therein into a narrow place, chained together,"** he said: By the One in Whose Hand is my soul, they will be forced into the Fire as a peg is forced into a wall."

And his saying, **in chains**, Abu Saleh said: meaning, shoulder-width apart. **Leave there a single destruction**, meaning woe, regret, and disappointment. **Do not leave a single destruction today**, the verse. Imam Ahmad narrated: Affan told us, Hammad bin Salamah told us, on the authority of Ali bin Yazid, on the authority of Anas bin Malik, "that the Messenger of God, peace and blessings be upon him, said: The first to be clothed in a garment of Hellfire will be Satan. He will place it over his eyebrows and drag it from behind him, and his descendants after him, and he will call out, "O my destruction," and they will call out, **O their destruction**, until they stand before the Fire. He will say, **O my destruction**, and they will say, **O their destruction**. It will be said to them, **Do not leave a single destruction today, but leave many destructions**. None of the authors of the six books narrated it. Ibn Abi Hatim narrated it on the authority of Ahmad bin Sinan on the authority of Affan, and Ibn Jarir narrated it on the authority of Hammad bin Salamah on his authority. Al-Awfi said on the authority of Ibn Abbas regarding his statement, **Do not invoke today a single destruction**, the verse, meaning do not invoke today a single woe, but invoke many woe. Ad-Dahhak said, **Thawb is destruction, and it is more apparent that thawb includes destruction, woe, loss, and devastation, as Moses said to Pharaoh, "And indeed, O Pharaoh, you are doomed**, meaning ruined. Abdullah ibn Az-Zubayri said:

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

Fath al-Qadir

11- **Rather, they denied the Hour**. That is, they came up with something even more amazing than all of that. It is their denial of the Hour. For this reason, they do not benefit from the evidence nor do they reflect on it. Then the Almighty mentioned what He has prepared for whoever denies the Hour, saying: **And We have prepared for whoever denies the Hour a Blaze**. That is, a blazing, blazing Fire. The sentence is in the accusative case as a state of description: that is, rather, they denied the Hour, and the state of description is that We have prepared. Abu Muslim said: We have prepared: that is, We have made it ready and prepared for them.

Tafsir al-Baghawi

God Almighty says: 11- **Rather, they denied the Hour**, the Resurrection, **and We have prepared for whoever denies the Hour a Blaze**, a blazing fire.

Tafsir al-Baidawi

11- **Rather, they denied the Hour**. So their sights were limited to worldly things and they thought that honor is only in money, so they attacked you because of your poverty, or that is why they lied to you, not because of the corrupt accusations they made, or how can they pay attention to this answer and believe you in what God promised you in the Hereafter, or do not be

surprised by their denial of you, for it is more amazing than that. **And We have prepared for whoever denies the Hour a Blaze**, a very metaphorical fire, and it was said that it is a name for Hell, so it is used in consideration of the place.

Surat al-Furqan 25:12

When she sees them from a distance, they hear her wrath and groaning.

Surat al-Furqan 25:12

When she sees them from a distance, they hear her wrath and groaning.

Tafsir al-Jalalayn

12 - **If they see them from a distance, they will hear their rage** boiling like the angry person when his chest boils with anger **and a sigh** a loud sound or hearing the rage, seeing it and knowing it

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **When she sees them from a distant place, they will hear her wrath and sighing.**

Tafsir al-Qurtubi

The Almighty said: **They will hear its roaring and groaning.** It was said: The meaning is that when Hell sees them, they will hear its roaring and groaning, eager for their punishment. It was also said: The meaning is that when its keepers see them, they will hear their roaring and groaning, eager for their punishment. The first is more correct, because it was narrated that the Messenger of God, may God bless him and grant him peace, said: **Whoever lies about me intentionally, let him take a seat between the eyes of Hell.** It was said: O Messenger of God, and it has two eyes? He said: "Have you not heard God, the Almighty, say:

Tafsir Ibn Kathir

God Almighty tells us about the stubbornness and obstinacy of the disbelievers and their denial of the truth without any proof or evidence from them. They only gave as an excuse by saying, "What is this Messenger who eats food?" meaning as we eat and needs it as we need it. **And walks in the markets.** That is, he frequents them and to them seeking to earn a living and trade. **Why was not an angel sent down to him to be with him as a warner?** They said, **Why was not an angel sent down to him from God to be a witness to the truth of what he claims?** This is like what Pharaoh said, **Why were not bracelets of gold cast down upon him or angels brought with him in pairs?** This is what these people said, their hearts being alike. That is why they said, **Or a treasure is cast down to him,** meaning knowledge of a treasure from which he can spend. **Or a garden from which he can eat.** That is, it goes with him wherever he goes. All of this is easy and simple for God, but He has the wisdom in leaving it and He has the conclusive proof. **And the wrongdoers say, 'You follow none but a man**

bewitched.' God Almighty said, **See how they strike for you examples, and they have gone astray.** That is, they have come up with what they accuse you of. And they lie to you about it, saying, **He is a magician, bewitched, madman, liar, poet.** All of these are false statements. Everyone who has the slightest understanding or intellect knows their lies and slander in that regard. That is why He said, **They have gone astray** from the path of guidance, **so they cannot find a way.** That is because everyone who has gone astray from the truth and the path of guidance is astray wherever he turns, because the truth is one and its method is united, and some of it confirms others.

Then God the Almighty said, informing His Prophet that if He willed, He would give him something better and more excellent than what they say in this world. He said, **Blessed is He who, if He willed, could give you something better than that,** the verse. Mujahid said, **He means in this world.** He said, **The Quraysh used to call every house made of stone a palace, whether large or small.** Sufyan al-Thawri said, on the authority of Habib ibn Abi Thabit, on the authority of Khaithamah: "It was said to the Prophet, may God bless him and grant him peace, 'If you wish, we would give you the treasures of the earth and its keys, something that We did not give to any prophet before you, and that We will not give to anyone after you, and that will not diminish what you have with God.' " He said, 'Collect them for Me in the Hereafter.' " Then God the Almighty revealed regarding that, **Blessed is He who, if He willed, could give you something better than that,** the verse.

His statement, **Rather, they have denied the Hour,** means that these people only say this out of denial and stubbornness, not because they seek insight and guidance. Rather, their denial of the Day of Resurrection drives them to say what they say of these statements. **And We have prepared,** meaning We have reserved, **for whoever denies the Hour a Blaze,** meaning a painful, hot, unbearable torment in the fire of Hell. Ath-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Sa'id ibn Jubayr: **The Blaze** is a valley of the pus of Hell. His statement, **When it sees them,** meaning Hell, **from a distance,** means in the place of gathering. As-Suddi said: from a distance of one hundred years' travel. **They will hear its wrath and roaring,** meaning anger at them, as God, the Most High, said, "When they are thrown into it, they will hear its snorting while it boils. It is almost bursting with rage," meaning it is almost bursting from its fury at those who disbelieve in God.

Ibn Abi Hatim narrated: Idris bin Hatim bin Al-Ahnaf Al-Wasiti told us that he heard Muhammad bin Al-Hasan Al-Wasiti, on the authority of Asbagh bin Zaid, on the authority of Khalid bin Kathir, on the authority of Khalid bin Darik, on the authority of a man from among the companions of the Prophet, may God bless him and grant him peace, who said: "The Messenger of God said: 'Whoever attributes to me what I did not say, or claims to have parents other than his own, or claims to have masters other than his own, let him take his seat in Hellfire.' " In another narration: 'Let him take his seat between the two eyes of Hellfire.'

It was said: 'O Messenger of God, does it have two eyes?' He said: 'Haven't you heard God say, "When it sees them from a distant place"?' And Ibn Jarir narrated it on the authority of Muhammad bin Khidash, on the authority of Muhammad bin Yazid Al-Wasiti, with this chain of transmission. He also said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Bakr bin Ayyash told us, on the authority of Isa bin Salim, on the authority of Abu Wa'il, who said: We went out with Abdullah, meaning Ibn Mas'ud, and with us was al-Rabi' bin Khaitham, and they passed by a blacksmith, and Abdullah stood looking at an iron piece in the fire, and al-Rabi' bin Khaitham looked at it, and al-Rabi' swayed about to fall, and Abdullah passed by a furnace on the banks of the Euphrates, and when Abdullah saw him and the fire blazing in his stomach, he recited this verse: **When they see them from a distant place, they hear its wrath and its roaring.** So he, meaning al-Rabi', was struck dumb, and they carried him to his family, and Abdullah tied him up until noon, and he did not recover, may God be pleased with him.

And my father told us, Abdullah bin Raja' told us, Isra'il told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: **A servant will be dragged to the Fire, and it will gasp at him like a mule gasps at barley, then it will sigh so loudly that no one will remain but fear.** This is how Ibn Abi Hatim narrated it with his chain of transmission in an abbreviated form. Imam Abu Ja'far bin Jarir narrated it: Ahmad bin Ibrahim al-Dawraqi told us, Ubaydullah bin Musa told us, Isra'il told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: "A man will be dragged to the Fire, and it will withdraw and contract into itself, and the Most Merciful will say to it: What is the matter with you? It will say: He is seeking protection from Me. He will say: Let My servant go. A man will be dragged to the Fire, and he will say: O Lord, this was not what I thought of You. He will say: What did You think?" He says: That your mercy may encompass me. He says: Send my servant. A man will be dragged to the Fire, and the Fire will gasp at him like a mule gasps at barley, and it will sigh so loudly that no one will remain but fear. This is a sound chain of transmission.

Abdul Razzaq said: Muammar told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Ubaid bin Umair, regarding the statement of God, **They will hear its fury and its roaring,** he said: Hell will sigh so loudly that no close angel or sent prophet will remain but that he will fall on his face, his limbs trembling, until Abraham, peace be upon him, will kneel on his knees and say: **My Lord, I ask You today for nothing but myself.** And His statement, **And when they are thrown therein into a narrow place, chained together,** Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah bin Amr, who said: Like the thrust of a spear, meaning from its narrowness. Abdullah bin Wahb said: Nafi' bin Yazid told me, on the authority of Yahya bin Abi Asid, tracing the hadith back to the Messenger of God, may God bless him and grant him peace, **that he was asked about the statement of God, "And when they are thrown therein into a narrow place, chained together,** he said: By the One in Whose Hand is my soul, they will be forced into

the Fire as a peg is forced into a wall."

And his saying, **in chains,** Abu Saleh said: meaning, shoulder-width apart. **Leave there a single destruction,** meaning woe, regret, and disappointment. **Do not leave a single destruction today,** the verse. Imam Ahmad narrated: Affan told us, Hammad bin Salamah told us, on the authority of Ali bin Yazid, on the authority of Anas bin Malik, "that the Messenger of God, peace and blessings be upon him, said: The first to be clothed in a garment of Hellfire will be Satan. He will place it over his eyebrows and drag it from behind him, and his descendants after him, and he will call out, "O my destruction," and they will call out, **O their destruction,** until they stand before the Fire. He will say, **O my destruction,** and they will say, **O their destruction.** It will be said to them, **Do not leave a single destruction today, but leave many destructions.** None of the authors of the six books narrated it. Ibn Abi Hatim narrated it on the authority of Ahmad bin Sinan on the authority of Affan, and Ibn Jarir narrated it on the authority of Hammad bin Salamah on his authority. Al-Awfi said on the authority of Ibn Abbas regarding his statement, **Do not invoke today a single destruction,** the verse, meaning do not invoke today a single woe, but invoke many woe. Ad-Dahhak said, **Thawb is destruction, and it is more apparent that thawb includes destruction, woe, loss, and devastation, as Moses said to Pharaoh, "And indeed, O Pharaoh, you are doomed,** meaning ruined. Abdullah ibn Az-Zubayri said:

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

Fath al-Qadir

12- If she sees them from a distant place, they will hear her wrath and roaring. This conditional clause is in the accusative case as an attribute of Blaze because it is feminine and means fire. It was said that the meaning of **if she sees them** is if it appears to them and is within the sight of the observer in the distance. It was also said that the meaning is: if her keepers see them. It was also said that the vision from her is real, and so are the wrath and roaring. There is nothing preventing God, the Exalted, from making her perceive this perception. The meaning of **from a distant place** is that she saw them while she was far away from them. It was said that there was a journey of five hundred years between her and them. The meaning of *anger* is the sound that is heard from inside. Al-Zajaj said: What is meant is hearing what indicates anger, which is the sound: that is, they heard a sound from her similar to the sound of someone who is angry. Qatirib said: He meant that they acted to anger her and heard her roar as the poet said:

Armed with a sword and a spear

That is, carrying a spear. It was said that the meaning is: They heard therein the rage and sighing of the tormented, as He said: **Therein they will have sighing and sobbing.** And in the lam they are close together. You say: Do this for God and for God.

Surat al-Furqan 25:12

When she sees them from a distance, they hear her wrath and groaning.

Tafsir al-Baghawi

12- **When she sees them from a distance**, Al-Kalbi and Al-Suddi said: From a year's journey. It was also said: From a hundred years' journey. It was also said: Five hundred years. It was proven that the Messenger of God, may God bless him and grant him peace, said: **Whoever lies about me intentionally, let him take a seat between the eyes of Hellfire.** They said: Does it have two eyes? He said: Yes. Haven't you heard the statement of God, the Most High: **When she sees them from a distance**, and it was also said: When her guards see them. **They will hear her rage**, boiling, like an angry person when anger boils over in his chest. **And a sigh**, a sound.

If it is said: How can the rage be heard? It is said: Its meaning is that they saw and knew that it was raging and heard its sighing, as the poet said:

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

Meaning: carrying a spear.

It was said: They heard its rage, meaning: the sound of rage from the flames and the blazing. Ubaid bin Umair said: Hell will sigh on the Day of Resurrection, and no close angel or sent prophet will remain except that he will fall on his face.

Tafsir al-Baidawi

12- **If she sees them** if she is in their sight "like his saying, peace be upon him, their fire will not be seen" meaning they will not come close to each other, using the feminine gender as a metaphor because it means fire or hell. **From a distant place** is the furthest place from which it can be seen. **They will hear its rage and sighing** the sound of rage, he likened the sound of its boiling to the sound of someone who is angry and sighing, which is a sound that is heard from his stomach. Since life is not conditional upon structure, according to us, it is possible for God to create life in it so that it sees, rages, and sighs. It was said that this is for its henchmen, so it was attributed to it by deleting the complement.

Surat al-Furqan 25:13

And when they are thrown therein into a constricted place, chained together, they will cry out there for destruction.

Tafsir al-Jalalayn

13 - **And when they are thrown therein into a narrow place** with emphasis and with emphasis, meaning that it is narrow for them, and from it is a state of place because it is originally a description of it **chained together** chained, that is, their hands are bound to their necks in shackles, and the emphasis is for emphasis **they will be left there in destruction** destruction, and it will be said to them

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when these deniers of the Hour are thrown into a narrow place in the Fire, their hands chained to their necks in shackles, **There they will be left to perish.**

The interpreters differed on the meaning of *thabur*, some of them said: It is woe.

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, regarding his statement, **And call for much destruction**, he said: Woe.

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, **Do not call for a single calamity today.** He said: Do not call for a single calamity today, but call for a lot of calamity.

Others said: Thabur means destruction.

Who said that?

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, **Do not leave a single destruction today**, destruction means perdition.

Abu Jaafar said: The root of thabur in the speech of the Arabs is a man's turning away from something. It is said from it: Ma thabarak an hada al-amr **what turned you away from it**, meaning what turned you away from it. In this context, it is a prayer of these people for regret, for turning away from obeying God in this world, and from believing in what the Prophet of God (peace and blessings of God be upon him) brought them, until they deserved his punishment, just as a speaker says: Alas, and what regret I had, for what I neglected in the side of God. Some of the people of knowledge of the speech of the Arabs from Basra used to say in his saying **Leave there thabur** meaning destruction, and

he said: It is a noun from thabar a man, meaning ruined, and he cites as evidence for his saying in that regard the verse of Ibn al-Zubayri:

If I follow Satan in the ways of error, and whoever inclines to his inclination will be doomed.

Tafsir al-Qurtubi

The Almighty said: **And when they are thrown therein into a narrow place, chained together.** Qatada said: It was mentioned to us that Abdullah used to say: Hell is as narrow for the disbeliever as the shaft is for a spear. This was mentioned by Ibn Mubarak in his Raga'iq. Ibn Abbas said the same. Al-Tha'labi and Al-Qushayri mentioned it on his authority. Al-Mawardi narrated it on the authority of Abdullah bin Amr. The meaning of **chained together** is tied together, said Abu Salih. It was also said: chained, their hands chained to their necks in shackles. It was also said: they are chained with the devils, meaning each one of them is chained to his devil, said Yahya bin Salam. This has already been mentioned in *Ibrahim*. Amr bin Kulthum said:

They returned with the loot and the captives, and our sons were tied together with the kings.

Leave there Thaburan meaning destruction, said Ad-Dahhak. Ibn Abbas: Woe. It is narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: "The first to say it is Satan, and that is because he is the first to be clothed in a garment of fire, which is placed over his eyebrows and dragged from behind him, and his offspring from behind him, while he says, "O my destruction! **It is in the accusative case as a source, meaning,** We have perished in destruction," said Az-Zajaj. Another said: It is an object of the verb.

Tafsir Ibn Kathir

God Almighty tells us about the stubbornness and obstinacy of the disbelievers and their denial of the truth without any proof or evidence from them. They only gave as an excuse by saying, **What is this Messenger who eats food?** meaning as we eat and needs it as we need it. **And walks in the markets.** That is, he frequents them and to them seeking to earn a living and trade. **Why was not an angel sent down to him to be with him as a warner?** They said, **Why was not an angel sent down to him from God to be a witness to the truth of what he claims?** This is like what Pharaoh said, **Why were not bracelets of gold cast down upon him or angels brought with him in pairs?** This is what these people said, their hearts being alike. That is why they said, **Or a treasure is cast down to him,** meaning knowledge of a treasure from which he can spend. **Or a garden from which he can eat.** That is, it goes with him wherever he goes. All of this is easy and simple for God, but He has the wisdom in leaving it and He has the conclusive proof. **And the wrongdoers say, 'You follow none but a man bewitched.'** God Almighty said, **See how they strike for you examples, and they have gone astray.** That is,

And when they are thrown therein into a constricted place, chained together, they will cry out there for destruction.

they have come up with what they accuse you of. And they lie to you about it, saying, **He is a magician, bewitched, madman, liar, poet.** All of these are false statements. Everyone who has the slightest understanding or intellect knows their lies and slander in that regard. That is why He said, **They have gone astray** from the path of guidance, **so they cannot find a way.** That is because everyone who has gone astray from the truth and the path of guidance is astray wherever he turns, because the truth is one and its method is united, and some of it confirms others.

Then God the Almighty said, informing His Prophet that if He willed, He would give him something better and more excellent than what they say in this world. He said, **Blessed is He who, if He willed, could give you something better than that,** the verse. Mujahid said, **He means in this world.** He said, **The Quraysh used to call every house made of stone a palace, whether large or small.** Sufyan al-Thawri said, on the authority of Habib ibn Abi Thabit, on the authority of Khaithamah: "It was said to the Prophet, may God bless him and grant him peace, 'If you wish, we would give you the treasures of the earth and its keys, something that We did not give to any prophet before you, and that We will not give to anyone after you, and that will not diminish what you have with God.' He said, 'Collect them for Me in the Hereafter.' " Then God the Almighty revealed regarding that, **Blessed is He who, if He willed, could give you something better than that,** the verse.

His statement, "Rather, they have denied the Hour," means that these people only say this out of denial and stubbornness, not because they seek insight and guidance. Rather, their denial of the Day of Resurrection drives them to say what they say of these statements. "And We have prepared, **meaning We have reserved,** for whoever denies the Hour a Blaze," meaning a painful, hot, unbearable torment in the fire of Hell. Ath-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Sa'id ibn Jubayr: "The Blaze" is a valley of the pus of Hell. His statement, "When it sees them, **meaning Hell,** from a distance," means in the place of gathering. As-Suddi said: from a distance of one hundred years' travel. "They will hear its wrath and roaring, **meaning anger at them, as God, the Most High, said,** When they are thrown into it, they will hear its snorting while it boils. It is almost bursting with rage," meaning it is almost bursting from its fury at those who disbelieve in God.

Ibn Abi Hatim narrated: Idris bin Hatim bin Al-Ahnaf Al-Wasiti told us that he heard Muhammad bin Al-Hasan Al-Wasiti, on the authority of Asbagh bin Zaid, on the authority of Khalid bin Kathir, on the authority of Khalid bin Darik, on the authority of a man from among the companions of the Prophet, may God bless him and grant him peace, who said: "The Messenger of God said: 'Whoever attributes to me what I did not say, or claims to have parents other than his own, or claims to have masters other than his own, let him take his seat in Hellfire.' In another narration: 'Let him take his seat between the two eyes of Hellfire.' It was said: 'O Messenger of God, does it have two

eyes?' He said: 'Haven't you heard God say, "When it sees them from a distant place?"' " And Ibn Jarir narrated it on the authority of Muhammad bin Khidash, on the authority of Muhammad bin Yazid Al-Wasiti, with this chain of transmission. He also said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Bakr bin Ayyash told us, on the authority of Isa bin Salim, on the authority of Abu Wa'il, who said: We went out with Abdullah, meaning Ibn Mas'ud, and with us was al-Rabi' bin Khaitham, and they passed by a blacksmith, and Abdullah stood looking at an iron piece in the fire, and al-Rabi' bin Khaitham looked at it, and al-Rabi' swayed about to fall, and Abdullah passed by a furnace on the banks of the Euphrates, and when Abdullah saw him and the fire blazing in his stomach, he recited this verse: **When they see them from a distant place, they hear its wrath and its roaring.** So he, meaning al-Rabi', was struck dumb, and they carried him to his family, and Abdullah tied him up until noon, and he did not recover, may God be pleased with him.

And my father told us, Abdullah bin Raja' told us, Isra'il told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: **A servant will be dragged to the Fire, and it will gasp at him like a mule gasps at barley, then it will sigh so loudly that no one will remain but fear.** This is how Ibn Abi Hatim narrated it with his chain of transmission in an abbreviated form. Imam Abu Ja'far bin Jarir narrated it: Ahmad bin Ibrahim al-Dawraqi told us, Ubaydullah bin Musa told us, Isra'il told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: "A man will be dragged to the Fire, and it will withdraw and contract into itself, and the Most Merciful will say to it: What is the matter with you? It will say: He is seeking protection from Me. He will say: Let My servant go. A man will be dragged to the Fire, and he will say: O Lord, this was not what I thought of You. He will say: What did You think?" He says: That your mercy may encompass me. He says: Send my servant. A man will be dragged to the Fire, and the Fire will gasp at him like a mule gasps at barley, and it will sigh so loudly that no one will remain but fear. This is a sound chain of transmission.

Abdul Razzaq said: Muammar told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Ubaid bin Umair, regarding the statement of God, **They will hear its fury and its roaring,** he said: Hell will sigh so loudly that no close angel or sent prophet will remain but that he will fall on his face, his limbs trembling, until Abraham, peace be upon him, will kneel on his knees and say: **My Lord, I ask You today for nothing but myself.** And His statement, **And when they are thrown therein into a narrow place, chained together,** Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah bin Amr, who said: Like the thrust of a spear, meaning from its narrowness. Abdullah bin Wahb said: Nafi' bin Yazid told me, on the authority of Yahya bin Abi Asid, tracing the hadith back to the Messenger of God, may God bless him and grant him peace, **that he was asked about the**

statement of God, "And when they are thrown therein into a narrow place, chained together, he said: By the One in Whose Hand is my soul, they will be forced into the Fire as a peg is forced into a wall."

And his saying, **in chains**, Abu Saleh said: meaning, shoulder-width apart. **Leave there a single destruction**, meaning woe, regret, and disappointment. **Do not leave a single destruction today**, the verse. Imam Ahmad narrated: Affan told us, Hammad bin Salamah told us, on the authority of Ali bin Yazid, on the authority of Anas bin Malik, "that the Messenger of God, peace and blessings be upon him, said: The first to be clothed in a garment of Hellfire will be Satan. He will place it over his eyebrows and drag it from behind him, and his descendants after him, and he will call out, "O my destruction," and they will call out, **O their destruction**, until they stand before the Fire. He will say, **O my destruction**, and they will say, **O their destruction**. It will be said to them, **Do not leave a single destruction today, but leave many destructions**. None of the authors of the six books narrated it. Ibn Abi Hatim narrated it on the authority of Ahmad bin Sinan on the authority of Affan, and Ibn Jarir narrated it on the authority of Hammad bin Salamah on his authority. Al-Awfi said on the authority of Ibn Abbas regarding his statement, **Do not invoke today a single destruction**, the verse, meaning do not invoke today a single woe, but invoke many woe. Ad-Dahhak said, **Thawb is destruction, and it is more apparent that thawb includes destruction, woe, loss, and devastation, as Moses said to Pharaoh, "And indeed, O Pharaoh, you are doomed**, meaning ruined. Abdullah ibn Az-Zubayri said:

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

Fath al-Qadir

13- **And when they are thrown therein into a narrow place** The description of the place as narrow indicates the increase of severity and the extreme affliction upon them. The accusative of *muqrinun* is in the state of: meaning when they are thrown therein into a narrow place while they are in chains, their hands chained to their necks in the chains, shackled with iron, and it was said tied together, and it was said they are chained with the devils: meaning each one of them is chained to his devil, and we have previously discussed something similar in Surat Ibrahim. **There they will call** meaning in that narrow place **for destruction** meaning perdition. Al-Zajjaj said: Its accusative is in the form of a verbal noun: meaning we have perished completely, and it was said it is in the accusative as an object for it, and the meaning is that they wish for destruction there and call out to it because of the affliction that has befallen them.

Tafsir al-Baghawi

13- "And when they are thrown therein into a narrow place," Ibn Abbas said: It will be narrow for them as the point of a spear is narrowed, "chained together," their hands chained to their necks in shackles. It was said: chained together with the devils in chains, "Leave

there destruction," Ibn Abbas said: Woe. Ad-Dahhak said: Destruction. And in the hadith: "The first to be clothed in a garment of fire will be Satan, who will place it over his eyebrows and drag it from behind him, and his offspring will follow him, and he will say: Oh, my destruction, and they will call out: Oh, their destruction, until they stand by the fire and they will call out: Oh, my destruction, and it will call out: Oh, their destruction."

Tafsir al-Baidawi

13- **And if they throw it in a place** in a place and from it is a statement that came before, so it became a state.

Narrowly to increase the torment, for distress comes with narrowness and the spirit comes with spaciousness. That is why God described Paradise as being as wide as the heavens and the earth. *Chained* their hands are chained to their necks. **Leave there** in that place. *Destruction* perdition, meaning they wish for destruction and call out to it, saying, **Come on, O destruction! This is your time**.

Surat al-Furqan 25:14

Do not call today for a single destruction, but call for many destructions.

Surat al-Furqan 25:14

Do not call today for a single destruction, but call for many destructions.

Tafsir al-Jalalayn

14 - **Do not call today for a single destruction, but call for much destruction** like your punishment

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Do not call today**, O polytheists, for a single regret: meaning, just once, but call for that a lot. And it was said, **Do not call today for a single destruction** because destruction is a source, and sources are not pluralized, but rather are described by the extension of their time and their abundance, just as it is said: He sat for a long time, and he ate a lot.

Muhammad ibn Marzuq told us: Hajjaj told us: Hammad told us: Ali ibn Zayd told us, on the authority of Anas ibn Malik, that the Messenger of God, may God bless him and grant him peace, said: The first to be clothed in a garment of fire is Satan. He will place it over his eyebrows and drag it from behind him, and his offspring will be behind him, and he will say: **O my destruction**, and they will call out: **O their destruction**, until they stand over the fire, and he will say: **O my destruction**, and they will call out: **O their destruction**. Then it will be said: **Do not call for a single destruction today, but call for many destructions**.

Tafsir al-Qurtubi

The Almighty said: **Do not invoke today a single destruction, but invoke much destruction**. For your destruction is greater than if you invoke it only once. He said: *Destruction* because it is a verbal noun that can be used for both little and much, and that is why it is not pluralized. It is like saying: I hit him a lot, and he sat for a long time. The verses were revealed about Ibn Khatal and his companions.

Tafsir Ibn Kathir

God Almighty tells us about the stubbornness and obstinacy of the disbelievers and their denial of the truth without any proof or evidence from them. They only gave as an excuse by saying, **What is this Messenger who eats food?** meaning as we eat and needs it as we need it. **And walks in the markets**. That is, he frequents them and to them seeking to earn a living and trade. **Why was not an angel sent down to him to be with him as a warner?** They said, **Why was not an angel sent down to him from God to be a**

witness to the truth of what he claims? This is like what Pharaoh said, **Why were not bracelets of gold cast down upon him or angels brought with him in pairs?** This is what these people said, their hearts being alike. That is why they said, **Or a treasure is cast down to him**, meaning knowledge of a treasure from which he can spend. **Or a garden from which he can eat**. That is, it goes with him wherever he goes. All of this is easy and simple for God, but He has the wisdom in leaving it and He has the conclusive proof. **And the wrongdoers say, 'You follow none but a man bewitched.'** God Almighty said, **See how they strike for you examples, and they have gone astray**. That is, they have come up with what they accuse you of. And they lie to you about it, saying, **He is a magician, bewitched, madman, liar, poet**. All of these are false statements. Everyone who has the slightest understanding or intellect knows their lies and slander in that regard. That is why He said, **They have gone astray** from the path of guidance, **so they cannot find a way**. That is because everyone who has gone astray from the truth and the path of guidance is astray wherever he turns, because the truth is one and its method is united, and some of it confirms others.

Then God the Almighty said, informing His Prophet that if He willed, He would give him something better and more excellent than what they say in this world. He said, **Blessed is He who, if He willed, could give you something better than that**, the verse. Mujahid said, **He means in this world**. He said, **The Quraysh used to call every house made of stone a palace, whether large or small**. Sufyan al-Thawri said, on the authority of Habib ibn Abi Thabit, on the authority of Khaithamah: "It was said to the Prophet, may God bless him and grant him peace, 'If you wish, we would give you the treasures of the earth and its keys, something that We did not give to any prophet before you, and that We will not give to anyone after you, and that will not diminish what you have with God.' " He said, 'Collect them for Me in the Hereafter.' " Then God the Almighty revealed regarding that, **Blessed is He who, if He willed, could give you something better than that**, the verse.

His statement, **Rather, they have denied the Hour**, means that these people only say this out of denial and stubbornness, not because they seek insight and guidance. Rather, their denial of the Day of Resurrection drives them to say what they say of these statements. **And We have prepared**, meaning We have reserved, **for whoever denies the Hour a Blaze**, meaning a painful, hot, unbearable torment in the fire of Hell. Ath-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Sa'id ibn Jubayr: **The Blaze** is a valley of the pus of Hell. His statement, **When it sees them**, meaning Hell, **from a distance**, means in the place of gathering. As-Suddi said: from a distance of one hundred years' travel. **They will hear its wrath and roaring**, meaning anger at them, as God, the Most High, said, "When they are thrown into it, they will hear its snorting while it boils. It is almost bursting with rage," meaning it is almost bursting from its fury at those who disbelieve in God.

Ibn Abi Hatim narrated: Idris bin Hatim bin Al-Ahnaf

Al-Wasiti told us that he heard Muhammad bin Al-Hasan Al-Wasiti, on the authority of Asbagh bin Zaid, on the authority of Khalid bin Kathir, on the authority of Khalid bin Darik, on the authority of a man from among the companions of the Prophet, may God bless him and grant him peace, who said: "The Messenger of God said: 'Whoever attributes to me what I did not say, or claims to have parents other than his own, or claims to have masters other than his own, let him take his seat in Hellfire.'" In another narration: 'Let him take his seat between the two eyes of Hellfire.' It was said: 'O Messenger of God, does it have two eyes?' He said: 'Haven't you heard God say, "When it sees them from a distant place"?' And Ibn Jarir narrated it on the authority of Muhammad bin Khidash, on the authority of Muhammad bin Yazid Al-Wasiti, with this chain of transmission. He also said: My father told us, Ali bin Muhammad al-Tanafisi told us, Abu Bakr bin Ayyash told us, on the authority of Isa bin Salim, on the authority of Abu Wa'il, who said: We went out with Abdullah, meaning Ibn Mas'ud, and with us was al-Rabi' bin Khaitham, and they passed by a blacksmith, and Abdullah stood looking at an iron piece in the fire, and al-Rabi' bin Khaitham looked at it, and al-Rabi' swayed about to fall, and Abdullah passed by a furnace on the banks of the Euphrates, and when Abdullah saw him and the fire blazing in his stomach, he recited this verse: **When they see them from a distant place, they hear its wrath and its roaring.** So he, meaning al-Rabi', was struck dumb, and they carried him to his family, and Abdullah tied him up until noon, and he did not recover, may God be pleased with him.

And my father told us, Abdullah bin Raja' told us, Isra'il told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: **A servant will be dragged to the Fire, and it will gasp at him like a mule gasps at barley, then it will sigh so loudly that no one will remain but fear.** This is how Ibn Abi Hatim narrated it with his chain of transmission in an abbreviated form. Imam Abu Ja'far bin Jarir narrated it: Ahmad bin Ibrahim al-Dawraqi told us, Ubaydullah bin Musa told us, Isra'il told us, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas, who said: "A man will be dragged to the Fire, and it will withdraw and contract into itself, and the Most Merciful will say to it: What is the matter with you? It will say: He is seeking protection from Me. He will say: Let My servant go. A man will be dragged to the Fire, and he will say: O Lord, this was not what I thought of You. He will say: What did You think?" He says: That your mercy may encompass me. He says: Send my servant. A man will be dragged to the Fire, and the Fire will gasp at him like a mule gasps at barley, and it will sigh so loudly that no one will remain but fear. This is a sound chain of transmission.

Abdul Razzaq said: Muammar told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Ubaid bin Umair, regarding the statement of God, **They will hear its fury and its roaring**, he said: Hell will sigh so loudly that no close angel or sent prophet will remain but that he will fall on his face, his limbs trembling, until Abraham, peace be upon him, will kneel on his knees and say: **My Lord, I ask You today for nothing but myself.** And His statement, **And when**

they are thrown therein into a narrow place, chained together, Qatadah said, on the authority of Abu Ayyub, on the authority of Abdullah bin Amr, who said: Like the thrust of a spear, meaning from its narrowness. Abdullah bin Wahb said: Nafi' bin Yazid told me, on the authority of Yahya bin Abi Asid, tracing the hadith back to the Messenger of God, may God bless him and grant him peace, **that he was asked about the statement of God, "And when they are thrown therein into a narrow place, chained together**, he said: By the One in Whose Hand is my soul, they will be forced into the Fire as a peg is forced into a wall."

And his saying, **in chains**, Abu Saleh said: meaning, shoulder-width apart. **Leave there a single destruction**, meaning woe, regret, and disappointment. **Do not leave a single destruction today**, the verse. Imam Ahmad narrated: Affan told us, Hammad bin Salamah told us, on the authority of Ali bin Yazid, on the authority of Anas bin Malik, "that the Messenger of God, peace and blessings be upon him, said: The first to be clothed in a garment of Hellfire will be Satan. He will place it over his eyebrows and drag it from behind him, and his descendants after him, and he will call out, "O my destruction," and they will call out, **O their destruction**, until they stand before the Fire. He will say, **O my destruction**, and they will say, **O their destruction**. It will be said to them, **Do not leave a single destruction today, but leave many destructions.** None of the authors of the six books narrated it. Ibn Abi Hatim narrated it on the authority of Ahmad bin Sinan on the authority of Affan, and Ibn Jarir narrated it on the authority of Hammad bin Salamah on his authority. Al-Awfi said on the authority of Ibn Abbas regarding his statement, **Do not invoke today a single destruction**, the verse, meaning do not invoke today a single woe, but invoke many woe. Ad-Dahhak said, **Thawb is destruction, and it is more apparent that thawb includes destruction, woe, loss, and devastation, as Moses said to Pharaoh, "And indeed, O Pharaoh, you are doomed**, meaning ruined. Abdullah ibn Az-Zubayri said:

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

Fath al-Qadir

So I answered them by saying: 14- **Do not call today for a single destruction**, meaning that this statement will be said to them, and the one saying it to them is the angels: that is, leave a single prayer for destruction, because what you are in of destruction is greater and more serious than that. This is what Al-Zajaj said: **And call for much destruction**. And destruction is a source that applies to little and much, so this is why it is not pluralized. And similar to it is **I struck him a great beating**, and **He sat for a long time**. So the abundance here is according to the abundance of the prayer related to it, not according to its abundance in its lineage, because it is one thing. Meaning: Do not call upon yourselves to be destroyed with one call, but call upon Him with many calls, because the torment you are in is more severe than that due to its long duration and its lack of end. It was said that this is a representation and depiction of their state with the state of someone to whom this is said without there

Surat al-Furqan 25:14

Do not call today for a single destruction, but call for many destructions.

being a statement. It was said that the meaning is that you have fallen into something in which your destruction is not one, but rather it is many, because torment has many types. The first is that what is meant by this answer to them is to indicate the eternity of their torment and their despair of obtaining what they wish for of the destruction that would save them from what they are in. Then God Almighty rebuked them with a severe rebuke through the tongue of His Messenger.

Tafsir al-Baghawi

They are told:

14- **Do not call for a single destruction today, but call for many destructions.** It was said: meaning your destruction is more than you call for a single destruction, so call for many destructions.

Tafsir al-Baidawi

14- **Do not call today for a single destruction**, meaning that will be said to them. **But call for many destructions**, because your punishment is of many types, each of which is a destruction due to its severity, or because it is renewed, as God Almighty says: **Whenever their skins are roasted through, We will replace them with other skins so they may taste the punishment**, or because it does not stop, so it is a destruction at all times.

Surat al-Furqan 25:15

Say, **Is that better, or the eternal Paradise which has been promised to the righteous? It will be for them a reward and a destination.**

Tafsir al-Jalalayn

15 - (Say: Is that) the threat and description of Hellfire mentioned **better or the eternal Paradise which has been promised** to the righteous? It will be for them) in His knowledge, the Most High, **a reward** a reward **and a destination** a return.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Say, O Muhammad, to these deniers of the Hour: Is this Fire, whose description and the description of its inhabitants have been described to you, better, or the Garden of Eternity, whose bliss is everlasting and never ends, which He promised to those who obey Him in this world by obeying Him in what He commands and forbids? And His statement, **It was for them a reward and a destination** means: The Garden of Eternity was for the righteous, and they would become a reward for their deeds for God in this world by obeying Him, and a reward for their piety towards Him, and a destination for them, says K and a destination for the righteous, and they would go to it in the Hereafter.

Tafsir al-Qurtubi

The Almighty said: "Say: 'Is that better or the Garden of Eternity which the righteous have been promised?'" If it is said: How can He say **Is that better** when there is no good in the Fire? The answer is to make it equal. It was narrated from the Arabs: Do you prefer misery or happiness? And it is known that happiness is more beloved to Him. It was said: This is not from the category of 'af'al mink', but rather it is like your saying: He has good. An-Nahhas said: This is a good statement, as he said.

It was said: He said that because Paradise and Hell have been included in the category of dwellings, so he said that because of the difference between the two dwellings. It was also said: It is a response to His statement: **Blessed is He who, if He wills, can grant you something better than that** (al-Baqarah 2:17). It was also said: It is a response to His statement: **Or a treasure is cast down to him or he has a garden from which he eats** (al-Baqarah 2:17). It was also said: He said that in the sense of your knowledge and belief, O disbelievers, because when they knew the deeds of the people of Hell, it was as if they were saying that there is good in Hell.

Tafsir Ibn Kathir

God Almighty says: O Muhammad, this is what we have described to you of the state of the wretched who will be herded on their faces into Hell, and you will meet them with a frowning face, with anger and sighing, and they will be thrown into its narrow places chained together, unable to move, nor seek help, nor escape from what they are in. Is this better or the eternal Paradise that God has promised to the righteous among His servants, which He has prepared for them and made it for them as a reward and destination for what they obeyed Him in this world, and He has made their final destination to it **for them therein whatever they wish** of pleasures from food, drink, clothing, dwellings, vehicles, sights, and other than that which no eye has seen, no ear has heard, and no heart has conceived. And they will remain in that forever and ever, without interruption, disappearance, or expiration, and they do not desire a change from it. This is from the promise of God that He has favored them with and done good to them with, and for this reason He said, **It was upon your Lord a promise that will be asked about**, meaning it must happen and be as Abu Ja'far ibn Jarir narrated it from some of the Arabic scholars. The meaning of his saying, **a promise that must be fulfilled**, is a binding promise.

Ibn Jurayj said, on the authority of Ata', on the authority of Ibn Abbas, **It was a promise from your Lord that will be fulfilled**. He says: Ask the one I promised you - or he said we promised you - and we will fulfill their promise and you will fulfill it. Muhammad ibn Ka'b al-Qurazi said regarding His statement, **It was a promise from your Lord that will be fulfilled**, that the angels ask that for them: **Our Lord, and admit them to the Gardens of Eden which You promised them**. Abu Hazim said: When the Day of Resurrection comes, the believers will say: Our Lord, we have done for You what You commanded us to do, so fulfill for us what You promised us. That is His statement, **a promise that will be fulfilled**. This position in this surah is about the Fire, then drawing attention to the state of the people of Paradise, as God mentioned in Surah al-Saffat the state of the people of Paradise and what is in it of freshness and joy. Then He said, "Is that better as lodging or the tree of Zaqqum? Indeed, We have made it a trial for the wrongdoers. Indeed, it is a tree that emerges at the bottom of Hellfire. Its fruit is as if it were the heads of devils. So they will eat from it and fill their bellies with it. Then there will be for them a mixture of scalding water. Then their return will be to Hellfire. Indeed, they found their fathers astray. So they are on..." Their traces are running."

Fath al-Qadir

He said: 15- "Say, 'Is that better or the Garden of Eternity which the righteous have been promised?'" The reference in his saying that is to the Blaze which has those great attributes: that is, is that Blaze better or the Garden of Eternity? And in adding Paradise to Eternity there is an indication of the permanence of its bliss and its uninterruptedness. The meaning of "which the righteous have been promised" is that which the righteous have been promised. The use of the word

Surat al-Furqan 25:15

Say, "Is that better, or the eternal Paradise which has been promised to the righteous? It will be for them a reward and a destination."

"good" here is even though there is no good in the Fire at all, because the Arabs may say that, and from that is what Sibawayh narrated from them that they say: Is happiness more beloved to you or misery? And it was said: This is not from the aspect of preference, but rather it is like your saying: He has good. An-Nahhas said: This is a good statement as he said:

I satirize him, but I am not his equal. May God sacrifice my life for you both.

Then God Almighty said: **It was for them a reward and a destination**, meaning that Paradise was for the righteous as a reward for their deeds and a destination to which they would go.

Tafsir al-Baghawi

God Almighty says: 15- "Say, 'Is that,' meaning what you mentioned of the description of Hell and its people, 'better or the eternal Paradise which the righteous have been promised? It will be for them a reward and a destination.'"

Tafsir al-Baidawi

15- Say, 'Is that better or the eternal Garden which the righteous have been promised?' The reference is to the punishment, the question, the preference, and the repetition are for rebuke with sarcasm, or to the *treasure* or the *Paradise*. The referent to the relative pronoun is omitted, and the addition of *Paradise* to *eternity* is for praise, or to indicate its eternity, or to distinguish it from the gardens of this world. **It was for them** in the knowledge of God or the tablet, or because what God Almighty promised them in its fulfillment is like reality. **A reward** for their deeds according to the promise. **And a destination** to which they will return. Its being a reward for them does not prevent Him from favoring it over others with their consent, with the possibility that what is meant by the righteous is the one who avoids disbelief and denial because they are in opposition to them.

Surat al-Furqan 25:16

They will have therein whatever they wish, abiding eternally. It is a promise from your Lord that will be fulfilled.

Tafsir al-Jalalayn

16 - **They will have therein whatever they wish, abiding eternally** a necessary state *was* their promise to them what was mentioned **upon your Lord a promise that will be fulfilled** He asks it of the one who promised it, **Our Lord, give us what You promised us through Your messengers**, or the angels ask it for them, **Our Lord, and admit them to the Gardens of Eden that You promised them.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Therein they will have whatever they wish**, meaning: For these righteous people in the eternal Paradise that God has promised them, they will have whatever they wish of what their souls desire and what delights their eyes. *Abiding* therein, meaning: They will remain there forever, never departing from it, nor will its delights depart from them. And His statement, **It was a promise from your Lord that will be fulfilled**, meaning that the believers asked their Lord for that in this world when they said, **Give us what You promised us through Your messengers.** (Al Imran 3:194) God, the Blessed and Exalted, says: God's giving to the believers the eternal Paradise, the description of which He described in the Hereafter, was a promise that God promised them for their obedience to Him in this world, and their asking Him for that.

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, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, **It was a promise from your Lord that will be asked about.** He said: So they asked for what He promised them and fulfilled it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **It was upon your Lord a promise to be fulfilled**, he said: They asked Him for it in this world, they asked for it, so He gave them their promise, when they asked Him to give them, so He gave them, so that was a promise to be fulfilled, just as He had specified the provisions of the servants on the earth before He created them, so He made them sustenance for those who ask, He specified that according to their question, and he recited, **And He measured therein their sustenance in four days, equally for those who ask** (Fussilat 41:10).

Some Arab scholars interpreted the meaning of his

statement, **a promise that is required**, to mean a binding promise, since what is required is binding, even if it is not asked for, like a debt. They say this in analogy to the Arabs' saying, **I will give you a thousand as a promise that is required**, meaning it is binding on you, so you ask for it.

Tafsir al-Qurtubi

The Almighty's statement: **They will have therein whatever they wish** meaning of bliss "abiding eternally. This is upon your Lord a promise which will be fulfilled." Al-Kalbi said: God promised the believers Paradise as a reward for their deeds, so they asked Him for that promise and said: **Our Lord, give us what You promised us through Your messengers** (Al Imran 3:194). This is the meaning of the statement of Ibn Abbas. It was also said that the angels ask for Paradise for them, as evidenced by the statement of God the Almighty: **Our Lord, and admit them to the Gardens of Eden which You have promised them** (Ghafir 40:8). This is the statement of Muhammad ibn Ka'b al-Qurazi. It was also said that the meaning of **a promise which will be fulfilled** is obligatory, even if it is not asked for like a debt. It was reported from the Arabs: **I will give you a thousand.** It was also said: **a promise which will be fulfilled**, meaning that it is obligatory for you, so you will ask for it. Zayd ibn Aslam said: They asked God for Paradise in this world and desired a claim, so He answered their request in the Hereafter and gave them what they asked for. This goes back to the first people.

Tafsir Ibn Kathir

God Almighty says: O Muhammad, this is what we have described to you of the state of the wretched who will be herded on their faces into Hell, and you will meet them with a frowning face, with anger and sighing, and they will be thrown into its narrow places chained together, unable to move, nor seek help, nor escape from what they are in. Is this better or the eternal Paradise that God has promised to the righteous among His servants, which He has prepared for them and made it for them as a reward and destination for what they obeyed Him in this world, and He has made their final destination to it **for them therein whatever they wish** of pleasures from food, drink, clothing, dwellings, vehicles, sights, and other than that which no eye has seen, no ear has heard, and no heart has conceived. And they will remain in that forever and ever, without interruption, disappearance, or expiration, and they do not desire a change from it. This is from the promise of God that He has favored them with and done good to them with, and for this reason He said, **It was upon your Lord a promise that will be asked about**, meaning it must happen and be as Abu Ja'far ibn Jarir narrated it from some of the Arabic scholars. The meaning of his saying, **a promise that must be fulfilled**, is a binding promise.

Ibn Jurayj said, on the authority of Ata', on the authority of Ibn Abbas, **It was a promise from your Lord that will be fulfilled.** He says: Ask the one I promised

They will have therein whatever they wish, abiding eternally. It is a promise from your Lord that will be fulfilled.

you - or he said we promised you - and we will fulfill their promise and you will fulfill it. Muhammad ibn Ka'b al-Qurazi said regarding His statement, **It was a promise from your Lord that will be fulfilled**, that the angels ask that for them: **Our Lord, and admit them to the Gardens of Eden which You promised them.** Abu Hazim said: When the Day of Resurrection comes, the believers will say: Our Lord, we have done for You what You commanded us to do, so fulfill for us what You promised us. That is His statement, **a promise that will be fulfilled.** This position in this surah is about the Fire, then drawing attention to the state of the people of Paradise, as God mentioned in Surah al-Saffat the state of the people of Paradise and what is in it of freshness and joy. Then He said, "Is that better as lodging or the tree of Zaqqum? Indeed, We have made it a trial for the wrongdoers. Indeed, it is a tree that emerges at the bottom of Hellfire. Its fruit is as if it were the heads of devils. So they will eat from it and fill their bellies with it. Then there will be for them a mixture of scalding water. Then their return will be to Hellfire. Indeed, they found their fathers astray. So they are on..." Their traces are running."

Fath al-Qadir

16- **They will have therein whatever they wish** meaning whatever they wish of bliss and various types of pleasures as in His statement: **And you will have therein whatever your souls desire** and the word *eternally* is in the accusative case as a state. The meaning of eternity has already been explained. **It was upon your Lord a promise that will be fulfilled** meaning whatever they wished. It was also said that it was eternity, and it was also said that it was the promise indicated by His statement: **The promise of the righteous.** The meaning of the promise that will be fulfilled is the promise that will be fulfilled by asking and requesting as in His statement: **Our Lord, give us what You promised us through Your messengers.** It was also said that the angels ask for Paradise for them as in His statement: **And admit them to the Gardens of Eden which You promised them.** It was also said that what is meant by it is the obligatory promise even if he does not ask.

Ibn Ishaq, Ibn Jarir, and Ibn al-Mundhir narrated on the authority of Ibn Abbas that "Utbah ibn Rabi'ah, Abu Sufyan ibn Harb, al-Nadr ibn al-Harith, Abu al-Buhturi, al-Aswad ibn Abd al-Muttalib, Zam'ah ibn al-Aswad, al-Walid ibn al-Mughira, Abu Jahl ibn Hisham, Abdullah ibn Abi Umayyah, Umayyah ibn Khalaf, al-'As ibn Wa'il, Nabih ibn al-Hajjaj, and Munabbih ibn al-Hajjaj gathered, and some of them said to each other: Send to Muhammad and speak to him and argue with him until you excuse yourself from him. So they sent to him: The nobles of your people have gathered to speak to you. So the Messenger of God, may God bless him and grant him peace, came to them and they said: O Muhammad, we have sent to you to excuse you. If you have only come with this hadith seeking wealth, we will collect for you from our wealth. If you seek honor, we will make you a leader. If you seek kingship, we will make you king. The

Messenger of God, may God bless him and grant him peace, said: I have nothing to do with what you say. I have not come to you seeking your wealth, nor honor among you, nor kingship over you. Rather, God has sent me to you as a messenger and has revealed to me a book. And He commanded me to be a bringer of good tidings and a warner to you. So I conveyed to you the message of my Lord and advised you. If you accept from me what I have brought you, then it is your portion in this world and the Hereafter, and if you reject it, I will be patient for the sake of God until God judges between me and you. They said: O Muhammad, if you are not accepting from us anything that we have offered you, or they said: If you do not do this, then ask for yourself and ask your Lord to send with you an angel who will confirm what you say and will take us back from you, and ask Him to make for you gardens and palaces of gold and silver that will suffice you for what we see you seeking, for you stand in the markets and seek a living as we seek it, until we know your virtue and your status with your Lord if you are a Messenger as you claim. So the Messenger of God, may God bless him and grant him peace, said to them: I will not do it. I am not one who asks his Lord for this, and I was not sent to you with this, but God helped me as a bringer of good tidings and a warner. So God revealed regarding that: "And they said: What is the matter with this Messenger that he eats food?" "And We have made some of you a trial for others. Will you have patience?" And ever is your Lord Seeing. A trial for you to be patient. And if I had willed to make the world with My messengers so that they would not disobey, I would have done so. Al-Faryabi, Ibn Abi Shaybah in Al-Musannaf, Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Khaithamah who said: It was said to the Prophet (peace and blessings of God be upon him): If you wish, we will give you from the treasures of the earth and its keys what was not given to any prophet before you, and we will not give it to anyone after you, and that will not decrease your possessions with God in the slightest. Or if you wish, I will collect it for you in the Hereafter. He said: Collect it for Me in the Hereafter. Then God, the Exalted, revealed: **Blessed is He who, if He wills, can grant you better than that - gardens beneath which rivers flow - and provide for you palaces.** Ibn Mardawayh narrated something similar on his authority from another chain of narration. And Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Khalid ibn Darik, on the authority of a man from among the Companions, who said: The Prophet, may God bless him and grant him peace, said: **Whoever attributes to me what I have not said, or claims to be related to other than his parents, or claims to be related to other than his masters, let him take a seat between the eyes of Hellfire.** It was said: **O Messenger of God, does it have two eyes?** He said: "Yes. Haven't you heard God say: 'When it sees them from a place far away?'" And Adam ibn Abi Iyas narrated in his Tafsir on the authority of Ibn Abbas, regarding His statement: **When it sees them from a place far away,** he said: From a distance of one hundred years' travel, and that is when Hellfire is brought forth, led by

seventy thousand reins, each rein held by seventy thousand angels. If it were left alone, it would come upon every righteous and wicked person. **They will hear its fury and its sighing**, it will sigh once, leaving not a drop of tear unseen, then it will sigh a second time, tearing hearts from their places, and hearts will reach the throats. Ibn Abi Hatim narrated on the authority of Yahya ibn Asid that the Messenger of God (peace and blessings of God be upon him) was asked about the statement of God: **And when they are thrown therein into a narrow place, chained together**, he said: **By the One in Whose Hand is my soul, they will be forced into the Fire as a peg is forced into a wall**. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: **Call there for destruction**, meaning: Woe. **Do not call today for a single destruction**, meaning: Do not call today for a single woe. Ibn Abi Shaybah, Ahmad, Abd ibn Hamid, al-Bazzar, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and al-Bayhaqi narrated in al-Ba'th. Al-Suyuti said with a saheeh isnad on the authority of Anas that he said: The Messenger of God (peace and blessings of God be upon him) said: "The first to be clothed with a garment of fire will be Satan. He will place it over his eyebrows and drag it from behind him, and his offspring will follow him. He will call out, 'O my destruction,' and they will say, 'O their destruction,' until he stands before the people and says, 'O my destruction,' and they will say, 'O their destruction.' It will be said to them, 'Do not call for a single destruction today, but call for many destructions.'" Ahmad's isnad also includes this narration. There is a well-known statement about Ali ibn Zayd ibn Jud'an. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **It was a promise from your Lord that will be asked about**, meaning, submit to what He promised you and you will fulfill it.

from your Lord that will be fulfilled The pronoun in *was* refers to **what they wish** and the promised promise, meaning: that was a true promise that would be asked and requested, or that would be fulfilled. The people asked Him in their supplication, **Our Lord, and give us what You promised us through Your messengers**, or the angels when they said, **Our Lord, and admit them to the Gardens of Eden which You promised them**, and what is in *upon* of the meaning of obligation due to the impossibility of breaking His promise, the Most High, and it does not necessitate compulsion to fulfillment, since the will's attachment to the promises takes precedence over the promise that requires fulfillment.

Tafsir al-Baghawi

16- "They will have therein whatever they wish, abiding eternally. It is upon your Lord a promise which will be fulfilled." This is required, because the believers asked their Lord in this world when they said: **Our Lord, and give us what You promised us through Your messengers** (Al Imran 3:194). He says: God had given the believers an eternal paradise as a promise, and He promised them for their obedience to Him in this world and their asking Him for it. Muhammad ibn Ka'b al-Qurazi said: The request from the angels for the believers is their saying: **Our Lord, and admit them to the Gardens of Eden which You have promised them** (Ghafir 40:8).

Tafsir al-Baidawi

16- **They will have therein whatever they wish** whatever they wish of bliss, and perhaps the ambitions of each group fall short of what befits their rank, since it appears that the imperfect cannot attain the status of the perfect through desire, and in it is a warning that all desires are not achieved except in Paradise. *Immortal* is a state of one of their pronouns. **It was a promise**

Surat al-Furqan 25:17

And the Day He will gather them and what they worship besides God and say, "Was it you who led these My servants astray, or did they themselves stray from the way?"

Surat al-Furqan 25:17

And the Day He will gather them and what they worship besides God and say, **Was it you who led these My servants astray, or did they themselves stray from the way?**

Tafsir al-Jalalayn

17 - **And the Day He will gather them** with the letter *nun* and the letter *tahtani* **and what they worship besides God** meaning other than Him from the angels, Jesus, Aziz, and the jinn **and He will say** the Most High with the letter *tahtani* and the letter *nun* for the worshipped ones, establishing the argument against the worshippers **Have you** by making the two hamzas pronounced 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 out **have you led these servants of Mine astray** have you caused them to fall into error by commanding them to worship you **or have they strayed from the way** the path of truth by themselves

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And on the Day We shall gather these deniers of the Hour, the idol worshippers, and what they worship besides God of the angels, mankind, and jinn.

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, **And the Day He will gather them and what they worshipped besides God and say, 'Did you mislead these My servants?'** He said: Jesus, Ezra, and the angels.

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

The reciters differed in their reading of this. Abu Ja'far al-Qari' and 'Abdullah ibn Kathir read it as **And the Day He will gather them and what they worship besides God and say** with both ya's, meaning: And the Day your Lord will gather them and what they worship besides Him and say. The majority of the Kufi reciters read it as nahashrhum with noon, so we say. Nafi' also read it likewise.

The most correct of the sayings on this matter is to say: They are two well-known readings, with similar meanings, so whichever one the reader recites, he is correct.

And His statement, **He will say, 'Did you mislead these servants of Mine?'** means: God will say to those whom

these polytheists used to worship instead of God: **Did you mislead these servants of Mine?** He will say: **Did you lead them astray from the path of guidance and invite them to error and misguidance, until they were lost and destroyed, or did they stray from the path?** He will say: **Or are My servants the ones who strayed from the path of right guidance and truth and tread upon destruction?**

Tafsir al-Qurtubi

The Almighty says, **The Day He will gather them together.** Ibn Mahsin, Hamid, Ibn Kathir, Hafsa, Ya'qub, and Abu 'Amr, according to the narration of Al-Duri, read: **He will gather them together** with a ya'. Abu 'Ubaid and Abu 'Ubaid chose this, because He says at the beginning of the sentence: **It was up to your Lord** and at the end: **Did you mislead these servants of Mine?** The rest read it with a noon for emphasis. **And what they worship besides God** of angels, mankind, jinn, Messiah, and Ezra, as stated by Mujahid and Ibn Jurayj. Ad-Dahhak and Ikrimah: idols. **He will say** The general reading is with a ya' and this is the choice of Abu 'Ubaid and Abu Hatim. Ibn 'Amir and Abu Haywah read it with a noon for emphasis. **Did you mislead these servants of Mine, or did they themselves stray from the path?** This is a question of rebuke to the disbelievers.

Tafsir Ibn Kathir

God Almighty says, informing us of what will happen on the Day of Resurrection, when the unbelievers will be rebuked for their worship of those they worshipped besides God, from the angels and others. He said, **And the Day He will gather them and what they worshipped besides God,** Mujahid said: This refers to Jesus, Ezra, and the angels. **Then He will say, 'Did you mislead these servants of Mine?'** The verse, meaning that God Almighty will say to those worshipped: **Did you invite these people to worship you besides Me, or did they worship you of their own accord, without you inviting them?** And as God Almighty said: "And when God said, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God,' he said, 'Glory be to You! It is not for me to say that which I have no right to. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, You are the Knower of the unseen. I said to them nothing except what You commanded me.'" **The verse.** For this reason, God Almighty said, informing about what the worshipped ones will respond with on the Day of al-Qiyamah 75: **They will say, 'Glory be to You! It was not for us to take other protectors than You.'** Most of the scholars read the word **to take other protectors than You** with a fat-ha, meaning that all of creation has no right to worship anyone other than You, neither we nor they. We did not call them to that, rather they did that of their own accord, without Our command or approval. We are innocent of them and of their worship, as God Almighty said: **And on the Day He will gather them all**

together, then He will say to the angels, 'Was it these who worshipped you?' They will say, 'Glory be to You.' **The verse.** Others read: **It was not for us to take other protectors than You.** It is not right for anyone to worship Us, for we are Your servants, in need of You. This is close in meaning to the first. **But You gave them and their fathers enjoyment** means that their lives were prolonged until they forgot the remembrance, that is, they forgot what You revealed to them through the tongues of Your messengers of the call to worship You alone, with no partner for You. **And they were a people who were ruined.** Ibn Abbas said: That is, they were destroyed. Al-Hasan al-Basri and Malik said on the authority of al-Zuhri: That is, there is no good in them. Ibn al-Zubayri said when he converted to Islam:

O Messenger of the King, my tongue is mended, it has not been torn since I was lost

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

God the Almighty said: **They have denied you in what you say**, meaning those whom you worshipped besides God have denied you in what you claimed that they were your allies and that they bring you closer to God, as God the Almighty said: "And who is more astray than he who invokes besides God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware. And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." And His statement: **So you will not be able to avert the punishment or to help them**, meaning they will not be able to avert the punishment from themselves or to help themselves. **And whoever among you does wrong**, meaning associates others with God, **We will make him taste a great punishment.**

Fath al-Qadir

His statement: 17- **The Day We shall gather them** The adverbial phrase is in the accusative case with an implied verb: meaning, remember. The reminder is connected to the Day, even though the intended meaning is to mention what is in it, for the sake of emphasis and emphasis, as has been mentioned repeatedly. Ibn Muhaisin, Hamid, Ibn Kathir, Hafs, Yaqub, and Abu Amr read in the verse **He shall gather them** with a yaa below it, and Abu Ubaid and Abu Hatim chose it because of His statement at the beginning of the speech **It was upon your Lord**, and the rest with a noon for emphasis, except for Al-A'raj, who read **We shall gather them** with a kasra on the sheen in the entire Quran. Ibn Atiyyah said: It is rarely used but strong in analogy, because the verb with a kasra on the 'ayn in a transitive verb is more analogous than the verb with a damma. Abu Hibban rejected it by saying that the damma and kasra are equal unless one of them is well-known. Follow **and what they worship other than God** in conjunction with the object of **we will gather**. And the irrational idols and statues and the like are more prevalent than the rational ones among the angels, jinn and Messiah, indicating that they all share in being unsuitable for being gods, or because those who worship those who are not rational are more than those who worship

those who are rational, so it is more prevalent in consideration of the large number of those who worship it. Mujahid and Ibn Jurayj said: What is meant are the angels, mankind, jinn, Messiah and Ezra, as evidenced by their address and response later. Ad-Dahhak, Ikrimah and Al-Kalbi said: What is meant is the idols specifically, and that even if they neither hear nor speak, God the Almighty will make them hearing and speaking on the Day of Resurrection, **Then He will say, 'Was it you who led these servants of Mine astray, or did they themselves stray from the way?'** Ibn 'Amir, Abu Haywah, Ibn Kathir and Hafs recited it with a *nun*, while the rest recited it with a *ya* below it. Abu 'Ubaid chose it as he chose to recite it with it in *Nahsharhum*, as did Abu Hatim. The question in His statement, **Was it you who led them astray** is for rebuke and rebuke. The meaning is: Was their going astray because of you and because of your calling them to your worship, or did they go astray from the path of truth themselves due to their lack of reflection on what leads to the truth and their lack of deliberation on what leads to what is correct.

Tafsir al-Baghawi

17- **And the Day He will gather them**, Ibn Kathir, Abu Ja'far, Ya'qub, and Hafs read: yahshurhum with a *ya'*, while the rest read it with a noon, **and what they worship besides God**, Mujahid said: of the angels, jinn, mankind, Jesus, and Ezra. Ikrimah, Ad-Dahhak, and Al-Kalbi said: meaning the idols, then He will address them **and say**, Ibn 'Amir read it with a noon, and the others read it with a *ya'*, **Did you mislead these servants of Mine, or did they lose their way?** They lost their way.

Tafsir al-Baidawi

17- **And the Day We shall gather them** for recompense. It was read with a kasra on the sheen, and Ibn Kathir, Yaqub, and Hafs read it with a *ya*. **And what they worship besides God** includes every deity other than Him, the Most High. The use of *what* is either because its position is more general, and therefore it is used for every ghost that is seen but not known, or because it is intended to describe it, as if it were said **and their deity** or to give supremacy to idols, in contempt, or in consideration of the supremacy of their worshippers, or it is specific to the angels, Ezra, and the Messiah, based on the question and answer, or the idols are spoken by God or they speak with the tongue of the state, as was said in the speech of the hands and feet. **He says** meaning to the deities, and this is a variation of the address. Ibn Amir read it with a noon. **Have you led these servants astray, or have they themselves gone astray?** because they have neglected the correct view and turned away from the sincere guide. This is a question of rebuke and reprimand to the servants. Its original form is **have you led astray or have gone astray**. The change in the structure is due to the interrogative letter intended by the question, which is the one responsible for the action, not it, because there is no doubt in it, otherwise the rebuke would not

Surat al-Furqan 25:17

And the Day He will gather them and what they worship besides God and say, "Was it you who led these My servants astray, or did they themselves stray from the way?"

have been directed. The deletion of the connection of going astray is an exaggeration.

Surat al-Furqan 25:18

They said, "Glory be to You! It was not for us to take protectors other than You. But You gave them and their fathers enjoyment until they forgot the message and became a people who were disobedient."

Tafsir al-Jalalayn

18 - **They said, Glory be to You** purifying You from what is not befitting of You. **It is not fitting** it is right for **us to take besides You** meaning other than You **as protectors** is the first object, and *min* is redundant to emphasize the negation, and what precedes it is the second, so how can we be commanded to worship Us? **But We gave them enjoyment and their fathers** before them by extending life and abundant provision **until they forgot the remembrance** they abandoned the admonition and belief in the Qur'an **and they were a people who perished** destroyed.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The angels whom these polytheists worshipped besides God and Jesus said: "Glory be to You, our Lord, and absolution from what these polytheists have attributed to You. It was not appropriate for us to take protectors besides You to whom we would be allies. You are our protector rather than them. But grant them enjoyment, our Lord, in this world and in health, until they forgot the remembrance, and they were a ruined people, overcome by misery and failure."

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, regarding his statement, **But We gave them and their fathers enjoyment until they forgot the message and they were a people who were lost**, meaning: A people whose deeds had been lost while they were in this world, and they had no righteous deeds.

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 were a people who were destroyed**, meaning: they were ruined.

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: Raqaa told us both, on the authority of Ibn Nujayh, on the authority of Mujahid, his statement, **And they were a people who were destroyed**, meaning: they were ruined.

Al-Hasan told us, he said: Abd al-Razzaq told us, he

said: Muammar told us on the authority of Al-Hasan, **And they were a people of ruin**. He said: They are those in whom there is no good.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And they were a people who were barren**, he said: He says: There is no good in anything. Barren is that in which there is no good.

The reciters differed in their recitation of His statement, **It was not for us to take other protectors besides You**. The majority of the reciters of the regions recited it as *natakhadh* with a fat-ha on the nun, except for al-Hasan and Yazid ibn al-Qa'qa', for they both recited it as **an natakhadh** with a damma on the nun. Those who opened it with a damma went to the meaning that we built in its interpretation, that the angels and Jesus, and those worshipped other than God from among the believers, are the ones who disavowed having any protector other than God, may He be exalted.

As for those who read it with a damma on the noon, they directed the meaning of the speech to the fact that the worshipped ones in this world only disavowed to God that they should have been worshipped other than God, the Most High, as God informed us about Jesus, that he said: When it is said, **Did you tell the people to take me and my mother as gods besides God?** He will say, **Glory be to You! It is not for me to say what I have no right to**. (al-Ma'idah 5:116) "I only said to them what You commanded me: 'Worship God, my Lord and your Lord.'" (al-Ma'idah 5:117)

He said: Abu Ja'far, and the first of the two readings in my opinion that is more correct is the reading of the one who reads it with the fat-ha on the noon, for three reasons: First, the consensus of the proof from the reciters on it, and second, that God, the Most High, mentioned a similar story in Surat Saba, when He said: "And the Day He will gather them all together, then He will say to the angels, 'Was it these that they worshipped you?'" They will say, 'Glory be to You! You are our protector rather than them. Rather, they used to worship the jinn; most of them were believers in them.'" **Saba' 34:40-41**. So, the last thing about the angels is that when they are asked about the worship of those who worship them, they disavow their protectorship to God, and say to their Lord: **You are our protector rather than them. Saba' 34:41**. This clarifies the correctness of the reading of the one who reads that: **It was not for us to take protectors other than You**, meaning: It was not for us to take them protectors other than You. The third: The Arabs do not use this that enters into negation except in names, and it does not enter into report. They do not say: I did not see your brother as a man, but rather they say: I did not see anyone, and I do not have a man. It has entered here in the saints, and it is in the place of report, and if it did not have *min* in it, it would be a good interpretation. As for *bur*: it is a single source, and the plural of *ba'ir*, it is said: their homes became burah, meaning empty with nothing in them, and from this their saying: the market is barat, and the food is bara, if it is empty of seekers and buyers, so it has no seeker, so it becomes like a perished thing, and from this is the saying of Ibn al-Zubayri:

O Messenger of the King, my tongue is clear. I have

Surat al-Furqan 25:18

They said, "Glory be to You! It was not for us to take protectors other than You. But You gave them and their fathers enjoyment until they forgot the message and became a people who were disobedient."

never been so clear when I was in a state of drought.

It has been said that *bur* is a verbal noun, like *justice*, "falsehood," and *cutting*. It is neither dual, nor plural, nor feminine. What is meant by *bur* in this context is that the deeds of these infidels were invalid, because they were not from God, as we mentioned on the authority of Ibn Abbas.

Tafsir al-Qurtubi

The Almighty says: "They said, 'Glory be to You,' meaning, those worshipped besides God said, 'Glory be to You,' meaning, glorifying You. 'It is not for us to take anyone other than You as protectors.'" If it is said: If the idols that are worshipped will be resurrected, how can they speak when they are inanimate? It is said: God will make them speak on the Day of Resurrection, just as He makes the hands and feet speak. Al-Hasan and Abu Ja'far read: **an nutakhduhu** with a damma on the noon and a fatha on the kha, indicating a passive verb. Grammarians have discussed this reading. Abu 'Amr ibn al-'Ala' and 'Isa ibn 'Umar said: *natakhduhu* is not permissible. Abu 'Amr said: If it had been *natakhduhu* then the second *min* would have been deleted and it would have said: that we take anyone other than You as protectors. Abu 'Ubaidah said the same, *natakhduhu* is not permissible because God mentioned *min* twice, and if it had been as he read it, He would have said: that we take anyone other than You as protectors. It was said: The second *min* is a conjunction. An-Nahhas said: Abu Amr, due to his majesty and position, approves of what he said, because he came with evidence. He explained what he said by saying: **I have not taken a man as a protector**, so this may apply to a specific person, then it is said: **I have not taken a man as a protector in that.** "But We gave them and their fathers enjoyment" meaning in this world with health, wealth and a long life after the death of the Messengers, may God's prayers be upon them. **Until they forgot the remembrance** meaning they abandoned Your remembrance and associated partners with You out of arrogance and ignorance, so they worshipped Us without Us commanding them to do so. There are two opinions about the remembrance: One of them: The Qur'an revealed to the Messengers, they abandoned working by it, said Ibn Zayd. The second: gratitude for the kindness and blessings bestowed upon them, for **they were a people who were destroyed** meaning they were ruined, said Ibn Abbas. It is taken from the word *bawar* which means destruction. Abu Dardaa **may God be pleased with him** said when he overlooked the people of Homs: **O people of Homs! Come to a sincere brother of yours.** When they had gathered around him, he said: "Why are you not ashamed? You build what you will not inhabit, you collect what you will not eat, and you hope for what you will not attain. Those who came before you built lofty buildings, collected slaves, and hoped for the distant future, but their gatherings became waste, their hopes became illusions, and their

dwelling became graves." So his saying, *Waste* means destroyed. In another report: **So their homes became waste**, meaning empty, with nothing in them. Al-Hasan said, *Waste* means there is no good in them. It is taken from the word *bawara* **destruction of the earth**, which means its being barren of crops so that there is no good in it. Shahr ibn Hawshab said: **Waste is corruption and stagnation, taken from their saying, 'A commodity has become barren' if it has become stagnant like the stagnation of a corrupt thing.** From this comes the hadith: **We seek refuge in God from the ruin of the widow.** It is a verbal noun like *zur* and it can be singular, multiple, plural, masculine, or feminine. Ibn al-Zubayri said:

O Messenger of the King, my tongue is mended, it does not tear when I am lost

If I compete with Satan in the ways of error, then whoever turns away from his inclination will be cut off.

Some of them said: The singular is ba'ir and the plural is bur. Just as one says a'idh and 'ud, and ha'id and hud and thaqil: *buran* blind to the truth.

Tafsir Ibn Kathir

God Almighty says, informing us of what will happen on the Day of Resurrection, when the unbelievers will be rebuked for their worship of those they worshipped besides God, from the angels and others. He said, **And the Day He will gather them and what they worshipped besides God**, Mujahid said: This refers to Jesus, Ezra, and the angels. **Then He will say, 'Did you mislead these servants of Mine?'** The verse, meaning that God Almighty will say to those worshipped: **Did you invite these people to worship you besides Me, or did they worship you of their own accord, without you inviting them?** And as God Almighty said: "And when God said, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God,' he said, 'Glory be to You! It is not for me to say that which I have no right to. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, You are the Knower of the unseen. I said to them nothing except what You commanded me.'" **The verse.** For this reason, God Almighty said, informing about what the worshipped ones will respond with on the Day of al-Qiyamah **75: They will say, 'Glory be to You! It was not for us to take other protectors than You.'** Most of the scholars read the word **to take other protectors than You** with a fat-ha, meaning that all of creation has no right to worship anyone other than You, neither we nor they. We did not call them to that, rather they did that of their own accord, without Our command or approval. We are innocent of them and of their worship, as God Almighty said: **And on the Day He will gather them all together, then He will say to the angels, 'Was it these who worshipped you?'** They will say, 'Glory be to You.' **The verse.** Others read: **It was not for us to take other**

protectors than You. It is not right for anyone to worship Us, for we are Your servants, in need of You. This is close in meaning to the first. **But You gave them and their fathers enjoyment** means that their lives were prolonged until they forgot the remembrance, that is, they forgot what You revealed to them through the tongues of Your messengers of the call to worship You alone, with no partner for You. **And they were a people who were ruined.** Ibn Abbas said: That is, they were destroyed. Al-Hasan al-Basri and Malik said on the authority of al-Zuhri: That is, there is no good in them. Ibn al-Zubayri said when he converted to Islam:

O Messenger of the King, my tongue is mended, it has not been torn since I was lost

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

God the Almighty said: **They have denied you in what you say**, meaning those whom you worshipped besides God have denied you in what you claimed that they were your allies and that they bring you closer to God, as God the Almighty said: "And who is more astray than he who invokes besides God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware. And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." And His statement: **So you will not be able to avert the punishment or to help them**, meaning they will not be able to avert the punishment from themselves or to help themselves. **And whoever among you does wrong**, meaning associates others with God, **We will make him taste a great punishment.**

Fath al-Qadir

And sentence 18- **They said, 'Glory be to You!'** is a new answer to an implied question. The meaning of **Glory be to You** is amazement at what was said to them, given that they were angels, infallible prophets, or inanimate objects without reason. That is, glorifying You. **It was not right for us to take other protectors besides You.** That is, it is not right or proper for us to take other protectors besides You and worship them. So how can we call Your servants to worship us when we do not worship anyone other than You? The word *protector* refers to the follower as well as the one followed. This is the meaning of the verse according to the reading of the majority. **We take** is in the active form. Al-Hasan and Abu Ja'far read **We take** in the passive form: that is, it was not right for the polytheists to take us as protectors besides You. Abu Amr ibn al-Ala' and 'Isa ibn 'Umar said: This reading is not permissible, and if it were correct, it would have been deleted from the second reading. Abu Ubaidah said: This reading is not permissible because God the Almighty mentioned *from* twice. If it had been as he read it, He would have said: **that we take protectors other than You.** It was said that the second *from* is redundant. Then He narrated about them the Almighty that after this answer they mentioned the reason for the polytheists' abandonment of faith, so He said: **But You gave them and their fathers enjoyment until they forgot the message.** This indicates that they are the ones who went astray, and no one else led them

astray. The meaning is: We did not lead them astray, but You, O Lord, gave them enjoyment and gave their fathers enjoyment with blessings, expanded their provision, and prolonged their life until they forgot Your remembrance and forgot Your admonition, contemplating Your Book, and looking at the wonders of Your creation and the wonders of Your creation. Abu Isa Al-Aswad Al-Qari' Yanja read it in the passive form. Ibn Khalawayh said: Sibawayh claimed that it is a language. It was said that what is meant by forgetting the remembrance here is abandoning gratitude. **And they were a people who perished**, meaning those who associated partners with You and worshipped other than You in Your eternal judgment were a people who perished, taken from *bawar*, which means destruction. It is said: a barren man and a barren people. This applies to both individuals and groups because it is a verbal noun that applies to both the few and the many. It is also possible that it is the plural of *baar*. It was said that *baar* means corruption. It is said that **his merchandise became spoiled**, meaning it was ruined, and **a barren matter** means corrupt, and this is the language of the Azd tribe. It was said that the meaning is: there is no good in them, taken from *bawar* of the earth, which means its being deprived of crops so there is no good in it. It was said that *baar* means stagnation, and from this comes *barat* the commodity if it becomes stagnant.

Tafsir al-Baghawi

18- **They said, 'Glory be to You,'** they declared God to be exalted from having any god with Him. **It was not for us to take other protectors besides You.** That is, it was not for us to befriend Your enemies. Rather, You are our protector, not them. It was also said, **It was not for us to command them to worship us while we worship You.**

Abu Jaafar read it with a damma on the noon and a fatha on the kha, so it is a connection from the second.

But their enjoyment and their fathers' enjoyment, in this world was with long life, health and blessings, **until they forgot the remembrance**, they abandoned admonition and belief in the Quran. It was also said: they abandoned Your remembrance and neglected it, **and they were a ruined people**, meaning doomed, overcome by misery and failure. A man is called *ba'ir*, and a people who are ruined, and its origin is from *bawar* which means stagnation and corruption, and from it comes *bawar* of a commodity which means its stagnation. It was also said that it is a verbal noun like *zur*, and it is the same for it as singular, dual, plural, masculine and feminine.

Tafsir al-Baidawi

18- **They said, 'Glory be to You,'** in amazement at what was said to them, because they were either angels, or infallible prophets, or inanimate objects that were unable to do anything, or to indicate that they were the ones who were marked by glorifying and praising Him, so how could it be appropriate for them to misguide

Surat al-Furqan 25:18

They said, "Glory be to You! It was not for us to take protectors other than You. But You gave them and their fathers enjoyment until they forgot the message and became a people who were disobedient."

His servants, or to sanctify God the Most High from having rivals. **It was not fitting for us** is not right for us. **To take other than You as protectors** due to infallibility or lack of ability, so how could it be right for us to call on other than ourselves to take someone as protector besides You? **We take** was read in the passive form from *takhada* which has two objects, like the Almighty's saying: **And God took Abraham as a friend** and its second object is **of protectors** and *of* is for partiality, and in the first case it is added to emphasize the negation. **But We gave them and their fathers** enjoyment with various kinds of blessings, so they were immersed in desires. **Until they forgot the remembrance** until they neglected to remember You or to remember Your blessings and to ponder Your verses. This is an attribution of misguidance to them in that it is due to their own doing and attributing it to what God did to them and made them do it. This is exactly what we have stated, so it cannot be used as an argument against us for the Mu'tazilites. **And they were** in Your judgment. **A ruined people** is a source of description, and therefore the singular and plural are the same, or the plural of *barren* like *A'idh* and *U'udh*.

Surat al-Furqan 25:19

They have denied you in what you say. So you are not able to avert them or help them. And whoever among you does wrong - We will make him taste a great punishment.

Tafsir al-Jalalayn

19 - **They have denied you** the deified worshippers have denied **what you say** with the upper form that they are gods **so you cannot** with the lower and upper form, meaning neither they nor you **to avert** the punishment from you **nor to help** to prevent it from you **and whoever wrongs** associates others **among you** **We will make him taste a great punishment** severe in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what He will say to the polytheists when those whom they worshipped in this world instead of God disown them: They have denied them, O disbelievers, those whom you claim led you astray and called you to worship them based on what you believe, meaning based on what you say. He says: They have denied you based on your lie.

And the people of interpretation said something similar to what we said in interpreting 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: **They have denied you in what you say**, God says to those who used to worship Jesus, Ezra, and the angels, and they deny the polytheists.

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, **They have denied you in what you say**, He said: Jesus, Ezra, and the angels lied to the polytheists with what they say.

Ibn Zayd used to say in his interpretation of that:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **They have denied you in what you say, for you are not able to avert or help**, he said: They have denied you in what you say about what came from God, which the prophets brought, and the believers believed in it, and these people have lied. So Ibn Zayd directed the interpretation of His statement, **They have denied you**, to: They have denied you, O believers who deny what Muhammad brought to them from God, in what you say of the truth. It is that it is report about those who denied the disbelievers, in their claim that they called them to misguidance and ordered them to do so, according to what Mujahid said from the statement that we

mentioned from him, it is more similar and more appropriate, because it is in the context of report about them, and the reading in that with us is **they denied you in what you say** with the ta', according to the interpretation that we mentioned, due to the consensus of the proof from the reciters of the regions on it, and it has been narrated from some of them that he read it **they denied you in what they say** with the ya', meaning: they denied you in what they say.

And His, the Most High, saying, **So you cannot avert or help**, means: These infidels cannot avert God's punishment from themselves when it descends upon them, nor can they help themselves when God punishes and chastises them.

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, **But you are not able to turn away or to help**. He said: The polytheists are not able to do 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: **But you are not able to avert the punishment or to help it**. He said: The polytheists. Ibn Jurayj said: They are unable to avert the punishment from themselves, nor to help themselves.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So you are not able to avert or help**, he said: They are not able to avert from themselves the punishment that descended upon them when they lied, nor to take revenge.

He said: And a crier will call out on the Day of Resurrection when all creation gathers: What is the matter with you that you do not support one another? He will say: Whoever is worshipped other than God will not be supported today by his worshipper. And those who oppose other than God will say: His god whom he worships other than God will not support him today. So God, the Blessed and Exalted, said: **Rather, they are today in submission** (al-Saffat 37:26). And he recited the words of God, the Most High: **But if you have a plan, then plan** (al-Mursalat 77:39).

It was narrated on the authority of Ibn Masoud regarding this matter:

Ahmad bin Yunus narrated to us, he said: Al-Qasim narrated to us, he said: Hajjaj narrated to us, on the authority of Harun, he said: It is in the wording of Abdullah bin Masoud **they are not able to divert you**. If this narration from him is correct, then the interpretation that Ibn Zayd interpreted in his statement, **They have denied you in what you say**, is correct, and his statement, **They have denied you**, becomes report about the polytheists that they have lied to the believers, and the interpretation of his statement then, **they are not able to divert you or to help** is that these disbelievers, O Muhammad, are not able to divert you from the truth to which God has guided you, nor to help themselves, because of the affliction they are in,

Surat al-Furqan 25:19

They have denied you in what you say. So you are not able to avert them or help them. And whoever among you does wrong - We will make him taste a great punishment.

because of their denial of you.

God Almighty says to the believers in Him, **And whoever among you is unjust**, O believers, meaning by His saying, **and whoever is unjust**, and whoever associates partners with God and wrongs himself, then We will make him taste a great punishment, like that which We mentioned that We will make taste those who deny the Hour.

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 me, he said: Hajjaj told me, he said: Ibn Jurayj said, regarding His statement, **Whoever among you wrongs others**, he said: **We will make him taste a great punishment**.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Hasan, regarding his statement, **And whoever among you commits injustice**, he said: It is polytheism.

Tafsir al-Qurtubi

His Almighty saying: **They have denied you in what you say** meaning the words of God Almighty when the deities are disowned: **They have denied you in what you say** meaning in your saying that they are gods. **Then you cannot** meaning the gods, to avert the punishment from you or to grant you victory. It was also said: These disbelievers cannot, when the deities deny them, *avert* the punishment **or grant you victory** from God. Ibn Zayd said: The meaning is that these disbelievers have denied, O believers, what Muhammad brought. Based on this, the meaning of **in what you say** is what you say of the truth. Abu Ubaid said: The meaning is, in what you say, they cannot avert you from the truth to which God has guided you, nor grant victory to themselves, which would remove the punishment for their denial of you. The common people read **in what you say** with the ta' as addressing the second person. We have already explained its meaning. Al-Farra' reported that it is read: **They have denied you** in a lightened form, **in what they say**. Mujahid and Al-Bazzi read it this way with a ya', and the meaning of **they say** is with their saying. And he read it with a ya', so the meaning is: then the partners are not able. **And whoever among you wrongs** Ibn Abbas said: Whoever among you associates partners with God and then dies in that, **We will make him taste** meaning in the Hereafter **a great punishment** meaning severe, like the Most High's saying: **And that you may attain great exaltation** (al-Isra' 17:4) meaning severe.

Tafsir Ibn Kathir

God Almighty says, informing us of what will happen on the Day of Resurrection, when the unbelievers will be rebuked for their worship of those they worshipped besides God, from the angels and others. He said, **And**

the Day He will gather them and what they worshipped besides God, Mujahid said: This refers to Jesus, Ezra, and the angels. **Then He will say, 'Did you mislead these servants of Mine?'** The verse, meaning that God Almighty will say to those worshipped: **Did you invite these people to worship you besides Me, or did they worship you of their own accord, without you inviting them?** And as God Almighty said: "And when God said, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God,' he said, 'Glory be to You! It is not for me to say that which I have no right to. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, You are the Knower of the unseen. I said to them nothing except what You commanded me.'" **The verse**. For this reason, God Almighty said, informing about what the worshipped ones will respond with on the Day of al-Qiyamah 75: **They will say, 'Glory be to You! It was not for us to take other protectors than You.'** Most of the scholars read the word **to take other protectors than You** with a fat-ha, meaning that all of creation has no right to worship anyone other than You, neither we nor they. We did not call them to that, rather they did that of their own accord, without Our command or approval. We are innocent of them and of their worship, as God Almighty said: **And on the Day He will gather them all together, then He will say to the angels, 'Was it these who worshipped you?' They will say, 'Glory be to You.'** **The verse**. Others read: **It was not for us to take other protectors than You**. It is not right for anyone to worship Us, for we are Your servants, in need of You. This is close in meaning to the first. **But You gave them and their fathers enjoyment** means that their lives were prolonged until they forgot the remembrance, that is, they forgot what You revealed to them through the tongues of Your messengers of the call to worship You alone, with no partner for You. **And they were a people who were ruined**. Ibn Abbas said: That is, they were destroyed. Al-Hasan al-Basri and Malik said on the authority of al-Zuhri: That is, there is no good in them. Ibn al-Zubayri said when he converted to Islam:

O Messenger of the King, my tongue is mended, it has not been torn since I was lost

If I follow Satan in the ways of error, then whoever deviates from his path will be doomed.

God the Almighty said: **They have denied you in what you say**, meaning those whom you worshipped besides God have denied you in what you claimed that they were your allies and that they bring you closer to God, as God the Almighty said: "And who is more astray than he who invokes besides God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware. And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." And His statement: **So you will not be able to avert the punishment or to help them**, meaning they will not be able to avert the punishment from themselves or to help themselves. **And whoever among you does wrong**, meaning associates others with God, **We will make**

him taste a great punishment.

Fath al-Qadir

19- **They have denied you in what you say.** There is an omission in the speech, and the meaning is: So God said when the deities were disowned, addressing the polytheists who worshipped other than God, **They have denied you.** That is, the deities have denied you in what you say, that is, in your saying that they are gods. **They are unable** that is, the gods **to avert** that is, to repel the punishment from you in any way. It was also said that it is a trick. **Nor to help you.** It was also said that the meaning is that these disbelievers are unable, when the deities have denied them, to avert the punishment with which God has punished them, nor to help them. This interpretation is correct according to the reading of those who read **you can** with the fathah, which is the reading of Hafs, and the rest read it with the ta'. Ibn Zayd said: The meaning is: These disbelievers have denied you, O believers, in what Muhammad, peace and blessings be upon him, brought. Based on this, the meaning of **in what you say** is: what you say of the truth. Abu Ubaid said: The meaning is: They can neither divert you from the truth to which God has guided you except to Him, nor support themselves with what He sends down upon them of punishment for their denial of you. The majority of scholars read **by what you say** with the superscript taa' as addressing others. Al-Farra' related that it is permissible to read **faqad qadhibaqukum** with a lightened **by what they say** meaning they lied to you in what they said. This is also how Mujahid and Al-Bazzi read it with the subscript yaa'. **And whoever among you does wrong - We will make him taste a great punishment** This is a warning to every wrongdoer and those mentioned in the context are primarily included under it. The great punishment is the punishment of the Fire. It was read **yadhaqihu** with the subscript. This verse and others like it are restricted to not repenting. Then God returns to addressing His Messenger, clarifying the invalidity of what came before in His statement: He eats food and walks in the markets.

Tafsir al-Baghawi

19- **They have denied you**, this is addressed to the polytheists, meaning: the worshipped ones have denied you, **in what you say**, they are gods, **so you cannot**, Hafs read it with a ta' meaning the worshippers, and the others read it with a ya' meaning: the gods. **Avert**, meaning: averting the punishment from themselves, **nor victory**, meaning: nor victory for themselves. It was said: Nor victory for you, O worshippers, from the punishment of God by repelling the punishment from you. It was said: Averting means a trick, and from this is the saying of the Arabs: He indeed averts, meaning: He schemes, **and whoever wrongs**, associates others with God, **We will make him taste a great punishment.**

Tafsir al-Baidawi

19- **They have denied you** is a turning to the worshippers as an argument and an obligation to delete the statement, and the meaning is that the worshipped ones have denied you. **Because of what you say** in your saying that they are gods or that these have led us astray, and the ba' means in, or with the genitive in place of the pronoun, and from Ibn Kathir

With the letter *yaa* meaning: **They denied you** by saying: **Glory be to You, it was not appropriate for us.** "And they are not able to" meaning the worshipped ones. Hafs read it with the letter *taa* addressing the worshippers.

A diversion is to repel the punishment from you. It was said that it is a trick from their saying that he is acting, meaning he is scheming. **Nor victory** to help you with it. **And whoever among you is unjust** O those who are accountable. **We will make him taste a great punishment** is the Fire, and the condition, even if it includes everyone who disbelieves or commits immorality, is restricted in requiring punishment by not competing, according to consensus, which is repentance and frustration through obedience, according to consensus, and by forgiveness, according to us.

Surat al-Furqan 25:20

And We did not send before you any messengers except that they ate food and walked in the markets. And We have made some of you a trial for others - will you have patience? And ever is your Lord Seeing.

Surat al-Furqan 25:20

And We did not send before you any messengers except that they ate food and walked in the markets. And We have made some of you a trial for others - will you have patience? And ever is your Lord Seeing.

Tafsir al-Jalalayn

20 - **And We did not send before you any messengers except that they ate food and walked in the markets** So you are like them in that, and what was said to you was said **And We have made some of you a trial for others** A trial in which the rich were tested by the poor, the healthy by the sick, and the noble by the lowly. The second says in all my wealth, I will not be like the first in everything **Do you have patience** with what you hear from those with whom you were tested? This is an interrogative with the meaning of a command, meaning be patient **and your Lord is Seeing** of who is patient and who is impatient.

Tafsir al-Suyuti

Al-Wahidi narrated on the authority of Juwaybir on the authority of Al-Dahhak on the authority of Ibn Abbas, who said: When the polytheists taunted the Messenger of God, may God bless him and grant him peace, with poverty and said: What is the matter with this Messenger that he eats food and walks in the markets? The Messenger of God, may God bless him and grant him peace, became sad, so the verse was revealed: **And We did not send before you any messengers except that they ate food and walked in the markets.**

Tafsir al-Tabari

This is an argument from God, the Most High, to His Prophet against the polytheists of his people who said, **What is the matter with this Messenger that he eats food and walks in the markets?** (al-Furqan 25:7) And in response to this, God, the Most High, says to them: **And what do those who say, 'What is the matter with this Messenger that he eats food and walks in the markets?' O Muhammad, do not deny your eating food and walking in the markets, while you are God's Messenger. They know that We did not send before you any messengers except those who ate food and walked in the markets, just as you eat and walk. So they have no argument against you for what they said about that. If someone says, *Min* is not in the recitation, so how did you say that the meaning of the statement is: **Except those who eat food?** It was said: We said about that: Its meaning is that the ha and the meem in his statement: **Indeed they are** are a metaphor for names that were not mentioned, and they must refer back to the one they are referred to. The mention of *of* and its pronunciation in the speech were left out, as the indication of his statement **of the messengers** was sufficient for it, just as the pronunciation of *of* was denied in his statement: **And there is not one of us but****

has a known station (al-Saffat 37:164). There is no doubt that the meaning of that is: **And there is not one of us but he who has a known station**, just as it was said: **And there is not one of you but he will come to it** (Maryam 19:71). Its meaning is: **And there is not one of you but he who will come to it**. So his statement: **Indeed they eat the food** is a connection to *of* that was left out, just as it is said in speech: **I have not sent to you from the people except he who conveys the message to you**, so he conveys the message to you: a connection to *of*.

And His statement, **And We have made some of you a trial for others**, means, the Most High, the Glorious, says: "And We have tested, O people, some of you by means of others. We made this one a prophet and designated him with the message, and this one a king and designated him with the world, and this one a poor man and deprived him of the world, so that We may test the poor man through his patience with what he was deprived of from what the rich man was given, and the king through his patience with what the messenger was given of honor, and how each person among them was satisfied with what he was given and the portion allotted to him, his obedience to his Lord from what he was deprived of from what others were given." He says: For this reason, I did not give Muhammad the world and made him seek a living in the markets, and to test you, O people, and test your obedience to your Lord and your response to his messenger's call to what he called you to, by changing the worldly offer that you would like Muhammad to give you in exchange for your following him. Because if I gave him the world, many of you would hasten to follow him, coveting his worldly life and obtaining from it.

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

Who said that?

Yaqub ibn Ibrahim told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: Abd al-Quddus told me, on the authority of al-Hasan, regarding His statement, **And We have made some of you a trial for others...** the verse, this blind man says: If God willed, He could make me sighted like so-and-so. This poor man says: If God willed, He could make me rich like so-and-so. This sick man says: If God willed, He could make me healthy like so-and-so.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding His statement, **And We have made some of you a trial for others - will you have patience?** He said: He refrains from this and is generous with that, and says: He did not give me the same as He gave so-and-so, and he is afflicted with pain likewise, and says: My Lord did not make me healthy like so-and-so, in similar trials, so that He may know who is patient and who is impatient.

Ibn Humayd told us: Salamah told us: Ibn Ishaq told us:

Muhammad ibn Abi Muhammad told us, as At-Tabari narrates, on the authority of Ikrimah or Sa'id, on the authority of Ibn Abbas, who said: And what was revealed to him regarding their saying, **What is this Messenger who eats food and walks in the markets?** (al-Furqan 25:7) "And We did not send before you any messengers except that they ate food and walked in the markets. And We have made some of you a trial for others. Will you have patience?" That is, I have made some of you a trial for others, so that you may be patient with what you hear from them and what you see of their disagreement, and follow the guidance without giving them the world for it. And if I had wanted to make the world with My messengers so that they would not disobey, I would have done so, but I wanted to test the servants with you and test you with them.

And His saying, **And your Lord is All-Seeing**, means: And your Lord, O Muhammad, is All-Seeing of those who are impatient and those who are patient with the trials that befall them.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, **And your Lord is All-Seeing**. Indeed, your Lord is All-Seeing of who is impatient and who is patient.

Tafsir al-Qurtubi

It contains nine issues:

First: The Almighty's saying, **And We did not send before you any messengers**, was revealed in response to the polytheists when they said, **Why does the Messenger eat food and walk in the marketplaces?** Ibn Abbas said:

When the polytheists taunted the Messenger of God (peace and blessings of God be upon him) for being poor and said: **The Messenger does not eat food**, the verse saddened the Prophet (peace and blessings of God be upon him) and was revealed as a consolation for him. Gabriel (peace be upon him) said: "Peace be upon you, O Messenger of God! God, your Lord, sends you His greetings and says to you: 'And We did not send before you any messengers except that they ate food and walked in the markets,'" meaning they sought a livelihood in this world.

Second: The Almighty's statement: **Except that they eat food**. When the *lam* is added, *in* has only a kasra. If the *lam* was not present, only a kasra would be permissible, because it is a new sentence. This is the statement of all grammarians. An-Nahhas said: Except that Al bin Sulayman narrated to us on the authority of Muhammad bin Zayd who said: This fatha is permissible in *in* even if the *lam* is after it. I think it was a mistake on his part. Abu Ishaq al-Zajjaj said: There is an ellipsis in the speech, and the meaning is: We did not send messengers before you except that they eat food. Then he deleted *messengers* because his statement: **of the messengers** indicates it. So the described word is deleted according to Az-Zajjaj. According to him, it is not permissible to delete the relative pronoun and keep the relative clause, as Al-Farra' said. Al-Farra' said: What is deleted is *min* and the meaning is: Except that they eat food. And he

likened it to His statement: **And there is not one of us but will have a known position** (As-Saffat 37:164) and His statement: **And there is not one of you but will pass over it** (Maryam 19:71), meaning there is not one of you but will pass over it. This is also the statement of Al-Kisa'i. The Arabs say: I **have not sent to you from the people except he who will obey you**. So your statement: **He will obey you** is a conjunction of *from*. Al-Zajjaj said: This is wrong, because *from* is a conjunction and cannot be deleted. The scholars of semantics said: The meanings, and We did not send before you from the messengers except that it was said that they would eat, the evidence for this is His statement: **It is said to you only what was said to the messengers before you** (Fussilat 41:43). Ibn Al-Anbari said: *They after except* is for resumption with an implied *and*. Except that they... A group went to his saying: **that they may eat food** as a metaphor for an event. I said: This is eloquent in its meaning, and similar to it: "The Messiah, son of Mary, was no more than a messenger; many messengers passed away before him. His mother was a truthful woman. They both used to eat food." (al-Ma'idah 5:75). **And they walk in the markets**. The majority read *walk* with a fatha on the ya', a sukoon on the meem, and a soft shin. Ali, Ibn Awf, and Ibn Mas'ud read it with a damma on the ya', a fatha on the meem, and a stressed shin. It means they are called to walk and are urged to do so. Abu Abd al-Rahman al-Sulami read it with a damma on the ya', a fatha on the meem, a damma on the sheen, and a stressed shin. It means they walk. The poet said:

He walked through the valleys of the springs and sought out the toughest camels to ride.

Kaab bin Zuhair said:

From it, the lions of the sky remain contained and the hookahs do not walk in its valleys

Meaning walk.

Third: This verse is the basis for taking up causes and seeking a livelihood through trade, industry, and other things. This meaning has been mentioned in more than one place, but we will mention here what is sufficient of it. He says: Some of the sheikhs of this time said to me in a conversation that took place: The prophets, peace be upon them, were sent to establish causes for the weak. I replied to him and said: This is a statement that only comes from the ignorant, the stupid, the foolish rabble, or from someone who attacks the Book and the high professions. God, the Most High, has informed us in His Book about His chosen ones, messengers, and prophets and about causes and professions. He said, and His word is the truth: **And We taught him the craft of clothing for you** (Al-Anbiya': 80). He also said: **And We did not send before you any messengers except that they ate food and walked in the markets**. The scholars said: That is, they traded and practiced professions. And the Prophet, peace and blessings be upon him, said:

My provision has been placed under the shade of my spear. And God the Almighty said: **So eat of what you have taken as spoils, lawful and good**. (al-Anfal 8:69) The Companions **may God be pleased with them** used to trade and work in professions, and they taught with

And We did not send before you any messengers except that they ate food and walked in the markets. And We have made some of you a trial for others - will you have patience? And ever is your Lord Seeing.

their wealth, and they fought those who opposed them from the disbelievers. Do you think they were weak? Rather, by God, they were the strong ones, and the righteous successors were followed through on their path, and their path is guidance and right direction. He said: He only addressed it because they were the leaders to be followed, so he addressed it directly with regard to the weak, but not with regard to themselves, and the explanation of that is the people of the suffah.

I said: If that were the case, then it would have been obligatory for them and for the Messenger with them to explain, as is proven in the Qur'an: **And We have sent down to you the message that you may make clear to the people what was sent down to them** (al-Baqarah 2:159). This is from the explanation and guidance. As for the people of the suffah, they were the guests of Islam when the situation was difficult, so whenever charity came to him, peace be upon him, he would give them something, and whenever a gift came to him, he would eat it with them. In addition to this, they would collect firewood and bring water to the houses of the Messenger of God, peace be upon him. This is how Al-Bukhari and others described them. Then, since this indicates the weakness of the Prophet (peace and blessings of God be upon him) and his companions, because they were supported by the angels and strengthened by them, had they been strong they would not have needed the support and assistance of the angels, since that is a reason for victory. We seek refuge in God from a statement and a general statement that leads to this. Rather, the statement about causes and intermediaries is the way of God and the way of His Messenger, and it is the clear truth and the straight path upon which the Muslims have agreed. Otherwise, His statement would have been true: **And prepare against them whatever you are able of power and of steeds of war** Maryam 19:25. He was able to make the dates fall without shaking or tiring himself out. Despite all of this, we do not deny that a man could be treated kindly and helped, or his prayer answered, or he could be honored with honor in his own person or for the sake of someone else, and the general principles and beautiful matters do not guide to that. Far from it, far from it! It is not said that God the Almighty said: **And in the heaven is your provision and that which you are promised** (al-Dhariyat 51:22). So we say: God the Almighty has spoken the truth, and the Noble Messenger has spoken the truth, and that provision here is rain according to the consensus of the people of interpretation, as evidenced by His statement: **And He sends down for you from the sky provision** (Ghafir 40:13) and His saying: **And We sent down from the sky blessed water, and We caused to grow thereby gardens and grain for harvest** (Qaf: 9). Plates of bread and bowls of meat have not been seen descending from the sky upon creation, rather the causes are the origin of the existence of that, and this is the meaning of his statement, peace be upon him: **Seek provision in the secrets of the earth** meaning by plowing, digging, and planting. A thing may be called by what it leads to, and rain is called provision because it is provision, and this

is well-known in the speech of the Arabs. And he, peace be upon him, said: **It is better for one of you to take his rope and carry firewood on his back than to ask someone who may give him or refuse him.** This applies to those who go out without effort, such as grass and firewood. If a man were to live in the mountains, cut off from people, he would have no choice but to go out to what the hills and the tops of the landmarks produce, in order to obtain what he needs to live on. This is the meaning of the Prophet's (peace be upon him) saying: "If you were to put your trust in God as He should be put, you would be provided for just as the birds are provided for: they go out in the morning hungry and return in the evening with full crops." Their going out and returning in the evening is a cause. It is very strange that someone claims to be detached and to put his trust in God, but sits at the bends of the road and abandons the straight path and the clear and upright method. It is proven in Al-Bukhari on the authority of Ibn Abbas that he said: The people of Yemen used to perform Hajj without taking provisions, and they would say, **We are the trustful.** When they returned, they would ask people, so God revealed: **And take provisions.** It has not been narrated from the Prophet (peace be upon him) and his companions **may God be pleased with them** that they went out on their journeys without provisions, and they were the truly trustful. Trusting in God is the heart's reliance on God to gather its scattered parts and gather its desires, then taking the necessary measures simply by commanding it. This is the truth. A man asked Imam Ahmad ibn Hanbal, **I want to perform Hajj with trust in God.** He said, **Go out alone.** He said, **No, except with people.** He said, **Then you are relying on their people.** We have already discussed this in the book, **Quipping Greed through Asceticism and Contentment and Responding to the Humiliation of Beggars through Earning and Crafts.**

Fourth: Muslim narrated on the authority of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said: **The most beloved of lands to God are its mosques, and the most hated of lands to God are its markets.** Al-Bazzar narrated on the authority of Salman al-Farsi that he said: The Messenger of God (peace and blessings of God be upon him) said: **If you can, do not be the first to enter the marketplace or the last to leave it, for it is the battleground of Satan and it is there that he plants his banner.** Abu Bakr al-Barqani narrated it with a chain of transmission on the authority of Abu Muhammad Abd al-Ghani ibn Sa'id al-Hafiz - on the authority of Asim - on the authority of Abu Uthman al-Hindi on the authority of Salman that he said: The Messenger of God (peace and blessings of God be upon him) said: **Do not be the first to enter the marketplace or the last to leave it, for it is there that Satan lays his eggs and hatches his offspring.** These hadiths indicate that it is disliked to enter the marketplace, especially in these times when men mix with women. This is what our scholars said when falsehood has become widespread in the marketplace and evils have become widespread: It is disliked for the people of virtue and those who are

followed in religion to enter it, in order to keep them away from places where God is disobeyed. It is incumbent upon whoever God has afflicted in the market place to remember that he has entered the devil and the place of his soldiers, and that if he stays there he will perish. And whoever is in this state⁹ should limit himself to what is necessary for him, and beware of the evil consequences and affliction of it.

Fifth: The Prophet (peace and blessings of God be upon him) compared the marketplace to a battlefield, a beautiful comparison. This is because battlefields are a place of fighting, and are called that because of the heroes' quarrelling and wrestling with one another there. So he compared the marketplace, the devil's actions there, and his attacks on them, which lead to their deceit and trickery, their laxity in corrupt transactions, lies and false oaths, and the mingling of voices and other things, to a battlefield and those who are defeated in it.

Sixth: Ibn al-Arabi said: As for eating food, it is a necessity of human nature, there is no shame or imperfection in it. As for the markets, I heard the elders of the people of knowledge say: One should only enter the market for books and weapons. I believe that one should enter any market out of need for it and not eat there, because that would undermine one's dignity and modesty. Among the fabricated hadiths is: **Eating in the market is vileness.** I say: What the elders of the people of knowledge have mentioned is good, because that is free from looking at women and mingling with them, so that is not part of their need. As for other markets, they are full of them, and the scarcity of life has overcome them, to the point that you see a woman in the Caesareas and elsewhere sitting, flaunting her adornment. This is from the widespread evil of our time. We seek refuge in God from His wrath.

Seventh: Abu Dawud al-Tayalisi included in his Musnad: Hammad bin Zaid told us: Omar bin Dinar, the leader of the Al-Zubayr family, told us, on the authority of Salim, his father, on the authority of Omar bin al-Khattab (on the authority of the Prophet, may God bless him and grant him peace), who said:

"Whoever enters one of these markets and says, 'There is no god but God alone, without partner. His is the dominion and His is the praise. He gives life and causes death. He is Ever-Living and does not die. In His hand is goodness, and He has power over all things.' God will write for him a million good deeds, erase for him a million bad deeds, and build for him a palace in Paradise." Narrated by Al-Tirmidhi, who added after it **and erase for him a million bad deeds: and raise for him a million degrees and build for him a house in Paradise.** He said: This is a strange hadith. Ibn Al-Arabi said: This is if he does not intend anyone else in that place but Him, to fill it with obedience if it has been filled with disobedience, to adorn it with remembrance if it has been neglected due to heedlessness, to teach the ignorant and remind the forgetful.

Eighth: The Almighty's statement: **And We have made some of you as a trial for others - will you have patience?** Meaning, this world is a place of trial and testing, so God Almighty wanted to make some

servants a trial for others in general for all people, believer and disbeliever. The healthy person is a trial for the sick, and the rich person is a trial for the poor. He should console him and not lose from him. The poor person is tested by the rich person. He should not envy him or take from him more than what he gives him, and each of them should be patient in adhering to the truth, as Ad-Dahhak said about the meaning of **will you have patience** - meaning in adhering to the truth. Those afflicted say: Why were we not cured? And the blind person says: Why was I not made like the seeing person? And so it is with the person afflicted with every calamity. The Messenger who was singled out for the honor of prophethood is a trial for the noble disbelievers of his time. The same applies to scholars and just rulers. Do you not see their saying: **Why was this Qur'an not sent down to some great man from the two cities?** (Az-Zukhruf 43:31) So the trial is when the afflicted person envies the healthy person, and the healthy person despises the afflicted person. Patience: that both restrain themselves, one from arrogance, and the other from boredom. **Will you be patient?** The answer is omitted, meaning, **Or will you not be patient?** So he gives an answer as Al-Muzani said. Poverty drove him out and he saw eunuchs on mounts and shoulders, so something came to his mind and he heard someone reciting the verse: **Will you be patient?** He said: **Yes, our Lord! We will be patient and seek reward.** Ibn Al-Qasim, the companion of Malik, recited this verse when he saw Ashhab bin Abdul Aziz passing by him in his kingdom, then he answered himself by saying: **We will be patient.** Abu Al-Darda' reported that he heard the Prophet (peace and blessings of God be upon him) say: "Woe to the scholar from the ignorant and woe to the ignorant from the scholar and woe to the owner from the slave and woe to the slave from the owner and woe to the strong from the weak and woe to the weak from the strong and woe to the ruler from the subjects and woe to the subjects from the ruler and some of them are a trial for others, and this is His statement: "And We have made some of you a trial for others, will you have patience?" Al-Tha'labi, may God have mercy on him, narrated it. Muqatil said: It was revealed about Abu Jahl ibn Hisham, Al-Walid ibn Al-Mughira, Al-'As ibn Wa'il, Uqba ibn Abi Mu'ayt, Utbah ibn Rabi'ah, and Al-Nadr ibn Al-Harith when they saw Abu Dharr, Abdullah ibn Mas'ud, Ammar, Bilal, Suhaib, Amir ibn Fuhayrah, Salim the freed slave of Abu Hudhayfah, Muhajja the freed slave of Umar ibn Al-Khattab, and Jabr the freed slave of Al-Hadrami, and their families. They said mockingly: Should we become Muslims and be like these people? Then God, the Most High, revealed, addressing these believers: **Will you have patience?** regarding what you see of this miserable state and poverty. The emphasis with **will you have patience** is specific to the true believers from the nation of Muhammad, may God bless him and grant him peace. It is as if He made the respite and expansion granted to the disbelievers a trial for the believers, i.e. a test for them. When the Muslims were patient, God revealed about them: **Indeed, I have rewarded them this Day for what they patiently endured.** (al-Mu'minun 23:111)

Ninth: The Almighty's statement: **And your Lord is All-Seeing.** That is, of every person, of who is patient or impatient, of who believes and who does not believe,

Surat al-Furqan 25:20

And We did not send before you any messengers except that they ate food and walked in the markets. And We have made some of you a trial for others - will you have patience? And ever is your Lord Seeing.

of who fulfills his duty and who does not. It was also said: **Will you be patient?** That is, be patient. Like: **Will you not then desist?** (al-Ma'idah 5:91) That is, desist. This is an order to the Prophet, may God bless him and grant him peace, to be patient.

Tafsir Ibn Kathir

God Almighty says, informing us about all the messengers He sent before: They used to eat food and needed to be nourished by it, and they used to walk in the markets to earn money and trade, and that is not inconsistent with their condition and position, for God Almighty gave them good traits, beautiful qualities, virtuous sayings, perfect deeds, dazzling miracles, and clear evidence, which every person of sound mind and upright insight can use to prove the truth of what they brought from God. Similar to this noble verse is the Almighty's saying: **And We did not send before you, [O Muhammad], except men to whom We revealed from the people of the towns** and His saying: **And We did not make them bodies that did not eat food** the verse. And the Almighty said: **And We have made some of you a trial for others - will you have patience?** That is, We have tested some of you with others, and tried some of you with others, so that We may know who will obey and who will disobey. For this reason, He said: **Will you have patience?** And ever is your Lord Seeing. That is, of who deserves to be inspired, as the Almighty said: **God knows best with whom to place His message.** And who deserves to be guided by God to what He sent them with and who does not deserve that.

Muhammad ibn Ishaq said about His statement: {And We have made some of you a trial for others - will you have patience?} He said: God says: If I had willed to make the world with My messengers so that they would not disobey, I could have done so. But I wanted to test the servants with them and test you with them. In Sahih Muslim, on the authority of Iyad ibn Imad, on the authority of the Messenger of God, may God bless him and grant him peace: "God the Most High says: I will test you and I will test you." And in Al-Musnad, on the authority of the Messenger of God, may God bless him and grant him peace: **If I had willed, God would have made mountains of gold and silver flow with me.** And in Sahih, he, may the best prayers and peace be upon him, was given the choice between being a prophet-king or a servant-messenger, and he chose to be a servant-messenger.

Fath al-Qadir

He said: **And We did not send before you any of the messengers except that they ate food and walked in the markets.** Al-Zajjaj said: The clause that comes after *except* is an attribute of an omitted noun, and the meaning is: We did not send before you any of the messengers except that they ate food and walked in the markets. The noun was omitted because the

phrase **of the messengers** is evidence of it, similar to **and there is not one of us but has a known position** meaning, **and there is not one of us.** Al-Farra' said: It has no syntactic position, but rather it is the relative clause of an omitted relative pronoun, which is the object. The meaning is: except that they, so the pronoun in **that they** and what follows refers to the understood noun. Similar to it is the statement of God Almighty: **And there is not one of you but will come to it** meaning, except for the one who comes to it, and this is how Al-Aksai read it. Al-Zajjaj said: This is a mistake because the omission of *from* is a relative pronoun is not permissible. Ibn Al-Anbari said: It is in the accusative case as a state, and the meaning is: except that they, so the omitted particle according to him is the waw. The majority read **illa hinmu** with a kasra on *in* due to the presence of *lam* in its predicate, as established in grammar, and it is unanimously agreed upon by them. An-Nahhas said: Except that Ali bin Sulaiman Al-Akhfash narrated to us on the authority of Muhammad bin Yazid Al-Mubarrad that he said: This fatha is permissible in *in* even if it is followed by *lam*, and I think it is a mistake. The majority read *yamshu* with a fatha on the *ya*, a sukoon on the *meem*, and a soft *sheen*. Ali, Ibn Auf, and Ibn Masoud read it with a damma on the *ya*, a fatha on the *meem*, and a doubled *damma* on the *sheen*, and it has the same meaning as the first reading. The poet said:

I walk by the watercourses and avoid the difficult ones
and the riding ones.

Kaab bin Zuhair said:

From it, the beasts of the neighborhood remain
enclosed, and the hookahs do not walk in its valleys.

And We have made some of you a trial for others. This address is general to people. God, the Almighty, has made some of His servants a trial for others. The healthy person is a trial for the sick, and the rich person is a trial for the poor. It was said that what is meant by the first *some* are the disbelievers of the nations, and by the second *some* is the one sent to God. The meaning of *trial* is affliction and trial. The first is more appropriate, because some people are tested by others and afflicted by them. The sick person says, **Why wasn't I made like the healthy one?** And so is every person afflicted with a disease. The healthy person is afflicted by the sick person, so he does not get annoyed by him or look down on him. The rich person is afflicted by the poor person and consoles him. The poor person is afflicted by the rich person and envies him. And so on. It was said that what is meant by the verse is that if a noble person wanted to convert to Islam and saw that a lowly person had converted before him, he would refuse and say, **I will not convert after him**, so he would have precedence and superiority over me. So he would remain in his disbelief. This is a trial for some of them by others. This was the opinion of Al-Farra' and Al-Zajjaj. There is no reason to limit the verse to this, because if these people were the reason for revelation, then the consideration should be based on the generality of the

wording, not the specific reason. Then the Almighty said, after informing that some people will be a trial for others, **Will you have patience?** This question is for confirmation, and there is an omission in the speech, the meaning of which is: **Or will you not have patience?** That is, will you have patience with what you see of this severe state and great trial? It was said that the position of this interrogative sentence here is the position of His saying, **Which of you is best in deed?** in His saying, **That He may test you as to which of you is best in deed.** Then He promised the patient ones with His saying, **And your Lord is All-Seeing,** that is, of everyone who is patient and who is not patient, so He rewards each of them according to what he deserves. It was said that the meaning of **Will you have patience** is: Be patient, like His saying, **Will you then desist?** That is, desist.

Tafsir al-Baghawi

God Almighty says: 20- **And We did not send before you any messengers, O Muhammad, except that they ate food.** Ad-Dahhak narrated on the authority of Ibn Abbas who said: When the polytheists taunted the Messenger of God, may God bless him and grant him peace, and said, **Why does this Messenger eat food and walk in the marketplaces?** God Almighty revealed this verse. Meaning: I am only a messenger and I am not an innovation among the messengers, and they were human beings who ate food and **walked in the marketplaces.** It was said that its meaning is, **And We did not send before you any messengers except that they were told the same thing, that they ate food and walked in the marketplaces,** as He said elsewhere: **You are only told what was said to the messengers before you** (Fussilat 41:43).

And We have made some of you a trial for others, meaning a trial. So the rich are a trial for the poor. The poor person says: Why was I not like him? The healthy person is a trial for the sick person, and the noble person is a trial for the lowly. Ibn Abbas said: That is, I have made some of you a trial for others so that you may be patient with what you hear from them and see of their disagreements, and follow the right guidance.

It was said: It was revealed about the trial of the noble by the lowly. That is, if the noble wanted to convert to Islam and saw that the lowly had converted before him, he would be disgusted and say: Should I convert after him, so that I will have precedence and superiority over him?! So he remains in his disbelief and refrains from Islam. That is because some of them are tempted by others, and this is the opinion of Al-Kalbi.

Muqatil said: It was revealed about Abu Jahl, Al-Walid bin Uqba, Al-Aas bin Wa'il, and Al-Nadr bin Al-Harith. When they saw Abu Dharr, Ibn Mas'ud, Ammar, Bilal, Suhaib, Amir bin Fuhayrah, and their families, they said: Should we surrender and be like these people?

He said: It was revealed regarding the trial of the poor believers by the mockers of Quraysh. They used to say: Look at these who followed Muhammad from our loyalists and our lowly ones. So God Almighty said to these believers: **Will you be patient?** meaning in this

state of poverty, hardship and harm.

And your Lord is All-Seeing, of who is patient and who is impatient. Ahmad ibn Abdullah al-Salihi told us, Abu Bakr Ahmad ibn al-Hasan told us, Abu al-Abbas al-Asamm told us, Zakariya ibn Yahya al-Marwazi told us, Sufyan ibn Uyaynah told us, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, narrating it to the Prophet, may God bless him and grant him peace, who said: **If one of you looks at someone who has more wealth and stature than him, then let him look at someone who is less wealthy and stature than him.**

Tafsir al-Baidawi

20- **And We did not send before you any messengers except that they ate food and walked in the markets.** That is, messengers. The described was omitted because the messengers indicated it, and the adjective was used in its place, as in the saying of God the Most High: **And there is not one of us but has a known position.** It is also permissible for it to be a state in which the pronoun sufficed, and it is an answer to their saying, **What is this Messenger, that he eats food and walks in the markets?** It was also read as *walking*, meaning that they walked with their needs or with the people. **And We made some of you O people, for others a trial,** a test. And from that is the test of the poor with the rich, and the messengers with those sent to them, and their enmity towards them and their harming them. It is a consolation to the Messenger of God (peace and blessings of God be upon him) for what they said after it was refuted, and in it is evidence of divine decree and predestination. **Will you be patient?** is a reason for making it, and the meaning is **And We have made some of you a trial for others** so that We may know which of you will be patient. Similar to this is the Almighty's statement: **To test you, which of you is best in deed,** or an urging of patience in what they are tested with. **And your Lord is All-Seeing** of who is patient or of what is right in what he is tested with and other things.

Surat al-Furqan 25:21

And those who do not expect to meet Us say, "Why were the angels not sent down to us, or why do we not see our Lord?" They have certainly been arrogant within themselves and have transgressed with great transgression.

Surat al-Furqan 25:21

And those who do not expect to meet Us say, **Why were the angels not sent down to us, or why do we not see our Lord?** They have certainly been arrogant within themselves and have transgressed with great transgression.

Tafsir al-Jalalayn

21 - **And those who do not expect to meet Us** do not fear the Resurrection **say, Why** "Why are angels not sent down to us" so they would be messengers to us **or why do we not see our Lord** so we would be informed that Muhammad is His Messenger? God Almighty said **They have certainly been arrogant** they were arrogant *in* the matter of **themselves and have transgressed** they have transgressed **with great transgression** by seeking to see God Almighty in this world and they have transgressed with the waw according to its origin, unlike 'ata with substitution in Maryam.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the polytheists who did not fear meeting Us, nor dread Our punishment, said: Why did God not send down to us angels to inform us that Muhammad is right in what he says, and that what he brought us is true, or why do we not see our Lord and He will inform us of that, as He, the Most High, said, informing us about them: **And they said, 'We will not believe in you until you cause a spring to gush forth for us from the earth.'** (al-Isra' 17:90) Then He said after that: **Or you bring God and the angels as a group.** (al-Isra' 17:92) God says: Those who said this statement were arrogant within themselves, and were haughty, **and they transgressed greatly.** He says: And they exceeded the limit in their arrogance with their statement.

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

Who said that?

Al-Qasim narrated to us: Al-Husayn narrated to us: Hajjaj narrated to us, on the authority of Ibn Jurayj, who said: The infidels of Quraysh said: **Why were angels not sent down to us** to inform us that Muhammad is the Messenger of God, may God bless him and grant him peace? **They were arrogant within themselves and were extremely insolent.** Because 'ata is one of the words with the letter *waw*, so its verbal noun was derived based on the original with the letter *waw*. It was said in Surat Maryam 19: **And she has reached extreme arrogance.** Maryam 19:8. It was said thus because the verbal nouns in this respect agree

with the plural of the nouns, like their saying: **Qa'da Qa'udan**, and they are a sitting people. So since that was the case, and 'ati was made plural 'ati based on the singular, its verbal noun was sometimes made to agree with its plural, and sometimes returned to its original.

Tafsir al-Qurtubi

God Almighty says: **And those who do not expect to meet Us say**, meaning they do not fear the Resurrection and meeting God, meaning they do not believe in that. He said:

If a bee stings him, he will not be stung by it, and he will oppose it in the house of Nubb factors

It was said: **They do not hope** means they do not care. He said:

I swear to God, if I were a Muslim, I hope that on any side I would die for God.

Ibn Shajarah: They do not hope, he said:

Does a nation that killed Hussein hope for Jeddah's intercession on the Day of Judgment?

Why were not the angels sent down to us? That is, why were they not sent down **to us the angels** to inform us that Muhammad is truthful? **Or we see our Lord** clearly, so He informs us of his message. Similar to this is the statement of God the Almighty: **And they say, 'We will not believe in you until you cause a spring to gush forth for us from the earth.'** (Al-Isra' 17:90) to His statement: **Or you bring God and the angels as a face.** (Al-Isra' 17:92) God the Almighty said: **They were arrogant within themselves and transgressed greatly**, as they asked God for excess, because the angels are not seen except at the time of death or when the punishment is coming down. God the Almighty cannot be perceived by sight, but He perceives sight, so no eye can see Him. Muqatil said: **They transgressed** means they were arrogant on the earth. Transgression is the most severe form of disbelief and the most heinous injustice. When they speak, they are satisfied with miracles and this Qur'an, so how can they be satisfied with the angels? They do not distinguish between them and the devils, and they need a miracle performed by one who claims to be an angel. People do not have the right to ask for a miracle after they have witnessed a miracle.

Tafsir Ibn Kathir

God Almighty says, informing us of the stubbornness of the disbelievers in their disbelief, and their obstinacy in their saying, **Why were angels not sent down to us?** meaning with the message as it was sent down to the prophets, as God informed us about them in the other verse, **They said, 'We will not believe until we are**

given like that which was given to the messengers of God.' It is possible that what they mean here is, **Why were angels not sent down to us?** so that we could see them clearly and they would tell us that Muhammad is the Messenger of God, like their saying, **Or you bring God and the angels as a group?** The explanation of this has been presented in Surat Subhan. For this reason they said, **Or we see our Lord.** For this reason God Almighty said, **They were arrogant within themselves and transgressed with great transgression.** God Almighty also said, **And if We had sent down to them angels and the dead had spoken to them,** the verse. And the Almighty said: **On the Day they see the angels, there will be no good report that Day for the wrongdoers, and they will say, 'A forbidden, forbidden thing!'** That is, they will not see the angels on a day that is good for them. Rather, on the Day they see them, there will be no good report that Day for them. This applies to the time of death when the angels give them good report of the Fire and the wrath of the Almighty. The angels will say to the disbeliever when his soul leaves his body, **Come out, you wicked soul in the wicked body, come out to the poisonous water and scalding water and the shade of black smoke.** But it refuses to come out and disperses throughout the body, so they strike it, as God the Almighty said: **And if you could but see when the angels take the souls of those who disbelieved, they strike their faces and their backs** (al-An'am 11:1). And God the Almighty said: **And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels stretch out their hands** (al-An'am 11:1), meaning with striking, **Come out your souls! Today you will be recompensed with the punishment of humiliation for what you used to say about God other than the truth and were against His signs being arrogant.** That is why He said in this noble verse, **On the Day they see the angels, there will be no good report that Day for the wrongdoers.** This is in contrast to the state of the believers. When they are dying, they will be given good tidings and happiness. God the Almighty said: "Indeed, those who have said, 'Our Lord is God,' and then remained on a right course - the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We are your allies in worldly life and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request - an accommodation from a Forgiving, Merciful.'" And in the authentic hadith on the authority of Al-Bara' ibn 'Azib: The angels say to the soul of the believer: "Come out, O good soul, into a good body if you should inhabit it. Come out to a spirit and fragrance and a Lord who is not angry." The hadith was previously mentioned in Surah Ibrahim when God the Almighty said: "God makes firm those who believe with the firm word in worldly life and in the Hereafter. And God sends astray the wrongdoers, and God does what He wills."

Others said: Rather, what is meant by His statement, **On the Day they see the angels, no good tidings will be given** means the Day of Resurrection. This was said by Mujahid, Ad-Dahhak, and others. There is no contradiction between this and what came before, for on these two days, the Day of Death and the Day of Resurrection, the angels appear to the believers and

the disbelievers, giving the believers good tidings of mercy and approval, and informing the disbelievers of disappointment and loss. So on that Day, there will be no good tidings for the criminals. **And they will say, 'A forbidden thing, forbidden.'** That is, the angels will say to the disbelievers: **Prosperity is forbidden to you today.** The root of the word *stone* is to prevent, and from this it is said that the judge placed a stone on someone if he prevented him from doing anything, whether due to bankruptcy, foolishness, youth, or something similar. From this the stone at the Sacred House was named because it prevents people from performing tawaf around it, and tawaf is performed from behind it. From this the mind is called a stone because it prevents its owner from doing what is not appropriate. The point is that the pronoun in the phrase **and they say** refers back to the angels. This is the opinion of Mujahid, Ikrimah, Al-Hasan, Ad-Dahhak, Qatadah, Atiyah Al-Awfi, Ata Al-Khurasani, Khasif, and more than one, and Ibn Jarir chose it.

Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Musa - meaning Ibn Qays - told us, on the authority of Atiyah al-Awfi, on the authority of Abu Sa'id al-Khudri, regarding the verse, **And they say, 'A forbidden stone,'** he said: It is forbidden, forbidden to give good tidings of what the righteous are given good tidings. Ibn Jarir narrated on the authority of Ibn Jurayj that he said that from the speech of the polytheists, **On the Day when they see the angels,** meaning they seek refuge from the angels. This is because when a calamity or hardship befell one of the Arabs, he would say, **A forbidden stone.** Although this statement has merit and justification, it is far-fetched in relation to the context, especially since the majority have stated otherwise. However, Ibn Abi Nujayh narrated on the authority of Mujahid that he said, regarding his statement, **A forbidden stone,** meaning a refuge and protection, so it is possible that he meant what Ibn Jurayj mentioned. However, in the narration of Ibn Abi Hatim on the authority of Ibn Abi Nujayh on the authority of Mujahid, he said, **A forbidden stone,** a refuge and protection, meaning that the angels say that, and God knows best.

God the Almighty says: **And We will present to them whatever deeds they did** (al-Baqarah 2:17). This is on the Day of Resurrection when God will hold His servants accountable for what they did of good and evil. He informed them that none of the deeds they thought would save them will be granted to them because they lacked the legal condition of either sincerity or adherence to God's Law. Any action that is not sincere and in accordance with the acceptable Law is invalid. The actions of the disbelievers are not devoid of one of these two, and they may combine both, making them further from acceptance at that time. For this reason God the Almighty says: **And We will present to them whatever deeds they did and make them like scattered dust.** Mujahid and Ath-Thawri said: **And We will present** means We will intend, and this is what As-Suddi said. Some say: We will come upon it.

And the saying of God the Almighty: {And We made it as scattered dust} Sufyan al-Thawri said on the authority of Abu Ishaq on the authority of al-Harith on the authority of Ali **may God be pleased with him** regarding His statement {scattered dust}, he said: The

And those who do not expect to meet Us say, "Why were the angels not sent down to us, or why do we not see our Lord?" They have certainly been arrogant within themselves and have transgressed with great transgression.

ray of sun when it enters a window. And it was also narrated from other chains of narration on the authority of Ali, and something similar was narrated on the authority of Ibn Abbas, Mujahid, Ikrimah, Saeed bin Jubayr, al-Suddi, al-Dahhak and others. And al-Hasan al-Basri said: It is the ray in someone's window, and if he tried to seize it, he would not be able to. And Ali bin Abi Talhah said on the authority of Ibn Abbas {scattered dust}, he said: It is spilled water. And Abu al-Ahwas said on the authority of Abu Ishaq on the authority of al-Harith on the authority of Ali {scattered dust}, he said: Dust is the noise of the beasts. And something similar was narrated on the authority of Ibn Abbas as well and al-Dahhak, and Abd al-Rahman bin Zaid bin Aslam said the same.

Qatada said about His statement, **scattered dust**, he said: Haven't you seen the dryness of the tree when the wind scatters it? That is the leaf. Abdullah ibn Wahb said: Asim ibn Hakeem told me, on the authority of Abu Sari' al-Ta'i, on the authority of Ubaid ibn Ya'la, who said: Dust is the ashes when the wind scatters them. The gist of these statements is to draw attention to the meaning of the verse, and that is that they did deeds which they believed were worth something, but when they were presented to the Wise and Just King who does not wrong or oppress anyone, they turned out to be nothing at all. They were likened in that to a trivial, insignificant, scattered thing which its owner has no power over at all, as God the Almighty said, **The parable of those who disbelieve in their Lord is that their deeds are like ashes which the wind blows violently upon.** God the Almighty said: "O you who have believed, do not invalidate your charities with reminders or injury, as does one who spends his wealth [only] to be seen by people and does not believe in God and the Last Day. His example is like that of a smooth rock upon which there is soil, and a downpour strikes it and leaves it bare. They are not able to do anything with what they have earned." And God the Almighty said: **And those who disbelieve - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing.** And the explanation of that has been discussed above, and praise and thanks be to God.

And the Almighty said: **The companions of Paradise, that Day, will be better in settlement and better in resting place** meaning on the Day of Resurrection, "The companions of the Fire and the companions of Paradise will not be equal. The companions of Paradise - they are the successful ones." This is because the people of Paradise will reach the high ranks and safe rooms, so they will be in a secure position, with a good appearance and a pleasant abode. **Everlasting therein, an excellent settlement and a good resting place.** And the people of Hell will reach the lowest levels, successive regrets, and various types of torment and punishment. **Evil indeed is it as a settlement and a resting place.** Meaning, what an evil sight is the home, and what an evil resting place is the resting place. For this reason, the Almighty

said: **The companions of Paradise, that Day, will be better in settlement and better in resting place.** Meaning, because of the accepted deeds they did, they will attain what they attained and will attain what they will attain, unlike the people of Hell, for they will not have a single deed that will necessitate their entry into Paradise and their salvation from Hell. So the Almighty pointed out the state of the happy ones to the state of the wretched ones, and that there is no good in them at all, so the Almighty said: **The companions of Paradise, that Day, will be better in settlement and better in resting place.** Ad-Dahhak said on the authority of Ibn Abbas: It is only the morning when the friends of God take a nap on their beds with the hours, and the enemies of God take a nap with the devils, paired together.

Sa'id ibn Jubayr said: God will finish the reckoning at noon, so the people of Paradise will take their naps in Paradise, and the people of Hell will take their naps in Hell. God the Almighty said: **The companions of Paradise, that Day, will be best in settlement and best in resting place.** Ikrimah said: I know the hour when the people of Paradise will enter Paradise and the people of Hell will enter Hell. It is the hour in this world when the greatest day of the day has risen, when the people return to their families for their midday siesta. The people of Hell will return to Hell, but as for the people of Paradise, they will be taken to Paradise, and their siesta will be in Paradise. They will be fed the liver of a fish, which will fill them all. This is His statement: **The companions of Paradise, that Day, will be best in settlement and best in resting place.** Sufyan said, on the authority of Maysarah, on the authority of Al-Minhal, on the authority of Abu Ubaidah, on the authority of Abdullah ibn Mas'ud, who said: The midday will not come until these and those have taken their naps. Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in resting place.** And he recited: **Then indeed, their return will be to Hellfire.**

Al-Awfi said on the authority of Ibn Abbas, regarding the statement, **The companions of Paradise, that Day, will be best in settlement and best in resting place**, he said: They said, **In the upper rooms of Paradise**, and their reckoning will be that they will be presented before their Lord once, and that will be an easy reckoning, and it is like the statement of God, the Most High, **But as for he who is given his record in his right hand, * He will be brought to account with an easy reckoning * And will return to his family, rejoicing.** Qatada said, **The best in settlement and best in resting place** means a shelter and a home. Qatada said: Safwan bin Mahraz narrated that he said: Two men will be brought on the Day of Resurrection, one of them was an angel in this world, reddish and white, and he will be brought to account. If a slave never did any good, he will be ordered to the Fire. The other was a man of cloak in this world and he will be brought to account and he will say, 'O Lord, what did You give me of anything that You would hold me accountable for?' God will say, 'My slave spoke the truth, so send him.'

He will be ordered to Paradise, then they will be left as God wills. Then the companion of the Fire will be called and he will be like black hot coals, and it will be said to him, 'How did you find yourself?' He will say: The worst place to rest. It will be said to him: Go back. Then the companion of Paradise will be called and he will be like the moon on a full moon night. It will be said to him: How did you find it? He will say: O Lord, what a good place to rest. It will be said to him: Go back. Ibn Abi Hatim narrated it all. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told us that Saeed al-Sawaaf told him that he had heard that the Day of Resurrection will be shortened for the believer until it will be like the time between the afternoon prayer and sunset. They will take their naps in the gardens of Paradise until it is finished with the people. This is what God the Almighty said: **The companions of Paradise, that Day, will be best in settlement and best in place of rest.**

Fath al-Qadir

21- **And those who do not expect to meet Us said,** This statement is part of their doubts with which they cast doubt on the prophethood, and the sentence is connected to **And they said, 'What is this?'** meaning, the polytheists who do not care about meeting God said, as in the poet's saying:

I swear to God, if I were a Muslim, I hope that on any side I will die for God.

That is, I do not care. It was also said that the meaning is that they do not fear meeting their Lord, as the poet said:

If a bee stings him, he does not expect to be stung by it, and he opposes it in the house of Nubb factors

That is, he was not afraid, and this is the dialect of Tihamah. Al-Farra' said that hope was used in place of fear, and it was also said that they do not have hope, and from this is the saying of the poet:

Does a nation that killed Hussein hope for the intercession of his grandfather on the Day of Judgment?

It is more appropriate to interpret the verse in its true meaning, as the meaning is: They do not hope to meet the reward promised to us for obedience. It is known that whoever does not hope for reward does not fear punishment. **Why were angels not sent down to us?** That is, why were they not sent down to us to inform us that Muhammad is truthful, or why were messengers not sent down to us by God? **Or did we see our Lord** clearly so that He would inform us that Muhammad is a messenger. Then He, the Almighty, answered their doubt by saying: **They were indeed arrogant within themselves and transgressed with great transgression.** That is, they concealed arrogance and stubbornness in their hearts, as in His statement: **There is in their breasts nothing but arrogance, which they will never attain.** Arrogance is going beyond the limit in tyranny and reaching its furthest limits. It is described as arrogance because speaking what they said of this heinous statement was the height of arrogance and greatness. They were not satisfied with sending humans until they asked for the angels to be sent to

them, but they went beyond that to the point of choosing between it and speaking to God, the Almighty, and seeing Him in this world without there being an interpreter between them. These vile people have reached a level with themselves that is too contemptible, lesser, and more despicable to be among its people, or to be considered among those prepared for it. This is how it is for someone who is ignorant of his own worth and does not stop at his limits. And whoever is ignorant of his own worth will see in others what he has not seen.

Tafsir al-Baghawi

God Almighty says: 21- **And those who do not expect to meet Us say,** meaning: they do not fear the Resurrection. Al-Farra' said: Hope means fear, in the language of Tihamah, and from this is the saying of God Almighty: **What is the matter with you that you do not have reverence for God?** (Nuh 71:13), meaning: you do not fear God's greatness. **Why are angels not sent down to us?** to inform us that Muhammad is truthful, **or do we not see our Lord?** to inform us of that. **They have certainly been arrogant,** meaning: they have become haughty. **In themselves,** with this statement, **and have transgressed with great transgression.** Mujahid said: Transgression means they have gone too far in speech, and transgression is the most severe form of disbelief and the most heinous injustice, and their transgression is their request to see God so that they believe in Him.

Tafsir al-Baidawi

21- "And those who do not hope for it will say, 'Our meeting' with good, because they disbelieve in the resurrection, or they do not fear Our meeting with evil, according to the dialect of Tihamah. The root of 'meeting' is to reach something, and from it comes 'seeing', for it is reaching what is seen. What is meant by it is reaching its reward, and it could also mean seeing it according to the first principle. 'Why', 'Why not?' 'Why did He not send down to us the angels?' to inform us of the truthfulness of Muhammad, may God bless him and grant him peace. It was also said that they would be messengers to us. 'Or we see our Lord,' so that He would command us to believe in him and follow him. 'They were arrogant within themselves,' that is, in their affair, to the point that they wanted for it what happens to individuals from the prophets who are the most perfect of God's creation at their most perfect times, and what is greater than that. 'And they were insolent,' and they exceeded the limit in injustice. "Great insolence" reaching its highest levels, as they witnessed the overwhelming miracles and turned away from them, and suggested to their evil selves what blocked the ambitions of holy souls. The lam is the answer to an omitted oath, and in the resumption of the sentence there is goodness and an indication of astonishment at their arrogance and insolence, as in His saying:

And his neighbor, Jassas, our father, with her fang, Kulayb, raised her teeth, and her mount was high.

Surat al-Furqan 25:21

And those who do not expect to meet Us say, "Why were the angels not sent down to us, or why do we not see our Lord?" They have certainly been arrogant within themselves and have transgressed with great transgression.

Surat al-Furqan 25:22

On the Day they see the angels, there will be no good report that Day for the criminals, and they will say, **A forbidden thing!**

Tafsir al-Jalalayn

22 - **The Day they see the angels** among the creation is the Day of Resurrection, and its accusative is with mention, implied. **There is no good report on that Day for the criminals** the disbelievers, unlike the believers, for whom there is good report of Paradise. **And they will say, A forbidden place** as was their custom in this world when a hardship befell them, meaning, **A refuge, a refuge** they seek from the angels.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: On the Day when those who said, **Why were angels not sent down to us or why do we not see our Lord** see the angels confirming Muhammad, then there is no good report for them that Day. **And they will say, 'A forbidden, outlawed thing.'** Meaning that the angels will say to the criminals, "A forbidden, outlawed thing, forbidden to you today. Good report is that you have it from God." And from the prohibition is the statement of Al-Mutalammis:

We went to the farthest palm tree, so I told her, **A forbidden stone, except for those ruins.**

And from this is their saying: The judge's stone is on so-and-so, and so-and-so's stone is on his family. And from this is the stone of the Kaaba, because one does not enter it during the circumambulation, but rather one circumambulates from behind it. And from this is the saying of another:

I understood that I would throw a quarry, and a quarry would be thrown to someone like her.

Any animal like it can be ridden by a pilgrim.

The people of interpretation differed about the one who reported them with His statement: **And they say, 'A forbidden stone,'** and who said it. Some of them said that the ones who said it were the angels to the criminals, similar to what we said about it.

Who said that?

Musa bin Abdul Rahman Al-Masruqi told me: Abu Usama told us, on the authority of Al-Ajlal, who said: I heard Ad-Dahhak bin Muzahim, and a man asked him about the statement of God, **And they say, 'A forbidden, forbidden thing.'** He said: The angels say: It is forbidden, forbidden for you to have good report.

Abdul Warith bin Abdul Samad told me: My father told me, on the authority of my grandfather, on the authority of Al Hassan, on the authority of Qatada: **And they say, 'A forbidden stone.'** He said: It is a word that the Arabs used to say. When a man was afflicted with

hardship, he would say, **A stone**, meaning, **It is forbidden and prohibited.**

It was narrated on the authority of Al-Husayn, who said: I heard Abu Mu'adh, saying: Ubayd informed us, saying: I heard Ad-Dahhak, saying regarding His statement, **No good tidings will there be on that Day for the criminals, and they will say, 'A forbidden thing,'** when the earthquakes of the Hour came, and among its earthquakes was that the heaven was split open, **So that Day it will be weak, and the angels will be on its sides.** (al-Haqqah 69:16-17) on the edge of everything that was split open in the heaven. So that is His statement, **The Day they see the angels, there will be no good tidings on that Day for the criminals, and they will say,** meaning the angels will say to the criminals, **It is forbidden, forbidden, O criminals, that you should have good tidings today when you saw us.**

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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **On the Day they see the angels** he said: On the Day of Resurrection **and they will say, 'A stone, a stone'** he said: Seek refuge, seek refuge.

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 and he added to it: The angels say it.

Others said: This is report from God about the polytheists when they saw the angels.

Who said that?

Al-Qasim told us, he said: Al-Hussein told me, he said: Hajjaj told me, on the authority of Ibn Jurayj: **On the Day they see the angels, there will be no good report that Day for the criminals, and they will say, 'A stone, a stone.'** Ibn Jurayj said: When the Arabs disliked something, they would say, **A stone**, so when they saw the angels, they said, **A stone**. Ibn Jurayj said: Mujahid said, **A stone** is a refuge they seek from the angels.

Abu Ja'far said: We chose the interpretation that we chose because the stone is the forbidden thing. It is known that the angels are the ones who inform the unbelievers that good report is forbidden to them. As for seeking refuge, it is seeking protection, and it is not a prohibition. It is known that the unbelievers do not say to the angels, **It is forbidden to you**. So the speech is directed to the fact that this is a report of what the criminals said to the angels.

Tafsir al-Qurtubi

God Almighty said: **The Day they see the angels, there will be no good report that Day for the criminals.**

He meant that the angels are not seen by anyone except at death, so they give the believers good tidings of Paradise, and they strike the polytheists and disbelievers with iron clubs until their souls depart. **And they say, 'A forbidden prohibition.'** He meant that the angels say it is forbidden and prohibited for anyone to enter Paradise except those who say, **There is no god**

On the Day they see the angels, there will be no good news that Day for the criminals, and they will say, "A forbidden thing!"

but God, and establish its laws, from Ibn Abbas and others. It was said that this is on the Day of Resurrection, as stated by Mujahid and Atiyah al-Awfi. Atiyah said: When the Day of Resurrection comes, the believer will be met with good tidings, but when the disbelievers see that, they will wish for it, but they did not see it from the angels. **The Day they see** is in the accusative case, assuming there is no good tidings for the criminals on the Day they see the angels. **On that Day** is definitely for **The Day they see**. An-Nahhas said: **The Day they see** cannot be in the accusative case because what is in the realm of negation does not affect what precedes it, but it is assumed that the meaning is that they will be prevented from the good tidings on the Day they see the angels, and this deletion is indicated by what follows. It is possible that the interpretation is: There will be no good report on the Day they see the angels, and **on that Day** is emphatic. It is possible that the meaning is: Remember the Day they see the angels. Then he began by saying: **There will be no good report on that Day for the criminals, and they will say, 'A forbidden thing, forbidden.'** That is, the angels will say, **It is forbidden, forbidden, for them to have good report except for the believers.** The poet said:

Has Asmaa not become a forbidden stone and has become from the lowest of her heat a heathen? He wanted Has Asmaa not become a forbidden, forbidden thing?

Another said:

She longed for the farthest palm tree and said to it, **A forbidden stone, except for those palm trees.**

It was narrated on the authority of Al-Hasan that he said: **And they say, A stone** He stopped from saying the criminals, so God the Almighty said: *Restricted* on them from seeking refuge or protection, so God restricted that for them on the Day of Resurrection. The first is the opinion of Ibn Abbas. Al-Farra' said the same, and Ibn Al-Anbari said it. Al-Hasan and Abu Raja' read: **A stone** with a damma on the ha', while people say it with a kasra. It was said: That is from the words of the disbeliever, they said to themselves, as Qatadah said, as Al-Mawardi mentioned. It was also said: It is the words of the disbelievers to the angels. It is a word of restoration and was known in the pre-Islamic era. So if a man met someone he feared, he would say: A stone, restricted, meaning it is forbidden for you to approach me. And its accusative is in the meaning: I have restricted you, or God has restricted you, just as you say: watering and pasture. That is, when the criminals see the angels throwing them into the fire, they will say: We seek refuge in God from you. Al-Qushayri mentioned it and Al-Mahdawi narrated its meaning from Mujahid. It was said: **A stone** is from the words of the criminals. *Prohibited* is from the words of the angels, meaning they said to the angels, we seek refuge in God from you, lest you expose us. So the angels say *Prohibited* that you seek refuge from the evil of this day, said Al-Hasan.

Tafsir Ibn Kathir

God Almighty says, informing us of the stubbornness of the disbelievers in their disbelief, and their obstinacy in their saying, **Why were angels not sent down to us?** meaning with the message as it was sent down to the prophets, as God informed us about them in the other verse, **They said, 'We will not believe until we are given like that which was given to the messengers of God.'** It is possible that what they mean here is, **Why were angels not sent down to us?** so that we could see them clearly and they would tell us that Muhammad is the Messenger of God, like their saying, **Or you bring God and the angels as a group?** The explanation of this has been presented in Surat Subhan. For this reason they said, **Or we see our Lord.** For this reason God Almighty said, **They were arrogant within themselves and transgressed with great transgression.** God Almighty also said, **And if We had sent down to them angels and the dead had spoken to them,** the verse. And the Almighty said: **On the Day they see the angels, there will be no good report that Day for the wrongdoers, and they will say, 'A forbidden, forbidden thing!'** That is, they will not see the angels on a day that is good for them. Rather, on the Day they see them, there will be no good report that Day for them. This applies to the time of death when the angels give them good report of the Fire and the wrath of the Almighty. The angels will say to the disbeliever when his soul leaves his body, **Come out, you wicked soul in the wicked body, come out to the poisonous water and scalding water and the shade of black smoke.** But it refuses to come out and disperses throughout the body, so they strike it, as God the Almighty said: **And if you could but see when the angels take the souls of those who disbelieved, they strike their faces and their backs** (al-An'am 11:1). And God the Almighty said: **And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels stretch out their hands** (al-An'am 11:1), meaning with striking, **Come out your souls! Today you will be recompensed with the punishment of humiliation for what you used to say about God other than the truth and were against His signs being arrogant.** That is why He said in this noble verse, **On the Day they see the angels, there will be no good report that Day for the wrongdoers.** This is in contrast to the state of the believers. When they are dying, they will be given good tidings and happiness. God the Almighty said: "Indeed, those who have said, 'Our Lord is God,' and then remained on a right course - the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We are your allies in worldly life and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request - an accommodation from a Forgiving, Merciful.'" And in the authentic hadith on the authority of Al-Bara' ibn 'Azib: The angels say to the soul of the believer: "Come out, O good soul, into a good body if you should inhabit it. Come out to a spirit and fragrance and a Lord who is not angry." The hadith was previously mentioned in Surah Ibrahim when God the Almighty said: "God makes firm those who believe

with the firm word in worldly life and in the Hereafter. And God sends astray the wrongdoers, and God does what He wills."

Others said: Rather, what is meant by His statement, **On the Day they see the angels, no good tidings will be given** means the Day of Resurrection. This was said by Mujahid, Ad-Dahhak, and others. There is no contradiction between this and what came before, for on these two days, the Day of Death and the Day of Resurrection, the angels appear to the believers and the disbelievers, giving the believers good tidings of mercy and approval, and informing the disbelievers of disappointment and loss. So on that Day, there will be no good tidings for the criminals. **And they will say, 'A forbidden thing, forbidden.'** That is, the angels will say to the disbelievers: **Prosperity is forbidden to you today.** The root of the word *stone* is to prevent, and from this it is said that the judge placed a stone on someone if he prevented him from doing anything, whether due to bankruptcy, foolishness, youth, or something similar. From this the stone at the Sacred House was named because it prevents people from performing tawaf around it, and tawaf is performed from behind it. From this the mind is called a stone because it prevents its owner from doing what is not appropriate. The point is that the pronoun in the phrase **and they say** refers back to the angels. This is the opinion of Mujahid, Ikrimah, Al-Hasan, Ad-Dahhak, Qatadah, Atiyah Al-Awfi, Ata Al-Khurasani, Khasif, and more than one, and Ibn Jarir chose it.

Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Musa - meaning Ibn Qays - told us, on the authority of Atiyah al-Awfi, on the authority of Abu Sa'id al-Khudri, regarding the verse, **And they say, 'A forbidden stone,'** he said: It is forbidden, forbidden to give good tidings of what the righteous are given good tidings. Ibn Jarir narrated on the authority of Ibn Jurayj that he said that from the speech of the polytheists, **On the Day when they see the angels**, meaning they seek refuge from the angels. This is because when a calamity or hardship befell one of the Arabs, he would say, **A forbidden stone.** Although this statement has merit and justification, it is far-fetched in relation to the context, especially since the majority have stated otherwise. However, Ibn Abi Nujayh narrated on the authority of Mujahid that he said, regarding his statement, **A forbidden stone**, meaning a refuge and protection, so it is possible that he meant what Ibn Jurayj mentioned. However, in the narration of Ibn Abi Hatim on the authority of Ibn Abi Nujayh on the authority of Mujahid, he said, **A forbidden stone**, a refuge and protection, meaning that the angels say that, and God knows best.

God the Almighty says: **And We will present to them whatever deeds they did** (al-Baqarah 2:17). This is on the Day of Resurrection when God will hold His servants accountable for what they did of good and evil. He informed them that none of the deeds they thought would save them will be granted to them because they lacked the legal condition of either sincerity or adherence to God's Law. Any action that is not sincere and in accordance with the acceptable Law is invalid. The actions of the disbelievers are not devoid of one of these two, and they may combine both, making them further from acceptance at that time.

For this reason God the Almighty says: **And We will present to them whatever deeds they did and make them like scattered dust.** Mujahid and Ath-Thawri said: **And We will present** means We will intend, and this is what As-Suddi said. Some say: We will come upon it.

And the saying of God the Almighty: {And We made it as scattered dust} Sufyan al-Thawri said on the authority of Abu Ishaq on the authority of al-Harith on the authority of Ali **may God be pleased with him** regarding His statement {scattered dust}, he said: The ray of sun when it enters a window. And it was also narrated from other chains of narration on the authority of Ali, and something similar was narrated on the authority of Ibn Abbas, Mujahid, Ikrimah, Saeed bin Jubayr, al-Suddi, al-Dahhak and others. And al-Hasan al-Basri said: It is the ray in someone's window, and if he tried to seize it, he would not be able to. And Ali bin Abi Talhah said on the authority of Ibn Abbas {scattered dust}, he said: It is spilled water. And Abu al-Ahwas said on the authority of Abu Ishaq on the authority of al-Harith on the authority of Ali {scattered dust}, he said: Dust is the noise of the beasts. And something similar was narrated on the authority of Ibn Abbas as well and al-Dahhak, and Abd al-Rahman bin Zaid bin Aslam said the same.

Qatada said about His statement, **scattered dust**, he said: Haven't you seen the dryness of the tree when the wind scatters it? That is the leaf. Abdullah ibn Wahb said: Asim ibn Hakeem told me, on the authority of Abu Sari' al-Ta'i, on the authority of Ubaid ibn Ya'la, who said: Dust is the ashes when the wind scatters them. The gist of these statements is to draw attention to the meaning of the verse, and that is that they did deeds which they believed were worth something, but when they were presented to the Wise and Just King who does not wrong or oppress anyone, they turned out to be nothing at all. They were likened in that to a trivial, insignificant, scattered thing which its owner has no power over at all, as God the Almighty said, **The parable of those who disbelieve in their Lord is that their deeds are like ashes which the wind blows violently upon.** God the Almighty said: "O you who have believed, do not invalidate your charities with reminders or injury, as does one who spends his wealth [only] to be seen by people and does not believe in God and the Last Day. His example is like that of a smooth rock upon which there is soil, and a downpour strikes it and leaves it bare. They are not able to do anything with what they have earned." And God the Almighty said: **And those who disbelieve - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing.** And the explanation of that has been discussed above, and praise and thanks be to God.

And the Almighty said: **The companions of Paradise, that Day, will be better in settlement and better in resting place** meaning on the Day of Resurrection, "The companions of the Fire and the companions of Paradise will not be equal. The companions of Paradise - they are the successful ones." This is because the people of Paradise will reach the high ranks and safe rooms, so they will be in a secure position, with a good appearance and a pleasant abode. **Everlasting therein, an excellent settlement**

On the Day they see the angels, there will be no good news that Day for the criminals, and they will say, "A forbidden thing!"

and a good resting place. And the people of Hell will reach the lowest levels, successive regrets, and various types of torment and punishment. **Evil indeed is it as a settlement and a resting place.** Meaning, what an evil sight is the home, and what an evil resting place is the resting place. For this reason, the Almighty said: **The companions of Paradise, that Day, will be better in settlement and better in resting place.**

Meaning, because of the accepted deeds they did, they will attain what they attained and will attain what they will attain, unlike the people of Hell, for they will not have a single deed that will necessitate their entry into Paradise and their salvation from Hell. So the Almighty pointed out the state of the happy ones to the state of the wretched ones, and that there is no good in them at all, so the Almighty said: **The companions of Paradise, that Day, will be better in settlement and better in resting place.** Ad-Dahhak said on the authority of Ibn Abbas: It is only the morning when the friends of God take a nap on their beds with the hours, and the enemies of God take a nap with the devils, paired together.

Sa'id ibn Jubayr said: God will finish the reckoning at noon, so the people of Paradise will take their naps in Paradise, and the people of Hell will take their naps in Hell. God the Almighty said: **The companions of Paradise, that Day, will be best in settlement and best in resting place.** Ikrimah said: I know the hour when the people of Paradise will enter Paradise and the people of Hell will enter Hell. It is the hour in this world when the greatest day of the day has risen, when the people return to their families for their midday siesta. The people of Hell will return to Hell, but as for the people of Paradise, they will be taken to Paradise, and their siesta will be in Paradise. They will be fed the liver of a fish, which will fill them all. This is His statement: **The companions of Paradise, that Day, will be best in settlement and best in resting place.** Sufyan said, on the authority of Maysarah, on the authority of Al-Minhal, on the authority of Abu Ubaidah, on the authority of Abdullah ibn Mas'ud, who said: The midday will not come until these and those have taken their naps. Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in resting place.** And he recited: **Then indeed, their return will be to Hellfire.**

Al-Awfi said on the authority of Ibn Abbas, regarding the statement, **The companions of Paradise, that Day, will be best in settlement and best in resting place,** he said: They said, **In the upper rooms of Paradise,** and their reckoning will be that they will be presented before their Lord once, and that will be an easy reckoning, and it is like the statement of God, the Most High, **But as for he who is given his record in his right hand, * He will be brought to account with an easy reckoning * And will return to his family, rejoicing.** Qatada said, **The best in settlement and best in resting place** means a shelter and a home. Qatada said: Safwan bin Mahraraz narrated that he said: Two men will be brought on the Day of Resurrection, one of them was an angel in this world, reddish and white, and he will be brought to account. If a slave never did any

good, he will be ordered to the Fire. The other was a man of cloak in this world and he will be brought to account and he will say, 'O Lord, what did You give me of anything that You would hold me accountable for?' God will say, 'My slave spoke the truth, so send him.' He will be ordered to Paradise, then they will be left as God wills. Then the companion of the Fire will be called and he will be like black hot coals, and it will be said to him, 'How did you find yourself?' He will say: The worst place to rest. It will be said to him: Go back. Then the companion of Paradise will be called and he will be like the moon on a full moon night. It will be said to him: How did you find it? He will say: O Lord, what a good place to rest. It will be said to him: Go back. Ibn Abi Hatim narrated it all. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told us that Saeed al-Sawaaf told him that he had heard that the Day of Resurrection will be shortened for the believer until it will be like the time between the afternoon prayer and sunset. They will take their naps in the gardens of Paradise until it is finished with the people. This is what God the Almighty said: **The companions of Paradise, that Day, will be best in settlement and best in place of rest.**

Fath al-Qadir

22- **The Day they see the angels** is in the accusative case with an omitted verb: meaning, mention the Day they see the angels in a vision that will not be in the way they requested or the image they suggested, but in another way, which is the day they appear to them at death or at the gathering. The accusative case of this circumstance may be indicated by what is stated in His statement: **No good tidings will be given that Day to the criminals,** meaning they will be prevented from good tidings on the Day they see, or there will be no good tidings for them on that Day. So, the Almighty informed that the time they will see the angels, which is the time of death or the Day of Resurrection, God has forbidden them good tidings. Al-Zajaj said: The criminals in this instance are those who committed disbelief in God. **And they say, 'A forbidden stone,'** meaning, the disbelievers say when they see the angels, **A forbidden stone,** and this is a word they would say when encountering an enemy or an attack in a calamity, using it as a form of seeking refuge. It would be said to a man, **Are you doing such-and-such?** He would say, **A forbidden stone,** meaning, it is forbidden for you to approach me. It was said that this is from the words of the angels: that is, they say to the infidels, it is forbidden, forbidden for any of you to enter Paradise. And from that is the saying of the poet:

Has Asmaa not become a forbidden stone and the lowest part of her life become a place of protection?

That is, Asmaa became forbidden. Another said:

She longed for the farthest palm tree, so I told her, **No stone is forbidden except those palm trees.**

Sibawayh mentioned this word in the chapter on verbal nouns that are governed by verbs whose pronunciation is not indicated, and included it among

them.

'the death of a dead person.'

Tafsir al-Baghawi

22- **The Day they see the angels** at death. It was also said: on the Day of Resurrection. **No good tidings will be given that Day to the criminals**, for the disbelievers, because the angels will give good tidings to the believers on the Day of Resurrection, and they will say to the disbelievers: **There is no good tidings for you**, this is what Atiyyah said. Some of them said: its meaning is that there will be no good tidings on the Day of Resurrection for the criminals, meaning: they will not be given good tidings of Paradise, as the believers are given good tidings. "And they will say: 'It is forbidden and prohibited,'" Ata' said on the authority of Ibn Abbas: The angels will say: It is forbidden and prohibited for anyone to enter Paradise except the one who says: **There is no god but God**.

Muqatil said: When the infidels come out of their graves, the angels will say to them: It is forbidden, it is forbidden for you to have good report.

Some of them said: This is what the infidels say to the angels. Ibn Jurayj said: When the Arabs were afflicted with hardship and saw something they disliked, they would say **a stone blocked**, and they say it when they see the angels.

Mujahid said: It means a protection and a refuge, which they seek from the angels.

Tafsir al-Baidawi

22- **The Day they see the angels** the angels of death or punishment, and *Day* is in the accusative case with *remember* or what indicates it. **No good report that Day will be given to the criminals** for it means that they will be prevented from the good report or will not receive it, and **that Day** is repeated or a predicate and **for the criminals** is an explanation or a second predicate or a circumstance for what the *lam* relates to, or for **good report** if it is considered definite and not explained with *la* then it does not work, and for **the criminals** it is either general and its ruling includes their ruling by way of proof and the denial of good report for all the criminals then necessitates the denial of good report of forgiveness and intercession at another time, or it is specific and is placed in the place of their pronoun as a record of their crime and a notification of what prevents good report and necessitates what is opposite to it. **And they say, 'A forbidden stone'** is in apposition to the meaning, meaning, the disbelievers will say at that time, this word is a seeking of refuge and a request from God Almighty to prevent meeting them. It is one of the things they used to say when meeting an enemy or an undesirable attack, or the angels say it meaning, 'Paradise or good report are forbidden to you.' **A stone** is also read with the damma, but its original form is the fatha, except that since it is specific to a specific place, unlike your sitting and your life, and therefore it is not modified and its accusative is not shown. It is described as forbidden for emphasis, like their saying,

Surat al-Furqan 25:23

And We will turn to whatever deeds they have done and make them as dust scattered.

Surat al-Furqan 25:23

And We will turn to whatever deeds they have done and make them as dust scattered.

Tafsir al-Jalalayn

23 - **And We presented** We intended to **whatever good deeds they did** such as charity, maintaining family ties, hosting a guest, and helping the distressed in this world **and We made it as scattered dust** which is what is seen in the windows upon which the sun shines like scattered dust, that is, it is like it in its lack of benefit, since there is no reward in it due to the lack of a condition for it, and they are recompensed for it in this world.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We presented** and intended to do what these criminals did **of deeds**, and from this is the saying of the rajaz poet:

The Kharijites presented misguidance to the servants of their Lord and said:

Your blood is permissible for us

What he means by his saying: he stepped forward: he deliberately.

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: Warqa' told us both, on the authority of Ibn Jurayj, on the authority of Mujahid, his statement: **And we presented** he said: We intended.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly. And His statement, **Then We made it as scattered dust**, means: We made it as falsehood, because they did not teach it to God, but rather taught it to Satan. And dust is what is seen as the appearance of dust when sunlight enters through a window. The observer thinks it is dust, but it is nothing, and hands can grasp it but not touch it, and that is not seen in the shade.

The interpreters differed in their interpretation of this. Some of them said something similar to what we said about it.

Who said that?

Muhammad ibn al-Muthanna told me, he said, Muhammad told us, he said, Shu'bah told us, on the authority of Samak, on the authority of Ikrimah, that he said regarding this verse, **scattered dust**, he said: the

dust that is in the sun.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding His statement: **And We shall turn to whatever deeds they have done and make them as scattered dust**, he said: The beam in one of their windows, if he tries to seize it, he will not be able to.

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, **scattered dust**, he said: the sun's rays from the window.

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

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Hasan, regarding his statement, **scattered dust**, he said: I have never seen anything entering the house from the sun, entering it through the window, and it is dust.

Others said: Rather, it is the dust that the wind blows away, and the debris of trees and the like that it scatters.

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: **scattered dust** he said: what the wind blows and spreads.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, **scattered dust** he said: it is what the wind scatters of the debris of this tree.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **scattered dust**, he said: Dust means.

Others said: It is spilled water.

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, his statement: **scattered dust** means spilled water.

Tafsir al-Qurtubi

The Almighty says: **And We shall turn to what they did of** This is a warning of the great importance of the Day of Resurrection, meaning that We shall turn to what the criminals did of righteous deeds in their own eyes. It is said: So-and-so turned to such-and-such a matter, meaning he intended it. Mujahid said: **We turned** means we intended. The rajaz poet said:

The Khawarij presented their misguidance to the servants of their Lord and said, **Your blood...**

It is permissible for us

It was said: It is the coming of the angels, and He informed us about it about Himself, the Most High, its doer. **So We made it as scattered dust** meaning it is of no benefit, meaning We invalidated it with disbelief. *Habaa* is not one of the words with a hamza, but it is hamzat because of the meeting of two sukoon letters. The diminutive is *hiba* in the nominative case. Some grammarians say: *hiba* in the nominative case, as narrated by Ibn-Nahhas. The singular is *hibaat* and the plural is *ahbaa*. Al-Harith ibn Halza said, describing a she-camel:

You see behind it the sound of the fall and the impact, as if it were dust.

Al-Harith narrated on the authority of Ali, who said: The scattered quba' is the sun's ray that enters through the window. Al-Azhari said: The dust is what comes out of the window in the sunlight, similar to dust. Its interpretation: God Almighty rendered their deeds worthless until they became like the scattered dust. As for the scattered dust, it is the dust that horses stir up with their hooves. And the scattered dust is the dispersed dust. Ibn Arafah said: The scattered dust is the fine dirt. Al-Jawhari said: It is said to him when he raises his head, **He blows**, and I blow it. And the scattered dust is the dust. Ru'bah said:

His signs appear to us after drowning in the pieces of the Al and the gusts of flour

The place of Habi Al-Turab means that its soil is like dust in its fineness. It was also said that it is the dry leaves scattered by the winds, and this was said by Qatada and Ibn Abbas. Ibn Abbas also said that it is spilled water. It was also said that it is ashes, and this was said by Ubaid bin Ya'la.

Tafsir Ibn Kathir

God Almighty says, informing us of the stubbornness of the disbelievers in their disbelief, and their obstinacy in their saying, **Why were angels not sent down to us?** meaning with the message as it was sent down to the prophets, as God informed us about them in the other verse, **They said, 'We will not believe until we are given like that which was given to the messengers of God.'** It is possible that what they mean here is, **Why were angels not sent down to us?** so that we could see them clearly and they would tell us that Muhammad is the Messenger of God, like their saying, **Or you bring God and the angels as a group?** The explanation of this has been presented in Surat Subhan. For this reason they said, **Or we see our Lord.** For this reason God Almighty said, **They were arrogant within themselves and transgressed with great transgression.** God Almighty also said, **And if We had sent down to them angels and the dead had spoken to them,** the verse. And the Almighty said: **On the Day they see the angels, there will be no good report that Day for the wrongdoers, and they will say, 'A forbidden, forbidden thing!'** That is, they will not see the angels on a day

that is good for them. Rather, on the Day they see them, there will be no good report that Day for them. This applies to the time of death when the angels give them good report of the Fire and the wrath of the Almighty. The angels will say to the disbeliever when his soul leaves his body, **Come out, you wicked soul in the wicked body, come out to the poisonous water and scalding water and the shade of black smoke.** But it refuses to come out and disperses throughout the body, so they strike it, as God the Almighty said: **And if you could but see when the angels take the souls of those who disbelieved, they strike their faces and their backs** (al-An'am 11:1). And God the Almighty said: **And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels stretch out their hands** (al-An'am 11:1), meaning with striking, **Come out your souls! Today you will be recompensed with the punishment of humiliation for what you used to say about God other than the truth and were against His signs being arrogant.** That is why He said in this noble verse, **On the Day they see the angels, there will be no good report that Day for the wrongdoers.** This is in contrast to the state of the believers. When they are dying, they will be given good tidings and happiness. God the Almighty said: "Indeed, those who have said, 'Our Lord is God,' and then remained on a right course - the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We are your allies in worldly life and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request - an accommodation from a Forgiving, Merciful.'" And in the authentic hadith on the authority of Al-Bara' ibn 'Azib: The angels say to the soul of the believer: "Come out, O good soul, into a good body if you should inhabit it. Come out to a spirit and fragrance and a Lord who is not angry." The hadith was previously mentioned in Surah Ibrahim when God the Almighty said: "God makes firm those who believe with the firm word in worldly life and in the Hereafter. And God sends astray the wrongdoers, and God does what He wills."

Others said: Rather, what is meant by His statement, **On the Day they see the angels, no good tidings will be given** means the Day of Resurrection. This was said by Mujahid, Ad-Dahhak, and others. There is no contradiction between this and what came before, for on these two days, the Day of Death and the Day of Resurrection, the angels appear to the believers and the disbelievers, giving the believers good tidings of mercy and approval, and informing the disbelievers of disappointment and loss. So on that Day, there will be no good tidings for the criminals. **And they will say, 'A forbidden thing, forbidden.'** That is, the angels will say to the disbelievers: **Prosperity is forbidden to you today.** The root of the word *stone* is to prevent, and from this it is said that the judge placed a stone on someone if he prevented him from doing anything, whether due to bankruptcy, foolishness, youth, or something similar. From this the stone at the Sacred House was named because it prevents people from performing tawaf around it, and tawaf is performed from behind it. From this the mind is called a stone because it prevents its owner from doing what is not appropriate. The point is that the pronoun in the phrase **and they say** refers

And We will turn to whatever deeds they have done and make them as dust scattered.

back to the angels. This is the opinion of Mujahid, Ikrimah, Al-Hasan, Ad-Dahhak, Qatadah, Atiyah Al-Awfi, Ata Al-Khurasani, Khasif, and more than one, and Ibn Jarir chose it.

Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Musa - meaning Ibn Qays - told us, on the authority of Atiyah al-Awfi, on the authority of Abu Sa'id al-Khudri, regarding the verse, **And they say, 'A forbidden stone,'** he said: It is forbidden, forbidden to give good tidings of what the righteous are given good tidings. Ibn Jarir narrated on the authority of Ibn Jurayj that he said that from the speech of the polytheists, **On the Day when they see the angels**, meaning they seek refuge from the angels. This is because when a calamity or hardship befell one of the Arabs, he would say, **A forbidden stone**. Although this statement has merit and justification, it is far-fetched in relation to the context, especially since the majority have stated otherwise. However, Ibn Abi Nujayh narrated on the authority of Mujahid that he said, regarding his statement, **A forbidden stone**, meaning a refuge and protection, so it is possible that he meant what Ibn Jurayj mentioned. However, in the narration of Ibn Abi Hatim on the authority of Ibn Abi Nujayh on the authority of Mujahid, he said, **A forbidden stone**, a refuge and protection, meaning that the angels say that, and God knows best.

God the Almighty says: **And We will present to them whatever deeds they did** (al-Baqarah 2:17). This is on the Day of Resurrection when God will hold His servants accountable for what they did of good and evil. He informed them that none of the deeds they thought would save them will be granted to them because they lacked the legal condition of either sincerity or adherence to God's Law. Any action that is not sincere and in accordance with the acceptable Law is invalid. The actions of the disbelievers are not devoid of one of these two, and they may combine both, making them further from acceptance at that time. For this reason God the Almighty says: **And We will present to them whatever deeds they did and make them like scattered dust**. Mujahid and Ath-Thawri said: **And We will present** means We will intend, and this is what As-Suddi said. Some say: We will come upon it.

And the saying of God the Almighty: {And We made it as scattered dust} Sufyan al-Thawri said on the authority of Abu Ishaq on the authority of al-Harith on the authority of Ali **may God be pleased with him** regarding His statement {scattered dust}, he said: The ray of sun when it enters a window. And it was also narrated from other chains of narration on the authority of Ali, and something similar was narrated on the authority of Ibn Abbas, Mujahid, Ikrimah, Saeed bin Jubayr, al-Suddi, al-Dahhak and others. And al-Hasan al-Basri said: It is the ray in someone's window, and if he tried to seize it, he would not be able to. And Ali bin Abi Talhah said on the authority of Ibn Abbas {scattered dust}, he said: It is spilled water. And Abu al-Ahwas said on the authority of Abu Ishaq on the authority of al-Harith on the authority of Ali {scattered dust}, he said: Dust is the noise of the beasts. And something similar was narrated on the authority of Ibn Abbas as well and al-Dahhak, and Abd al-Rahman bin

Zaid bin Aslam said the same.

Qatada said about His statement, **scattered dust**, he said: Haven't you seen the dryness of the tree when the wind scatters it? That is the leaf. Abdullah ibn Wahb said: Asim ibn Hakeem told me, on the authority of Abu Sari' al-Ta'i, on the authority of Ubaid ibn Ya'la, who said: Dust is the ashes when the wind scatters them. The gist of these statements is to draw attention to the meaning of the verse, and that is that they did deeds which they believed were worth something, but when they were presented to the Wise and Just King who does not wrong or oppress anyone, they turned out to be nothing at all. They were likened in that to a trivial, insignificant, scattered thing which its owner has no power over at all, as God the Almighty said, **The parable of those who disbelieve in their Lord is that their deeds are like ashes which the wind blows violently upon**. God the Almighty said: "O you who have believed, do not invalidate your charities with reminders or injury, as does one who spends his wealth [only] to be seen by people and does not believe in God and the Last Day. His example is like that of a smooth rock upon which there is soil, and a downpour strikes it and leaves it bare. They are not able to do anything with what they have earned." And God the Almighty said: **And those who disbelieve - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing**. And the explanation of that has been discussed above, and praise and thanks be to God.

And the Almighty said: **The companions of Paradise, that Day, will be better in settlement and better in resting place** meaning on the Day of Resurrection, "The companions of the Fire and the companions of Paradise will not be equal. The companions of Paradise - they are the successful ones." This is because the people of Paradise will reach the high ranks and safe rooms, so they will be in a secure position, with a good appearance and a pleasant abode. **Everlasting therein, an excellent settlement and a good resting place**. And the people of Hell will reach the lowest levels, successive regrets, and various types of torment and punishment. **Evil indeed is it as a settlement and a resting place**. Meaning, what an evil sight is the home, and what an evil resting place is the resting place. For this reason, the Almighty said: **The companions of Paradise, that Day, will be better in settlement and better in resting place**. Meaning, because of the accepted deeds they did, they will attain what they attained and will attain what they will attain, unlike the people of Hell, for they will not have a single deed that will necessitate their entry into Paradise and their salvation from Hell. So the Almighty pointed out the state of the happy ones to the state of the wretched ones, and that there is no good in them at all, so the Almighty said: **The companions of Paradise, that Day, will be better in settlement and better in resting place**. Ad-Dahhak said on the authority of Ibn Abbas: It is only the morning when the friends of God take a nap on their beds with the hours, and the enemies of God take a nap with the devils, paired together.

Sa'id ibn Jubayr said: God will finish the reckoning at noon, so the people of Paradise will take their naps in Paradise, and the people of Hell will take their naps in Hell. God the Almighty said: **The companions of Paradise, that Day, will be best in settlement and best in resting place.** Ikrimah said: I know the hour when the people of Paradise will enter Paradise and the people of Hell will enter Hell. It is the hour in this world when the greatest day of the day has risen, when the people return to their families for their midday siesta. The people of Hell will return to Hell, but as for the people of Paradise, they will be taken to Paradise, and their siesta will be in Paradise. They will be fed the liver of a fish, which will fill them all. This is His statement: **The companions of Paradise, that Day, will be best in settlement and best in resting place.** Sufyan said, on the authority of Maysarah, on the authority of Al-Minhal, on the authority of Abu Ubaidah, on the authority of Abdullah ibn Mas'ud, who said: The midday will not come until these and those have taken their naps. Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in resting place.** And he recited: **Then indeed, their return will be to Hellfire.**

Al-Awfi said on the authority of Ibn Abbas, regarding the statement, **The companions of Paradise, that Day, will be best in settlement and best in resting place,** he said: They said, **In the upper rooms of Paradise,** and their reckoning will be that they will be presented before their Lord once, and that will be an easy reckoning, and it is like the statement of God, the Most High, **But as for he who is given his record in his right hand, * He will be brought to account with an easy reckoning * And will return to his family, rejoicing.** Qatada said, **The best in settlement and best in resting place** means a shelter and a home. Qatada said: Safwan bin Mahraz narrated that he said: Two men will be brought on the Day of Resurrection, one of them was an angel in this world, reddish and white, and he will be brought to account. If a slave never did any good, he will be ordered to the Fire. The other was a man of cloak in this world and he will be brought to account and he will say, 'O Lord, what did You give me of anything that You would hold me accountable for?' God will say, 'My slave spoke the truth, so send him.' He will be ordered to Paradise, then they will be left as God wills. Then the companion of the Fire will be called and he will be like black hot coals, and it will be said to him, 'How did you find yourself?' He will say: The worst place to rest. It will be said to him: Go back. Then the companion of Paradise will be called and he will be like the moon on a full moon night. It will be said to him: How did you find it? He will say: O Lord, what a good place to rest. It will be said to him: Go back. Ibn Abi Hatim narrated it all. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told us that Saeed al-Sawaaf told him that he had heard that the Day of Resurrection will be shortened for the believer until it will be like the time between the afternoon prayer and sunset. They will take their naps in the gardens of Paradise until it is finished with the people. This is what God the Almighty said: **The companions of Paradise, that Day, will be best in settlement and best in place of rest.**

Fath al-Qadir

23- **And We shall turn to whatever deeds they have done and make them as scattered dust.** This is another warning, because they knew deeds that had the appearance of goodness: such as maintaining kinship ties, helping the distressed, feeding the poor, and the like. Nothing prevented them from being rewarded for them except the disbelief they were upon. So their condition and their deeds were like the condition of a people who disobeyed their ruler and rebelled against him, so he turned to whatever goods they had with them and spoiled them and did not leave anything of them. Otherwise, there is no turning here. Al-Wahidi said: The meaning of **We turned** is that we intended and aimed. It is said: So-and-so turned to such-and-such a matter if he intended it or deliberately did it. From this comes the saying of the poet:

The Kharijites presented misguidance to the servants of their Lord and said:

Your blood is permissible for us

It was said that it is the arrival of the angels, which He informed us about Himself, the Most High. The singular form of *haba'ah* is *haba'ah*, and the plural is *ahbaa*. An-Nadr ibn Shumayl said: **Haba' is the dust that the wind blows away as if it were smoke.** Al-Zajaj said: **It is what enters the window with the sunlight, resembling dust.** Al-Azhari said the same: **And the scattered** means the dispersed. The meaning is that God, the Most High, rendered their deeds worthless until they became like the scattered haba. He, the Most High, was not satisfied with likening their deeds to haba', but He also described it as being dispersed and scattered. It was said that haba' is what the winds scatter of dry tree leaves. It was also said that it is spilled water, and it was also said that it is ashes. The first is what is established in the Arabic language and transmitted by those who know it. Then He, the Most High, distinguished the state of the righteous from the state of the wicked.

Tafsir al-Baghawi

23- **And We presented,** and intended, **what they did of deeds and made them as scattered dust,** meaning: in vain and without reward, for they did not teach it to God Almighty.

They differed about the dust. Ali said: It is what is seen in a window when sunlight falls on it, like dust, and it is not touched by hands, nor is it seen in the shade. This is the opinion of Al-Hasan, Ikrimah, and Mujahid. The scattered is the scattered.

Ibn Abbas, Qatada, and Saeed bin Jubair said: It is what the winds blow away and scatter of dust and tree debris.

Muqatil said: It is what shines from the hooves of animals when walking.

It was said: The scattered dust is what is seen in the window, and the scattered dust is what the winds blow from the hooves of horses.

Surat al-Furqan 25:23

And We will turn to whatever deeds they have done and make them as dust scattered.

Tafsir al-Baidawi

23- **And We shall turn to whatever deeds they did and make them as scattered dust.** That is, We shall turn to whatever good deeds they did in their disbelief, such as hospitality, maintaining kinship ties, and helping the distressed, and We shall render them worthless due to the loss of what is required for their consideration. This is a comparison of their state and their deeds to the state of a people who rebelled against their ruler, so He turns to their things and tears them up and nullifies them, leaving no trace of them. *Flare* is dust that is seen in a ray that rises from the window of the *hopah*, which is dust.

Scattered is an adjective that compares their frustrated work to the dust in its insignificance and uselessness, then to the scattered part of it in its dispersion such that it cannot be organized or dispersed towards the purposes they were directing it towards, or a third object in that it is like the predicate after the predicate, as in the Almighty's saying: **Be apes, despised.**

Surat al-Furqan 25:24

The companions of Paradise, that Day, will be the best place to settle and the best place to rest.

Tafsir al-Jalalayn

24 - **The companions of Paradise, on that Day** on the Day of Resurrection **will be better in settlement** than the disbelievers in this world **and better in resting place** than them, that is, a place to rest in it, which is to rest in the middle of the day in the heat, and from that is taken the conclusion of the reckoning in the middle of the day, as mentioned in the hadith.

Tafsir al-Suyuti

Tafsir al-Tabari

And His Most High saying: **The companions of Paradise, that Day, will be better in settlement and better in resting place.** God Almighty says: The people of Paradise on the Day of Resurrection will be better in settlement, and it is the place in which they will settle in their homes in Paradise, than the resting place of these polytheists who boast about their wealth and what they have been given of the worldly goods, and they have a better resting place in it than them.

If someone were to say: Is there a woman in Paradise who would say: **And the best resting place** in it? It would be said: The meaning of that is: And the best resting place in it during the times of their resting place in this world. That is because it was mentioned that the people of Paradise will not pass in the Hereafter more than the time of the day from its beginning until the time of the afternoon, until they settle in their dwellings in Paradise. That is the meaning of his saying: **And the best resting place.**

Mentioning the narration of the one who said that:

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn `Abbas, regarding His statement: **The companions of Paradise, that Day, will be best in settlement and best in resting place,** meaning: They will be in the rooms in Paradise, and their reckoning will be that they will be presented before their Lord once, and that is the easy reckoning, and it is like His statement: **But as for he who is given his record in his right hand, * He will be brought to account with an easy reckoning * And he will return to his family, rejoicing.** (al-Inshiqaq 84:8-9)

Abu Al-Sa'ib told me, he said: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, regarding His statement: **The companions of Paradise, that Day, will be best in settlement and best in resting place,** he said: They used to think that the accounting of people would be completed on the Day of Resurrection at midday, and some would rest in Paradise and some would rest in Hell.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to us, on the authority of Ibn Jurayj: **The companions of Paradise, that Day, will be best in settlement and best in resting place.** He said: The middle of the day will not come until God judges between them, and the people of Paradise will rest in Paradise and the people of Hell will rest in Hell. He said: And in the recitation of Ibn Mas'ud: **Then indeed, their resting place will be in Hellfire.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **The companions of Paradise, that Day, will be best in settlement and best in resting place,** he said: Ibn Abbas said: The reckoning of that was at the beginning, and the people said when they said about their homes in Paradise, and he recited: **The companions of Paradise, that Day, will be best in settlement and best in resting place.**

Yunus told me, he said: Ibn Wahb told us, he said: Amr ibn al-Harith told us that Sa'id al-Sawwaf told him that he had heard that on the Day of Resurrection the judgment of the believers will be like that between the afternoon prayer and sunset, and that they will take a siesta in the gardens of Paradise until the people have finished. This is the meaning of God's statement: **The companions of Paradise, that Day, will be better in settlement and better in resting place.** Abu Ja'far said: We only said that the meaning of this is that they will be better in settlement in Paradise than in this world, because God, the Most High, mentioned it, included in His statement: **The companions of Paradise, that Day, will be better in settlement and better in resting place,** all the conditions of Paradise in the Hereafter, that they will be better in settlement therein, and the siesta will be better than all the conditions of the people of Hellfire. He did not specify that it will be better than their conditions in Hellfire but not in this world, nor in this world but not in the Hereafter. So it is obligatory to include it as our Lord, the Most High, has included it, and it will be said that the companions of Paradise on the Day of Resurrection will be better in settlement in Paradise than the people of Hellfire in this world and the Hereafter, and they will have a better resting place than them. If this is what it means, then the statement of the one who imagines that the preference of the people of Paradise by God's saying: **A better settlement** is not based on the well-known way people speak among themselves when they say: This is better than this, and this is better than this.

Tafsir al-Qurtubi

God Almighty says: **The companions of Paradise, that Day, will be best in settlement and best in resting place.**

This was stated in the verse of God the Almighty: **Say, 'Is that better or the Garden of Eternity which the righteous have been promised?'** (Al-Furqan 25:15) An-Nahhas said: "The Kufians allow the saying, 'Honey is sweeter than vinegar,' and this is a rejected statement, because the meaning of 'so-and-so is better than so-and-so' is that he is better than him, and there is no sweetness in vinegar. It is not permissible to say, 'The Christian is better than the Jew,' because there is no good in either of them, so one of them would be better. But it is said, 'The Jew is worse than

The companions of Paradise, that Day, will be the best place to settle and the best place to rest.

the Christian,' and this is how the Arabs speak. 'Settled' is in the accusative case as an adverbial phrase if it is not like 'more accomplished than you,' so its accusative case is for clarification, as An-Nahhas and Al-Mahdawi said. Qatadah said, 'And a better resting place' means a home and shelter. It was said that it is as the Arabs know of a midday resting place. An example of this is the hadith with a chain of transmission traceable back to the Prophet:

"God, the Blessed and Exalted, will complete the accounting of creation in half a day. The people of Paradise will take their naps in Paradise and the people of Hell will take their naps in Hell." Al-Mahdawi mentioned this. Ibn Mas'ud said: **On the Day of Resurrection, the middle of the day will not come until these people have taken their naps in Paradise and those people have taken their naps in Hell.** Then he recited: **Then their resting place will be in Hellfire.** This is how Ibn Mas'ud recited it. Ibn Abbas said: **The accounting will begin on that day, so the middle of the day will not come until the people of Paradise have taken their naps in Paradise and the people of Hell have taken their naps in Hell.** And from this is what was narrated:

And take a nap, for the devils do not take naps. Qasim bin Asbagh narrated from Abu Saeed Al-Khudri who said: The Messenger of God, may God bless him and grant him peace, said: **On a day the length of which is fifty thousand years.** I said: How long this day is. The Prophet, may God bless him and grant him peace, said: **By the One in Whose hand is my soul, it is made easier for the believer until it is lighter for him than the obligatory prayer he prays in this world.**

Tafsir Ibn Kathir

God Almighty says, informing us of the stubbornness of the disbelievers in their disbelief, and their obstinacy in their saying, **Why were angels not sent down to us?** meaning with the message as it was sent down to the prophets, as God informed us about them in the other verse, **They said, 'We will not believe until we are given like that which was given to the messengers of God.'** It is possible that what they mean here is, **Why were angels not sent down to us?** so that we could see them clearly and they would tell us that Muhammad is the Messenger of God, like their saying, **Or you bring God and the angels as a group?** The explanation of this has been presented in Surat Subhan. For this reason they said, **Or we see our Lord.** For this reason God Almighty said, **They were arrogant within themselves and transgressed with great transgression.** God Almighty also said, **And if We had sent down to them angels and the dead had spoken to them,** the verse. And the Almighty said: **On the Day they see the angels, there will be no good report that Day for the wrongdoers, and they will say, 'A forbidden, forbidden thing!'** That is, they will not see the angels on a day that is good for them. Rather, on the Day they see them, there will be no good report that Day for them. This applies to the time of death when the angels give them good report of the Fire and the wrath of the

Almighty. The angels will say to the disbeliever when his soul leaves his body, **Come out, you wicked soul in the wicked body, come out to the poisonous water and scalding water and the shade of black smoke.** But it refuses to come out and disperses throughout the body, so they strike it, as God the Almighty said: **And if you could but see when the angels take the souls of those who disbelieved, they strike their faces and their backs** (al-An'am 11:1). And God the Almighty said: **And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels stretch out their hands** (al-An'am 11:1), meaning with striking, **Come out your souls! Today you will be recompensed with the punishment of humiliation for what you used to say about God other than the truth and were against His signs being arrogant.** That is why He said in this noble verse, **On the Day they see the angels, there will be no good report that Day for the wrongdoers.** This is in contrast to the state of the believers. When they are dying, they will be given good tidings and happiness. God the Almighty said: "Indeed, those who have said, 'Our Lord is God,' and then remained on a right course - the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We are your allies in worldly life and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request - an accommodation from a Forgiving, Merciful.'" And in the authentic hadith on the authority of Al-Bara' ibn 'Azib: The angels say to the soul of the believer: "Come out, O good soul, into a good body if you should inhabit it. Come out to a spirit and fragrance and a Lord who is not angry." The hadith was previously mentioned in Surah Ibrahim when God the Almighty said: "God makes firm those who believe with the firm word in worldly life and in the Hereafter. And God sends astray the wrongdoers, and God does what He wills."

Others said: Rather, what is meant by His statement, **On the Day they see the angels, no good tidings will be given** means the Day of Resurrection. This was said by Mujahid, Ad-Dahhak, and others. There is no contradiction between this and what came before, for on these two days, the Day of Death and the Day of Resurrection, the angels appear to the believers and the disbelievers, giving the believers good tidings of mercy and approval, and informing the disbelievers of disappointment and loss. So on that Day, there will be no good tidings for the criminals. **And they will say, 'A forbidden thing, forbidden.'** That is, the angels will say to the disbelievers: **Prosperity is forbidden to you today.** The root of the word *stone* is to prevent, and from this it is said that the judge placed a stone on someone if he prevented him from doing anything, whether due to bankruptcy, foolishness, youth, or something similar. From this the stone at the Sacred House was named because it prevents people from performing tawaf around it, and tawaf is performed from behind it. From this the mind is called a stone because it prevents its owner from doing what is not appropriate. The point is that the pronoun in the phrase **and they say** refers back to the angels. This is the opinion of Mujahid, Ikrimah, Al-Hasan, Ad-Dahhak, Qatadah, Atiyah

Al-Awfi, Ata Al-Khurasani, Khasif, and more than one, and Ibn Jarir chose it.

Ibn Abi Hatim said: My father told us, Abu Nu'aym told us, Musa - meaning Ibn Qays - told us, on the authority of Atiyyah al-Awfi, on the authority of Abu Sa'id al-Khudri, regarding the verse, **And they say, 'A forbidden stone,'** he said: It is forbidden, forbidden to give good tidings of what the righteous are given good tidings. Ibn Jarir narrated on the authority of Ibn Jurayj that he said that from the speech of the polytheists, **On the Day when they see the angels**, meaning they seek refuge from the angels. This is because when a calamity or hardship befell one of the Arabs, he would say, **A forbidden stone**. Although this statement has merit and justification, it is far-fetched in relation to the context, especially since the majority have stated otherwise. However, Ibn Abi Nujayh narrated on the authority of Mujahid that he said, regarding his statement, **A forbidden stone**, meaning a refuge and protection, so it is possible that he meant what Ibn Jurayj mentioned. However, in the narration of Ibn Abi Hatim on the authority of Ibn Abi Nujayh on the authority of Mujahid, he said, **A forbidden stone**, a refuge and protection, meaning that the angels say that, and God knows best.

God the Almighty says: **And We will present to them whatever deeds they did** (al-Baqarah 2:17). This is on the Day of Resurrection when God will hold His servants accountable for what they did of good and evil. He informed them that none of the deeds they thought would save them will be granted to them because they lacked the legal condition of either sincerity or adherence to God's Law. Any action that is not sincere and in accordance with the acceptable Law is invalid. The actions of the disbelievers are not devoid of one of these two, and they may combine both, making them further from acceptance at that time. For this reason God the Almighty says: **And We will present to them whatever deeds they did and make them like scattered dust**. Mujahid and Ath-Thawri said: **And We will present** means We will intend, and this is what As-Suddi said. Some say: We will come upon it.

And the saying of God the Almighty: {And We made it as scattered dust} Sufyan al-Thawri said on the authority of Abu Ishaq on the authority of al-Harith on the authority of Ali **may God be pleased with him** regarding His statement {scattered dust}, he said: The ray of sun when it enters a window. And it was also narrated from other chains of narration on the authority of Ali, and something similar was narrated on the authority of Ibn Abbas, Mujahid, Ikrimah, Saeed bin Jubayr, al-Suddi, al-Dahhak and others. And al-Hasan al-Basri said: It is the ray in someone's window, and if he tried to seize it, he would not be able to. And Ali bin Abi Talhah said on the authority of Ibn Abbas {scattered dust}, he said: It is spilled water. And Abu al-Ahwas said on the authority of Abu Ishaq on the authority of al-Harith on the authority of Ali {scattered dust}, he said: Dust is the noise of the beasts. And something similar was narrated on the authority of Ibn Abbas as well and al-Dahhak, and Abd al-Rahman bin Zaid bin Aslam said the same.

Qatada said about His statement, **scattered dust**, he said: Haven't you seen the dryness of the tree when

the wind scatters it? That is the leaf. Abdullah ibn Wahb said: Asim ibn Hakeem told me, on the authority of Abu Sari' al-Ta'i, on the authority of Ubaid ibn Ya'la, who said: Dust is the ashes when the wind scatters them. The gist of these statements is to draw attention to the meaning of the verse, and that is that they did deeds which they believed were worth something, but when they were presented to the Wise and Just King who does not wrong or oppress anyone, they turned out to be nothing at all. They were likened in that to a trivial, insignificant, scattered thing which its owner has no power over at all, as God the Almighty said, **The parable of those who disbelieve in their Lord is that their deeds are like ashes which the wind blows violently upon**. God the Almighty said: "O you who have believed, do not invalidate your charities with reminders or injury, as does one who spends his wealth [only] to be seen by people and does not believe in God and the Last Day. His example is like that of a smooth rock upon which there is soil, and a downpour strikes it and leaves it bare. They are not able to do anything with what they have earned." And God the Almighty said: **And those who disbelieve - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing**. And the explanation of that has been discussed above, and praise and thanks be to God.

And the Almighty said: **The companions of Paradise, that Day, will be better in settlement and better in resting place** meaning on the Day of Resurrection, "The companions of the Fire and the companions of Paradise will not be equal. The companions of Paradise - they are the successful ones." This is because the people of Paradise will reach the high ranks and safe rooms, so they will be in a secure position, with a good appearance and a pleasant abode. **Everlasting therein, an excellent settlement and a good resting place**. And the people of Hell will reach the lowest levels, successive regrets, and various types of torment and punishment. **Evil indeed is it as a settlement and a resting place**. Meaning, what an evil sight is the home, and what an evil resting place is the resting place. For this reason, the Almighty said: **The companions of Paradise, that Day, will be better in settlement and better in resting place**. Meaning, because of the accepted deeds they did, they will attain what they attained and will attain what they will attain, unlike the people of Hell, for they will not have a single deed that will necessitate their entry into Paradise and their salvation from Hell. So the Almighty pointed out the state of the happy ones to the state of the wretched ones, and that there is no good in them at all, so the Almighty said: **The companions of Paradise, that Day, will be better in settlement and better in resting place**. Ad-Dahhak said on the authority of Ibn Abbas: It is only the morning when the friends of God take a nap on their beds with the hours, and the enemies of God take a nap with the devils, paired together.

Sa'id ibn Jubayr said: God will finish the reckoning at noon, so the people of Paradise will take their naps in Paradise, and the people of Hell will take their naps in Hell. God the Almighty said: **The companions of Paradise, that Day, will be best in settlement and best in resting place**. Ikrimah said: I know the hour when

The companions of Paradise, that Day, will be the best place to settle and the best place to rest.

the people of Paradise will enter Paradise and the people of Hell will enter Hell. It is the hour in this world when the greatest day of the day has risen, when the people return to their families for their midday siesta. The people of Hell will return to Hell, but as for the people of Paradise, they will be taken to Paradise, and their siesta will be in Paradise. They will be fed the liver of a fish, which will fill them all. This is His statement: **The companions of Paradise, that Day, will be best in settlement and best in resting place.** Sufyan said, on the authority of Maysarah, on the authority of Al-Minhal, on the authority of Abu Ubaidah, on the authority of Abdullah ibn Mas'ud, who said: The midday will not come until these and those have taken their naps. Then he recited: **The companions of Paradise, that Day, will be best in settlement and best in resting place.** And he recited: **Then indeed, their return will be to Hellfire.**

Al-Awfi said on the authority of Ibn Abbas, regarding the statement, **The companions of Paradise, that Day, will be best in settlement and best in resting place,** he said: They said, **In the upper rooms of Paradise,** and their reckoning will be that they will be presented before their Lord once, and that will be an easy reckoning, and it is like the statement of God, the Most High, **But as for he who is given his record in his right hand, * He will be brought to account with an easy reckoning * And will return to his family, rejoicing.** Qatada said, **The best in settlement and best in resting place** means a shelter and a home. Qatada said: Safwan bin Mahraz narrated that he said: Two men will be brought on the Day of Resurrection, one of them was an angel in this world, reddish and white, and he will be brought to account. If a slave never did any good, he will be ordered to the Fire. The other was a man of cloak in this world and he will be brought to account and he will say, 'O Lord, what did You give me of anything that You would hold me accountable for?' God will say, 'My slave spoke the truth, so send him.' He will be ordered to Paradise, then they will be left as God wills. Then the companion of the Fire will be called and he will be like black hot coals, and it will be said to him, 'How did you find yourself?' He will say: The worst place to rest. It will be said to him: Go back. Then the companion of Paradise will be called and he will be like the moon on a full moon night. It will be said to him: How did you find it? He will say: O Lord, what a good place to rest. It will be said to him: Go back. Ibn Abi Hatim narrated it all. Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told us that Saeed al-Sawaaf told him that he had heard that the Day of Resurrection will be shortened for the believer until it will be like the time between the afternoon prayer and sunset. They will take their naps in the gardens of Paradise until it is finished with the people. This is what God the Almighty said: **The companions of Paradise, that Day, will be best in settlement and best in place of rest.**

Fath al-Qadir

He said: 24- **The companions of Paradise, that Day, will be best in settlement** meaning best in dwelling in Paradise **and best in resting place** A] The place of

qaylah, and the accusative of stagnation is to distinguish. Al-Azhari said: The siesta among the Arabs is to rest in the middle of the day when the heat is intense, even if there is no day at the same time. Al-Nahhas said: The Kufians allow: Honey is sweeter than vinegar.

Al-Faryabi, Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, regarding the verse, **The Day We shall gather them together**, that he said: Jesus, Ezra and the angels. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **A people who perished**, that he said: Perished. Abd al-Razzaq and Ibn Jarir narrated on the authority of al-Hasan, regarding the verse, **And whoever among you commits wrong**, that he said: It refers to polytheism. Ibn Jarir narrated on the authority of Ibn Jurayj, that he said: He associates partners with God. Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada, **And We did not send before you any messengers except that they ate food and walked in the markets**, that is, the messengers before Muhammad, may God bless him and grant him peace, were of this status, eating food and walking in the markets. **And We have made some of you a trial for others**, that is, a trial. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Shu'ab narrated from al-Hasan, **And We have made some of you a trial for others**, meaning, the poor person says, **If God willed, He would have made me rich like so-and-so**, and the sick person says, **If God willed, He would have made me healthy like so-and-so**, and the blind person says, **If God willed, He would have made me sighted like so-and-so**. Ibn al-Mundhir narrated from Ibn Abbas, regarding the verse, **and they transgressed greatly**, that he said, **Extreme disbelief**. Al-Firyabi, Abd ibn Humayd, Ibn al-Mundhir, and Ibn Abi Hatim narrated from Mujahid, regarding the verse, **The Day they see the angels**, that he said, **The Day of Resurrection**. Ibn Abi Hatim narrated something similar from Atiyyah al-Awfi. Al-Firyabi, Abd ibn Humayd, Ibn al-Mundhir, and Ibn Abi Hatim narrated from Mujahid, **And they say, 'A forbidden, forbidden place,'** that he said, **A refuge, a refuge**, the angels say it. In another version, he said, **It is forbidden, forbidden for good tidings to be given on that Day except to the believers**. Sa'id ibn Mansur, Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Atiyyah al-Awfi on the authority of Abu Sa'id al-Khudri, regarding the statement of God, {And they say, **A forbidden ban**}, that he said: It is forbidden, forbidden that we give you good tidings of what we give to the righteous. Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of al-Hasan and Qatadah, {And they say, **A forbidden ban**}, that they said: It is a phrase that the Arabs used to say. When a man was afflicted with hardship, he would say: A forbidden ban, forbidden, forbidden. Al-Faryabi, Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, {And We shall present to them what they did of deeds}, that he said: We shall pay attention to the good deeds they did from those who would not be accepted from them in this world. Sa'id ibn Mansur, Abd ibn Humayd, Ibn

al-Mundhir and Ibn Abi Hatim narrated on the authority of Ali ibn Abi Talib, regarding the statement of God, {Scattered dust}, that he said: Dust is the sun's rays that come out of a window. Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: The dust that flies from a fire when it is blazing, sparks fly from it, but when it falls, it is nothing. Ibn Jarir and Ibn Al-Mundhir narrated on his authority, who said: It is what the wind blows and disperses. Ibn Jarir and Ibn Abi Hatim also narrated on his authority, who said: It is the poured water. Ibn Jarir and Ibn Abi Hatim also narrated on his authority: **The best place to settle and the best place to rest** He said: In the rooms of Paradise. Ibn Al-Mubarak narrated in Az-Zuhd, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Hakim - who authenticated it - on the authority of Ibn Masoud, who said: The day will not end on the Day of Resurrection until these and those have taken their rest. Then he recited: **The companions of Paradise, that Day, will be the best place to settle and the best place to rest.**

that the reckoning will be completed in the middle of that day, so the people of Paradise will rest in Paradise and the people of Hell will rest in Hell.

Tafsir al-Baghawi

God the Almighty said: 24- **The companions of Paradise, that Day, will be better in settlement,** meaning: than these arrogant polytheists, **and better in resting place,** the place of *qaila*, meaning: the people of Paradise will not pass by more than a length of day from its beginning until the time of their midday snack until they settle in their dwellings in Paradise. Ibn Masoud said: The day will not reach midday on the Day of Resurrection until the people of Paradise have entered Paradise, and the people of Hell have entered Hell, and he recited: Then indeed, their resting place is to Hellfire. This is how he used to recite it.

Ibn Abbas said about this verse: The reckoning will be on that day at its beginning, and the people said when they said in their homes in Paradise.

Al-Azhari said: The siesta and the midday nap are resting during the middle of the day, even if there is no sleep at the same time, because God Almighty said: **And a good siesta.** And there is no sleep in Paradise. It is narrated that the Day of Resurrection will be shortened for the believers until it is like the time between the afternoon and sunset.

Tafsir al-Baidawi

24- **The companions of Paradise, that Day, will be in the best settlement.** A place where people will settle most of the time to sit and talk. **And the best place to rest.** A place where people seek rest with their wives and enjoy them, a metaphor for a place for a siesta, as a metaphor, or because it is not usually devoid of that, as there is no sleep in Paradise. And in the best symbol of what distinguishes their siesta from the time of images and other sensations. It is possible that one of them is intended to mean the source or the time, indicating that their place and time are the best of all places and times imaginable. The preference is either to indicate an increase in general or in comparison to what the luxurious have in this world. It was narrated

Surat al-Furqan 25:25

And the Day the heaven will be split open with clouds and the angels will be sent down in successive descents.

Surat al-Furqan 25:25

And the Day the heaven will be split open with clouds and the angels will be sent down in successive descents.

Tafsir al-Jalalayn

25 - **And the Day the heaven will be split open** every heaven **with clouds** with it, and it is a white cloud **and the angels will be sent down** from every heaven **a descent** is the Day of Resurrection, and its accusative is with *remember* as understood, and in a reading with a shaddah on the shin, it is split open by assimilating the second ta' in the original into it, and in another, it is sent down with two noons, the second one is silent, and the lam is damma, and the angels are accusative.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their reading of His statement: **It will crack**. The majority of the reciters of Al-Hajjam read it: **And the day it will crack**, with a shaddah on the sheen, meaning: it will crack. So they assimilated one of the two ta's into the sheen, and they made it shaddah, as He said: **They do not listen to the highest assembly**. (al-Saffat 37:8).

The majority of the readers of Kufa read it as **and the day it split** by softening the *shin* and using one of the two *ta's* instead of the other.

In my opinion, they are two widely used readings in the regions with one meaning, so whichever one the reader recites, he is correct. The interpretation of the statement is: And the Day the sky will split open with clouds. It was said that that was a white cloud like the cloud that shaded the Children of Israel, and the ba' in His statement: **with clouds** was replaced by *about*, just as you say: I shot from the bow, with the bow, and on the bow, with one meaning.

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

Who said that?

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, regarding his statement: **And the Day the sky will split open with clouds**, he said: It is what was said: **In canopies of clouds Al-Baqarah 2:210**, in which God will come on the Day of Resurrection, and it was never in that state except for the Children of Israel. Ibn Jurayj said: The clouds in which God will come are clouds they claimed are in Paradise.

He said: Al-Hussein told us, he said: Mu'tamir bin Sulaiman told us, on the authority of Abdul Jalil, on the

authority of Abu Hazim, on the authority of Abdullah bin Amr, who said: When God descends, there are seventy veils between Him and His creation, including light, darkness, and water. Then the water makes a sound that makes hearts tremble.

He said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement: **God will come to them in canopies of clouds and the angels** (al-Baqarah 2:210), he said: and the angels are around him.

He said: Hajjaj narrated to me, on the authority of Mubarak bin Fadala, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, that he heard Ibn Abbas say: When this heaven is split, more angels will descend from it than the jinn and mankind, and that is the Day of Meeting, the day when the people of heaven and earth will meet. The people of earth will say: Our Lord has come, and they will say: He did not come, and He is coming. Then the second heaven will split, then heaven after heaven of equal magnitude to the seventh heaven, and there will descend from it more angels than all those who have descended from the heavens, the jinn, and mankind. He said: Then the Cherubim will descend, then the Lord, blessed and exalted be He, will come with the eight bearers of the Throne. Between the heel and knee of each angel is a journey of seventy years, and between his thigh and shoulder is a journey of seventy years. It was said: And each angel among them will not contemplate the face of his companion, and each angel among them will place his head between his breasts, saying: Glory be to the Holy King, and over their heads will be something spread out like a cloak, and the Throne will be above that. Then He will stop.

He said: Al-Hasan told us, he said: Jaafar bin Sulaiman told us, on the authority of Harun bin Waththab, on the authority of Shahr bin Hawshab, he said: The bearers of the Throne are eight, four of them say: Glory be to You, O God, and praise be to You. Praise be to You for Your forbearance after Your knowledge. And four of them say: Glory be to You, O God, and praise be to You. Praise be to You for Your forgiveness after Your power.

He said: Al-Hussein told us, Hajjaj told us, on the authority of Abu Bakr bin Abdullah, who said: When the people of the earth look at the Throne, it descends upon them above them, their eyes stare at it, and their kidneys tremble within them. He said: And their hearts fly from their place in their chests to their throats.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **And the Day the heaven will be split open with clouds and the angels will be sent down in a gradual descent** means the Day of Resurrection when the heaven will be split open with clouds and the angels will be sent down in a gradual descent.

And His statement: **And the angels will be sent down** means: And the angels will be sent down to the earth

The kingdom on that Day will be true for the Most Merciful means: The true kingdom on that Day will be exclusively for the Most Merciful, to the exclusion of all others besides Him, and the kingdoms on that Day will be void except for His kingdom. And there were kings in the world, so the kingdom on that Day will be void except for the kingdom of the Almighty. **And it will be a difficult Day for the disbelievers** means: And the Day the sky will split open with clouds will be a difficult Day for the disbelievers in God, meaning very difficult and severe.

Tafsir al-Qurtubi

The Almighty said: **And the Day the sky will be split open with clouds.** Meaning, remember the sky will be split open with clouds. Asim, Al-A'mash, Yahya, Hamza, Al-Kisa'i, and Abu Amr read it as تَشَقَّقُ with a soft shin. Its original form is تَشَقَّقُ with two ta's, but they deleted the first one for ease of pronunciation. This is the preferred view of Abu Ubaid. The rest read it as تَشَقَّقُ with a stressed shin due to assimilation. This is the preferred view of Abu Hatim. Likewise in *Qaf*: اَلْبَقْعُ means عَنْ الْقَعْمِ. The ya' and عَنْ alternate, as you say, **I shot with the bow** and عَنْ **from the bow**. It was narrated that the sky would split open with thin, white clouds like mist, and it was only for the Children of Israel in their wanderings that the sky would split open from them. This is what God the Almighty said: **Do they await aught but that God should come to them in canopies of clouds? Al-Baqarah 2:210. And the angels descend from the heavens.** The Lord, glory be to Him, comes with the eight who bear the Throne to decide judgment, based on what His coming may be interpreted as, not based on what the attributes of created beings are interpreted as, such as movement and transition. Ibn Abbas said: The lowest heaven will split open, and its people will descend more than those in the lowest heaven. Then this will happen until the seventh heaven splits open, then the Cherubim and the bearers of the Throne will descend. This is the meaning of His statement, **And the angels descend in a [gradual] descent**, meaning from all the heavens except the earth, for the reckoning of the two heavy burdens. It was said: The heaven splits open with the clouds between it and the people, so with the splitting of the clouds the heaven splits open. When the heaven splits open, its structure is destroyed and it is folded up, and the angels descend to another place. Ibn Kathir read: **And the angels descend** in the accusative case from **sending down**. The rest read: **And the angels descend** in the nominative case. The proof for this is: a **[gradual] descent**. If it had been based on the first, He would have said **sending down**. It has been said that nazala and anzala have one meaning, so (tanzilan) came as *nazal*. Abd al-Wahhab read on the authority of Abu Amr: **And the angels descended a revelation**. Ibn Masoud read: **And the angels descended** Abi bin Kaab: **And the angels descended** and on his authority **And the angels descended**.

Tafsir Ibn Kathir

God the Almighty tells us about the terror of the Day of Resurrection and the great events that will take place on it, including the splitting of the sky and its being parted by clouds, which are the shades of great light that dazzle the eyes, and the descent of the angels of the heavens on that day and they will surround the creation in the place of gathering, then the Lord, Blessed and Exalted be He, will come to separate the judgment. Mujahid said: This is like what God the Almighty said: **Do they await aught but that God should come to them in canopies of clouds and the angels?**

Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us, Muammil told us, Hammad ibn Salamah told us, on the authority of Ali ibn Zayd, on the authority of Yusuf ibn Mihran, on the authority of Ibn Abbas, that he recited this verse: **And the Day the heaven will be split with clouds and the angels will be sent down in a decreasing fashion.** Ibn Abbas, may God be pleased with them, said: On their authority, God Almighty will gather all creation on the Day of Resurrection in one place: the jinn, mankind, beasts, wild beasts, birds, and all of creation. Then the lowest heaven will be split open, and its people will descend, and they are more numerous than the jinn and mankind and all of creation. They will surround the jinn, mankind, and all of creation. Then the second heaven will be split open, and its people will descend, and they are more numerous than the people of the lowest heaven and all of creation. They will surround the angels who came down before them, the jinn, mankind, and all of creation. Then the third heaven will be split open, and its people will descend, and they are more numerous than the people of the second heaven and the lowest heaven and all of creation. They will surround the angels who came down before them, the jinn, mankind, and all of creation. Then every heaven will be like this in this doubling order, until the seventh heaven will be split open, and its people will descend, and they are more numerous than those who came down before them from the people of the heavens, the jinn, mankind, and all of creation. The creation, and they surround the angels who descended before them from the people of the heavens and the jinn and mankind and all of creation, and our Lord, the Almighty and Majestic, descends in the canopies of clouds and around Him are the Cherubim, and they are more numerous than the people of the seven heavens and the jinn and mankind, and all of creation has horns like the tips of spears, and they are under the Throne, making a recitation of glorification, praise and sanctification of God, the Almighty and Majestic, and the distance between the sole of one of their feet and his heel is a journey of five hundred years, and the distance between his heel and his knee is a journey of five hundred years, and the distance between his knee and his groin is a journey of five hundred years, and the distance between his groin and his collarbone is a journey of five hundred years, and the distance between his collarbone and the place of the earring is a journey of five hundred years. And above that is a journey of five hundred years and Hell is at his side, and this is how Ibn Hatim narrated it in this context.

Ibn Jarir said: Al-Qasim told us, Al-Hussein told us,

And the Day the heaven will be split open with clouds and the angels will be sent down in successive descents.

Al-Hajjaj told me, on the authority of Mubarak bin Fadala, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, that he heard Ibn Abbas say: When this heaven is split, more angels will descend from it than mankind and jinn. It is the Day of Meeting, the day when the people of the heavens and the people of the earth will meet. The people of the earth will say: 'Our Lord has come?' They will say: 'He has not come, although He is coming.' Then the second heaven will split, then heaven after heaven of equal multiplication up to the seventh heaven. Then more angels will descend from it than all those who have descended from the heavens, the jinn, and mankind. He said: 'Then the Cherubim will descend, then our Lord will come with the eight bearers of the Throne. Between the heel of each angel and his knee is a distance of seventy years, and between his thigh and his shoulder is a distance of seventy years.' He said: And each angel among them did not contemplate the face of his companion, and each angel among them placed his head between his breasts, saying: Glory be to the Holy King, and on their heads was something spread out like a cloak, and the throne was above that, then he stopped, so its chain of transmission is based on Ali bin Zaid bin Jud'an, and in it is weakness and in its chains of transmission mostly, and in it is great oddity, and something similar to this was mentioned in the famous hadith of the Trumpet, and God knows best, and God the Most High said: "Then on that Day the Event will occur * And the heaven will split open, and on that Day it will be fragile * And the angels will be on its sides, and the Throne of your Lord will be borne above them that Day by eight." Shahr bin Hawshab said: The bearers of the Throne are eight, four of them say: Glory be to You, O God, and praise be to You. To You is praise for Your forbearance after Your knowledge. And four of them say: Glory be to You, O God, and praise be to You. To You is praise for Your forgiveness after Your power. Ibn Jarir narrated it from him. Abu Bakr ibn Abdullah said: When the people of the earth look at the Throne, it descends upon them from above. Their eyes will stare at it, their kidneys will tremble within them, and their hearts will fly from their chests to their throats. Ibn Jarir said: Al-Qasim told us, Al-Hussein told us, Al-Mu'tamir ibn Sulayman told us, on the authority of Abdul-Jalil, on the authority of Abu Hazim, on the authority of Abdullah ibn Amr, who said: When God, the Almighty, descends, there are seventy thousand veils between Him and His creation, including light and darkness. Then the water makes a sound in that darkness that makes hearts tremble. This is attributed to Abdullah ibn Amr from his words, and perhaps it is one of the two Zamilites, and God knows best.

And the Almighty said: **The sovereignty that Day will belong to the Most Merciful** (al-Baqarah 2:17), just as He said: **Whose sovereignty is this Day? To God, the One, the Prevailing.** And in the Sahih it is mentioned that God the Almighty will fold the heavens with His right hand, and take the earths with His other hand, then say: I am the King, I am the Judge. Where are the kings of the earth? Where are the tyrants, where are the arrogant? And His statement: **And it will be a**

difficult Day for the disbelievers means severe and hard, because it is a day of justice and decisive judgment, just as God the Almighty said: **So that, on that Day, will be a difficult Day * For the disbelievers, not easy.** This is the state of the disbelievers on that day. As for the believers, it is as God the Almighty said: **The greatest terror will not grieve them** (al-Baqarah 2:17).

Imam Ahmad narrated: Husayn ibn 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, who said: It was said, O Messenger of God, **A day the length of which is fifty thousand years.** How long is this day? The Messenger of God, may God bless him and grant him peace, said, **By Him in Whose Hand is my soul, it will be made easy for the believer to the point that it will be easier for him than an obligatory prayer that he prays in this world.** And the Almighty's saying: **And the Day the wrongdoer will bite his hands, saying, 'Oh, would that I had taken with the Messenger a way!'** God, the Almighty, informs us of the regret of the wrongdoer who left the path of the Messenger, may God bless him and grant him peace, and what he brought from God of the clear truth about which there is no doubt, and took a path other than the path of the Messenger. So when the Day of Resurrection comes, he will regret it when regret will not benefit him, and bite his hands in regret and sorrow. Whether the reason for its revelation was Uqbah ibn Abi Mu'ayt or any other of the wretched ones, it is general for every wrongdoer, as God, the Almighty, said: **The Day their faces will be turned over in the Fire 2:17.** So every wrongdoer will regret it intensely on the Day of Resurrection, and bite his hands saying, **Oh, would that I had taken with the Messenger a way! Woe to me! Would that I had not taken so-and-so as a friend!** meaning the one who turned him away from guidance and led him astray to the path of misguidance, one of the advocates of misguidance, and this applies equally to Umayyah ibn Khalaf or... His brother Abi bin Khalaf or others, **He has led me astray from the remembrance** which is the Qur'an **after it had come to me** meaning after it had reached me. God Almighty said: **And Satan is ever, to man, a deserter** meaning he deserts him from the truth and turns him away from it, and uses him in falsehood and calls him towards it.

Fath al-Qadir

His saying: 25- **And the Day the sky will be split with clouds** Here, the Almighty described some of the events of the Day of Resurrection. *Tashtashqa* means opening up. Asim, Al-A'mash, Yahya bin Watthab, Hamzah, Al-Kisa'i, and Abu Amr read *Tashaqa* with a light *shin*, and its original form is *tattashaqqu*, while the rest read it with a heavy *shin* with assimilation. Abu Ubaid preferred the first reading, and Abu Hatim preferred the second. The meaning of *Tashatashqa* with clouds is that it is split with clouds. Abu Ali Al-Farsi said: The sky will be split with clouds on it, just as you say, **The prince rode with his weapon**, meaning he was wearing his weapon, and he went out with his clothes, meaning he was wearing his clothes. The

rationale for what he said is that the *ba* and *an* alternate, just as you say, **I shot with the bow**. And from the bow, it was narrated that the sky will be split with thin, white clouds, and it was said that the sky will be split with the clouds between it and the people. Meaning: The clouds split with the splitting of the sky. It was also said that they split due to the descent of the angels, as the Almighty said after this, **And He sends down the angels a descent**. It was also said that the *ba* in **with the clouds** is causal: that is, because of the clouds, meaning because of its rising from it, as if it is what the sky is split with. It was also said that the *ba* is related to something omitted: that is, clothed in the clouds. Ibn Kathir read **We send down the angels** with a lightened *nun* from *inzaal* with a *nun* followed by a silent *nun* and a lightened *zay* with a kasra, the present tense of *anzala*, and **the angels** is in the accusative case as a direct object. The remaining seven recited it **وَنَزَّلَ** with a damma on the noon and a kasra on the doubled zay, in the past tense passive voice. Ibn Mas'ud and Abu Raja' recited **وَنَزَّلَ** with a shaddah, in the past tense active voice, with God as its subject. Ubayy ibn Ka'b recited **وَنَزَّلَ الْقَارِعَةَ** and it was narrated from him that he recited **وَنَزَّلَ الْقَارِعَةَ** but it was recited in the anomalies with a different reading. The emphasis of this verb with the phrase **وَنَزَّلَ** indicates that this revelation is of a strange type and wondrous pattern. The people of knowledge said: This is a revelation of pleasure and mercy, not a revelation of wrath and torment.

canopies of clouds and the angels? "And He sends down the angels in a [gradual] descent" in that cloud with the records of the servants' deeds. Ibn Kathir read, **And We send down**, and it was read, **It was sent down**, "And He sent down," **And He sent down the angels**, without the nun.

The word.

Tafsir al-Baghawi

God Almighty said: 25- **And the Day the heaven will be split with clouds**, meaning: from the clouds. The *ba* and '*an*' alternate, as one says: I shot from the bow and with the bow. 'Tashqa' means 'it will be split'. They assimilated one of the two *ta*'s, while others read it with a shaddah, meaning: it will be split with the clouds, which are thin white clouds like mist, and it was only for the Children of Israel in their wanderings. **And He sends down the angels, a revelation**, Ibn Kathir read: **And We send down** with two light noons and raising the lam. The angels are in the accusative case. Ibn Abbas said: The lowest heaven will be split and its people will descend, and they are more than those on earth, of the jinn and mankind. Then the second heaven will be split and its people will descend, and they are more than those in the lowest heaven, of the jinn and mankind. Then likewise until the seventh heaven is split and the people of each heaven will exceed the people of the heaven before it. Then the Cherubim will descend and then the bearers of the Throne.

Tafsir al-Baidawi

25- **And the Day the sky will split open**. Its original form is **it will split open**, but the *t* was dropped and assimilated by Ibn Kathir, Nafi', Ibn Amir, and Ya'qub. **With clouds** is because of the clouds rising from it.

It is the cloud mentioned in His statement, **Do they await anything but that God should come to them in**

Surat al-Furqan 25:26

The sovereignty on that Day will belong to the Most Merciful, and it will be a difficult day for the disbelievers.

Surat al-Furqan 25:26

The sovereignty on that Day will belong to the Most Merciful, and it will be a difficult day for the disbelievers.

Tafsir al-Jalalayn

26 - **The kingdom on that Day will be the right of the Most Merciful** No one will share it with Him **and it will be today a difficult day for the disbelievers** unlike the believers.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **The kingdom that Day will belong to the Most Merciful, and it will be a difficult day for the disbelievers.**

Tafsir al-Qurtubi

The Almighty says: **The sovereignty on that Day will belong to the Most Gracious, the Most Merciful.** "The sovereignty **is the subject**, the truth **is its attribute**, and the Most Gracious" is the predicate, because the sovereignty that vanishes and ends is not a sovereignty. So on that day the sovereignty of the owners will be nullified and their claims will be cut off, and every owner and his sovereignty will be removed, and the sovereignty that belongs to God alone will remain. "And it will be a difficult Day for the disbelievers," meaning because of the horrors that will befall them and the shame and humiliation that will befall them. For the believers, it will be easier than an obligatory prayer, as mentioned in the hadith. This verse indicates this, because if it is difficult for the disbelievers, it will be easy for the believers. It is said: "Hardship **means** hardship, **and** hardship **means** hardship."

Tafsir Ibn Kathir

God the Almighty tells us about the terror of the Day of Resurrection and the great events that will take place on it, including the splitting of the sky and its being parted by clouds, which are the shades of great light that dazzle the eyes, and the descent of the angels of the heavens on that day and they will surround the creation in the place of gathering, then the Lord, Blessed and Exalted be He, will come to separate the judgment. Mujahid said: This is like what God the Almighty said: **Do they await aught but that God should come to them in canopies of clouds and the**

angels?

Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us, Muammil told us, Hammad ibn Salamah told us, on the authority of Ali ibn Zayd, on the authority of Yusuf ibn Mihran, on the authority of Ibn Abbas, that he recited this verse: **And the Day the heaven will be split with clouds and the angels will be sent down in a decreasing fashion.** Ibn Abbas, may God be pleased with them, said: On their authority, God Almighty will gather all creation on the Day of Resurrection in one place: the jinn, mankind, beasts, wild beasts, birds, and all of creation. Then the lowest heaven will be split open, and its people will descend, and they are more numerous than the jinn and mankind and all of creation. They will surround the jinn, mankind, and all of creation. Then the second heaven will be split open, and its people will descend, and they are more numerous than the people of the lowest heaven and all of creation. They will surround the angels who came down before them, the jinn, mankind, and all of creation. Then the third heaven will be split open, and its people will descend, and they are more numerous than the people of the second heaven and the lowest heaven and all of creation. They will surround the angels who came down before them, the jinn, mankind, and all of creation. Then every heaven will be like this in this doubling order, until the seventh heaven will be split open, and its people will descend, and they are more numerous than those who came down before them from the people of the heavens, the jinn, mankind, and all of creation. The creation, and they surround the angels who descended before them from the people of the heavens and the jinn and mankind and all of creation, and our Lord, the Almighty and Majestic, descends in the canopies of clouds and around Him are the Cherubim, and they are more numerous than the people of the seven heavens and the jinn and mankind, and all of creation has horns like the tips of spears, and they are under the Throne, making a recitation of glorification, praise and sanctification of God, the Almighty and Majestic, and the distance between the sole of one of their feet and his heel is a journey of five hundred years, and the distance between his heel and his knee is a journey of five hundred years, and the distance between his knee and his groin is a journey of five hundred years, and the distance between his groin and his collarbone is a journey of five hundred years, and the distance between his collarbone and the place of the earring is a journey of five hundred years. And above that is a journey of five hundred years and Hell is at his side, and this is how Ibn Hatim narrated it in this context.

Ibn Jarir said: Al-Qasim told us, Al-Hussein told us, Al-Hajjaj told me, on the authority of Mubarak bin Fadala, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, that he heard Ibn Abbas say: When this heaven is split, more angels will descend from it than mankind and jinn. It is the Day of Meeting, the day when the people of the heavens and the people of the earth will meet. The people of the earth will say: 'Our Lord has come?' They will say: 'He has not come, although He is coming.' Then the

second heaven will split, then heaven after heaven of equal multiplication up to the seventh heaven. Then more angels will descend from it than all those who have descended from the heavens, the jinn, and mankind. He said: 'Then the Cherubim will descend, then our Lord will come with the eight bearers of the Throne. Between the heel of each angel and his knee is a distance of seventy years, and between his thigh and his shoulder is a distance of seventy years.' He said: And each angel among them did not contemplate the face of his companion, and each angel among them placed his head between his breasts, saying: Glory be to the Holy King, and on their heads was something spread out like a cloak, and the throne was above that, then he stopped, so its chain of transmission is based on Ali bin Zaid bin Jud'an, and in it is weakness and in its chains of transmission mostly, and in it is great oddity, and something similar to this was mentioned in the famous hadith of the Trumpet, and God knows best, and God the Most High said: "Then on that Day the Event will occur * And the heaven will split open, and on that Day it will be fragile * And the angels will be on its sides, and the Throne of your Lord will be borne above them that Day by eight." Shahr bin Hawshab said: The bearers of the Throne are eight, four of them say: Glory be to You, O God, and praise be to You. To You is praise for Your forbearance after Your knowledge. And four of them say: Glory be to You, O God, and praise be to You. To You is praise for Your forgiveness after Your power. Ibn Jarir narrated it from him. Abu Bakr ibn Abdullah said: When the people of the earth look at the Throne, it descends upon them from above. Their eyes will stare at it, their kidneys will tremble within them, and their hearts will fly from their chests to their throats. Ibn Jarir said: Al-Qasim told us, Al-Hussein told us, Al-Mu'tamir ibn Sulayman told us, on the authority of Abdul-Jalil, on the authority of Abu Hazim, on the authority of Abdullah ibn Amr, who said: When God, the Almighty, descends, there are seventy thousand veils between Him and His creation, including light and darkness. Then the water makes a sound in that darkness that makes hearts tremble. This is attributed to Abdullah ibn Amr from his words, and perhaps it is one of the two Zamilites, and God knows best.

And the Almighty said: **The sovereignty that Day will belong to the Most Merciful** (al-Baqarah 2:17), just as He said: **Whose sovereignty is this Day? To God, the One, the Prevailing.** And in the Sahih it is mentioned that God the Almighty will fold the heavens with His right hand, and take the earths with His other hand, then say: I am the King, I am the Judge. Where are the kings of the earth? Where are the tyrants, where are the arrogant? And His statement: **And it will be a difficult Day for the disbelievers** means severe and hard, because it is a day of justice and decisive judgment, just as God the Almighty said: **So that, on that Day, will be a difficult Day * For the disbelievers, not easy.** This is the state of the disbelievers on that day. As for the believers, it is as God the Almighty said: **The greatest terror will not grieve them** (al-Baqarah 2:17).

Imam Ahmad narrated: Husayn ibn 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, who said: It was said, O Messenger of God, **A day the**

length of which is fifty thousand years. How long is this day? The Messenger of God, may God bless him and grant him peace, said, **By Him in Whose Hand is my soul, it will be made easy for the believer to the point that it will be easier for him than an obligatory prayer that he prays in this world.** And the Almighty's saying: **And the Day the wrongdoer will bite his hands, saying, 'Oh, would that I had taken with the Messenger a way!'** God, the Almighty, informs us of the regret of the wrongdoer who left the path of the Messenger, may God bless him and grant him peace, and what he brought from God of the clear truth about which there is no doubt, and took a path other than the path of the Messenger. So when the Day of Resurrection comes, he will regret it when regret will not benefit him, and bite his hands in regret and sorrow. Whether the reason for its revelation was Uqbah ibn Abi Mu'ayt or any other of the wretched ones, it is general for every wrongdoer, as God, the Almighty, said: **The Day their faces will be turned over in the Fire 2:17.** So every wrongdoer will regret it intensely on the Day of Resurrection, and bite his hands saying, **Oh, would that I had taken with the Messenger a way! Woe to me! Would that I had not taken so-and-so as a friend!** meaning the one who turned him away from guidance and led him astray to the path of misguidance, one of the advocates of misguidance, and this applies equally to Umayyah ibn Khalaf or... His brother Abi bin Khalaf or others, **He has led me astray from the remembrance** which is the Qur'an **after it had come to me** meaning after it had reached me. God Almighty said: **And Satan is ever, to man, a deserter** meaning he deserts him from the truth and turns him away from it, and uses him in falsehood and calls him towards it.

Fath al-Qadir

26- "The dominion on that Day belongs to the Most Gracious. **Dominion is the subject, and the truth is its attribute, and the Most Gracious**" is the predicate. Thus, Al-Zajaj said: meaning the dominion that is established and will not cease to belong to the Most Gracious on that Day, because dominion that ceases and ends is not dominion in reality. The benefit of restricting it to the circumstance is that the dominion mentioned is established for Him, glory be to Him, specifically on this day. As for the days other than it of this world, someone else has dominion in form, even if it is not real. It was said that the predicate of the subject is the circumstance, and "the truth" is an attribute of dominion. The meaning is: The dominion that is established for the Most Gracious is specifically on this day. "And it will be a difficult Day for the disbelievers." That is, although the dominion on it belongs to God alone, it will be severe for the disbelievers because of what they will be afflicted with on it, and the punishment that will befall them after the realization of the reckoning. As for the believers, it will be easy and not difficult because of the honor and great glad tidings that will befall them on it.

Tafsir al-Baghawi

26- **The sovereignty on that Day will belong to the Most Merciful,** meaning: The sovereignty that is truly

Surat al-Furqan 25:26

The sovereignty on that Day will belong to the Most Merciful, and it will be a difficult day for the disbelievers.

the Most Merciful will be the sovereignty of the Most Merciful on the Day of Resurrection. Ibn Abbas said: He means that on the Day of Resurrection no one will judge except Him. **And it will be a difficult Day for the disbelievers**, severe. This statement indicates that it will not be difficult for the believers. The hadith states: **The Day of Resurrection will be made easy for the believers to the point that it will be lighter for them than an obligatory prayer they performed in this world.**

Tafsir al-Baidawi

26- **The kingdom on that Day belongs to the Most Merciful** which is established for Him because every kingdom will be nullified on that Day and nothing will remain except His kingdom. They are the report and **the Most Merciful** is its connection, or clarification, and **on that Day** is the object of **the kingdom** not **the truth** because it comes later or is its description, and the report is **on that Day** or **the Most Merciful**. "And it will be a difficult Day for the disbelievers" severe.

Surat al-Furqan 25:27

And the Day the wrongdoer will bite his hands, saying,
Oh, I wish I had taken with the Messenger a way!

Tafsir al-Jalalayn

27 - **And on the Day the wrongdoer will bite** the polytheist Uqbah ibn Abi Mu'ayt, who had recited the two testimonies of faith and then returned to please Abi ibn Khalaf **at his hands** out of regret and remorse on the Day of Resurrection **he will say, Oh to warn (I wish I had taken with the Messenger Muhammad a way** a path to guidance.

Tafsir al-Suyuti

And Ibn Jarir narrated something similar to it on the authority of Saeed and Ikrimah on the authority of Ibn Abbas. And Ibn Jarir narrated on the authority of Ibn Abbas, who said: Abi bin Khalaf used to attend the Prophet, may God bless him and grant him peace, and Uqba bin Abi Mu'ayt would rebuke him, so the following was revealed: And the Day the wrongdoer will bite his hands until his saying: Abandoner. And he narrated something similar on the authority of Al-Sha'bi and Muqsim.

K and Ibn Abi Hatim and Al-Hakim narrated - and he authenticated it - and Al-Dhiya in Al-Mukhtara on the authority of Ibn Abbas, who said: The polytheists said: If Muhammad was, as he claims, a prophet, then why would his Lord not punish him? Why did He not send down the Qur'an to him all at once? So He sent down one or two verses to him. So God sent down the Qur'an and those who disbelieved said: Why was the Qur'an not sent down to him all at once?

Tafsir al-Tabari

God Almighty says: And on the Day the wrongdoer, the polytheist, will bite himself with his hands in regret and sorrow for what he neglected regarding God, and the destruction he caused himself by disbelieving in Him in obeying his friend who turned him away from the path of his Lord. He will say: Oh, would that I had taken a path in this world with the Messenger, meaning a path to salvation from the punishment of God.

Tafsir al-Qurtubi

God the Almighty said: **And the Day the wrongdoer will bite his hands** The past tense verb is عَضَّ. Al-Kisa'i narrated عَضَّ with the first Dādh dhat open. The scholars of tafsir, including Ibn Abbas and Sa'id ibn al-Musayyab, have stated that the wrongdoer here refers to Uqbah ibn Abi Mu'ayt and that his close friend is Umayyah ibn Khalaf. Uqbah was killed by Ali ibn Abi Talib **may God be pleased with him**. He was among the captives on the day of Badr, so the Prophet (peace and blessings of God be upon him) ordered that he be

killed. Ali said: **Should I be killed in their place?** He said: **Yes, because of your disbelief and rebellion.** Ali said: **Who will take care of the children?** He said: **Hellfire.** Ali **may God be pleased with him** said: **He killed him.** The Prophet (peace and blessings of God be upon him) killed Umayyah. This was one of the proofs of the Prophet's (peace and blessings of God be upon him) prophecy, because he informed us of this and they were killed for disbelief. They were not named in the verse because it is more eloquent, as it is known that this is the path of every wrongdoer before anyone else in disobeying God the Almighty. Ibn Abbas, Qatada and others said: "Uqba had intended to embrace Islam, but Ubayy ibn Khalaf prevented him from doing so in a duel on the Day of Uhud. This was mentioned by Al-Qushayri and Al-Tha'labi, and the former was mentioned by An-Nahhas. Al-Suhayli said: "And the Day the wrongdoer will bite his hands" refers to Uqba ibn Abi Mu'ayt, who was a friend of Umayya ibn Khalaf Al-Jumahi. It is also narrated that Ubayy ibn Khalaf was Umayya's brother. He had prepared a banquet and invited the Quraysh to it. He also invited the Messenger of God (peace and blessings of God be upon him), but the latter refused to come unless he accepted Islam. Uqba disliked that one of the most noble of the Quraysh should be late for his meal, so he accepted Islam and recited the two testimonies of faith. The Messenger of God (peace and blessings of God be upon him) came to him and ate from his food. His friend Umayya ibn Khalaf, or Ubayy ibn Khalaf, who was absent, rebuked him. Uqba said: I thought it a great sin that one of the nobles of the Quraysh should not attend my meal." His friend said to him: I will not be satisfied until you return and slap him in the face, step on his neck, and say such and such. So the enemy of God did what his friend had ordered him to do, so God, the Almighty, revealed: {And the Day the wrongdoer will bite his hands.} Ad-Dahhak said: When Uqba slapped the Messenger of God (peace and blessings of God be upon him) in the face, his spittle came back in his face and burned his face and lips until it affected his face and burned his cheeks. The effect of that remained on his face until he was killed. Biting his hands is like the act of a regretful person who grieves for disobeying his friend, saying, **Oh, would that I had taken with the Messenger a way** in this world, meaning a path to Paradise. **Woe to me!** He called for woe and destruction upon me.

Tafsir Ibn Kathir

God the Almighty tells us about the terror of the Day of Resurrection and the great events that will take place on it, including the splitting of the sky and its being parted by clouds, which are the shades of great light that dazzle the eyes, and the descent of the angels of the heavens on that day and they will surround the creation in the place of gathering, then the Lord, Blessed and Exalted be He, will come to separate the judgment. Mujahid said: This is like what God the Almighty said: **Do they await aught but that God should come to them in canopies of clouds and the angels?**

Ibn Abi Hatim said: Muhammad ibn Ammar ibn

And the Day the wrongdoer will bite his hands, saying, "Oh, I wish I had taken with the Messenger a way!"

al-Harith told us, Muammil told us, Hammad ibn Salamah told us, on the authority of Ali ibn Zayd, on the authority of Yusuf ibn Mihran, on the authority of Ibn Abbas, that he recited this verse: **And the Day the heaven will be split with clouds and the angels will be sent down in a decreasing fashion.** Ibn Abbas, may God be pleased with them, said: On their authority, God Almighty will gather all creation on the Day of Resurrection in one place: the jinn, mankind, beasts, wild beasts, birds, and all of creation. Then the lowest heaven will be split open, and its people will descend, and they are more numerous than the jinn and mankind and all of creation. They will surround the jinn, mankind, and all of creation. Then the second heaven will be split open, and its people will descend, and they are more numerous than the people of the lowest heaven and all of creation. They will surround the angels who came down before them, the jinn, mankind, and all of creation. Then the third heaven will be split open, and its people will descend, and they are more numerous than the people of the second heaven and the lowest heaven and all of creation. They will surround the angels who came down before them, the jinn, mankind, and all of creation. Then every heaven will be like this in this doubling order, until the seventh heaven will be split open, and its people will descend, and they are more numerous than those who came down before them from the people of the heavens, the jinn, mankind, and all of creation. The creation, and they surround the angels who descended before them from the people of the heavens and the jinn and mankind and all of creation, and our Lord, the Almighty and Majestic, descends in the canopies of clouds and around Him are the Cherubim, and they are more numerous than the people of the seven heavens and the jinn and mankind, and all of creation has horns like the tips of spears, and they are under the Throne, making a recitation of glorification, praise and sanctification of God, the Almighty and Majestic, and the distance between the sole of one of their feet and his heel is a journey of five hundred years, and the distance between his heel and his knee is a journey of five hundred years, and the distance between his knee and his groin is a journey of five hundred years, and the distance between his groin and his collarbone is a journey of five hundred years, and the distance between his collarbone and the place of the earring is a journey of five hundred years. And above that is a journey of five hundred years and Hell is at his side, and this is how Ibn Hatim narrated it in this context.

Ibn Jarir said: Al-Qasim told us, Al-Hussein told us, Al-Hajjaj told me, on the authority of Mubarak bin Fadala, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, that he heard Ibn Abbas say: When this heaven is split, more angels will descend from it than mankind and jinn. It is the Day of Meeting, the day when the people of the heavens and the people of the earth will meet. The people of the earth will say: 'Our Lord has come?' They will say: 'He has not come, although He is coming.' Then the second heaven will split, then heaven after heaven of equal multiplication up to the seventh heaven. Then more angels will descend from it than all those who

have descended from the heavens, the jinn, and mankind. He said: 'Then the Cherubim will descend, then our Lord will come with the eight bearers of the Throne. Between the heel of each angel and his knee is a distance of seventy years, and between his thigh and his shoulder is a distance of seventy years.' He said: And each angel among them did not contemplate the face of his companion, and each angel among them placed his head between his breasts, saying: Glory be to the Holy King, and on their heads was something spread out like a cloak, and the throne was above that, then he stopped, so its chain of transmission is based on Ali bin Zaid bin Jud'an, and in it is weakness and in its chains of transmission mostly, and in it is great oddity, and something similar to this was mentioned in the famous hadith of the Trumpet, and God knows best, and God the Most High said: "Then on that Day the Event will occur * And the heaven will split open, and on that Day it will be fragile * And the angels will be on its sides, and the Throne of your Lord will be borne above them that Day by eight." Shahr bin Hawshab said: The bearers of the Throne are eight, four of them say: Glory be to You, O God, and praise be to You. To You is praise for Your forbearance after Your knowledge. And four of them say: Glory be to You, O God, and praise be to You. To You is praise for Your forgiveness after Your power. Ibn Jarir narrated it from him. Abu Bakr ibn Abdullah said: When the people of the earth look at the Throne, it descends upon them from above. Their eyes will stare at it, their kidneys will tremble within them, and their hearts will fly from their chests to their throats. Ibn Jarir said: Al-Qasim told us, Al-Hussein told us, Al-Mu'tamir ibn Sulayman told us, on the authority of Abdul-Jalil, on the authority of Abu Hazim, on the authority of Abdullah ibn Amr, who said: When God, the Almighty, descends, there are seventy thousand veils between Him and His creation, including light and darkness. Then the water makes a sound in that darkness that makes hearts tremble. This is attributed to Abdullah ibn Amr from his words, and perhaps it is one of the two Zamilites, and God knows best.

And the Almighty said: **The sovereignty that Day will belong to the Most Merciful** (al-Baqarah 2:17), just as He said: **Whose sovereignty is this Day? To God, the One, the Prevailing.** And in the Sahih it is mentioned that God the Almighty will fold the heavens with His right hand, and take the earths with His other hand, then say: I am the King, I am the Judge. Where are the kings of the earth? Where are the tyrants, where are the arrogant? And His statement: **And it will be a difficult Day for the disbelievers** means severe and hard, because it is a day of justice and decisive judgment, just as God the Almighty said: **So that, on that Day, will be a difficult Day * For the disbelievers, not easy.** This is the state of the disbelievers on that day. As for the believers, it is as God the Almighty said: **The greatest terror will not grieve them** (al-Baqarah 2:17).

Imam Ahmad narrated: Husayn ibn 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,

who said: It was said, O Messenger of God, **A day the length of which is fifty thousand years.** How long is this day? The Messenger of God, may God bless him and grant him peace, said, **By Him in Whose Hand is my soul, it will be made easy for the believer to the point that it will be easier for him than an obligatory prayer that he prays in this world.** And the Almighty's saying: **And the Day the wrongdoer will bite his hands, saying, 'Oh, would that I had taken with the Messenger a way!'** God, the Almighty, informs us of the regret of the wrongdoer who left the path of the Messenger, may God bless him and grant him peace, and what he brought from God of the clear truth about which there is no doubt, and took a path other than the path of the Messenger. So when the Day of Resurrection comes, he will regret it when regret will not benefit him, and bite his hands in regret and sorrow. Whether the reason for its revelation was Uqbah ibn Abi Mu'ayt or any other of the wretched ones, it is general for every wrongdoer, as God, the Almighty, said: **The Day their faces will be turned over in the Fire 2:17.** So every wrongdoer will regret it intensely on the Day of Resurrection, and bite his hands saying, **Oh, would that I had taken with the Messenger a way! Woe to me! Would that I had not taken so-and-so as a friend!** meaning the one who turned him away from guidance and led him astray to the path of misguidance, one of the advocates of misguidance, and this applies equally to Umayyah ibn Khalaf or... His brother Abi bin Khalaf or others, **He has led me astray from the remembrance** which is the Qur'an **after it had come to me** meaning after it had reached me. God Almighty said: **And Satan is ever, to man, a deserter** meaning he deserts him from the truth and turns him away from it, and uses him in falsehood and calls him towards it.

Fath al-Qadir

26- **And the Day the wrongdoer will bite his hands** The circumstance is in the accusative case because of an omitted word: that is, remember, as the first circumstance was in the accusative case because of this omitted word, I mean the Day it will split open, and the Day the wrongdoer will bite his hands. It appears that biting here is literal, and there is nothing preventing that or requiring an interpretation of it. It was said that it is a metaphor for rage and regret, and what is meant by the wrongdoer is every wrongdoer who visits that place and dwells in that abode, and the fact that the verse was narrated for a specific reason does not contradict this, so consideration is given to the generality of the wording and not to the specificity of the reason. **He will say, 'Oh, would that I had taken with the Messenger a way'** says in the accusative case as a state, and the predicate of the saying is: 'Oh, would that I had, etc.' The vocative is omitted: that is, O my people, I wish I had taken with the Messenger a way - a path, which is the path of truth - and walked in it until I was saved from these misleading matters. What is meant is following the Prophet, may God bless him and grant him peace, in what he brought.

Tafsir al-Baghawi

27- **And the Day the wrongdoer will bite his hands** By

the wrongdoer he meant Uqbah ibn Abi Mu'ayt, because Uqbah would not return from a journey without preparing food and inviting the nobles of his people to it. He used to sit with the Prophet, may God bless him and grant him peace, often. One day he returned from a journey and prepared food, so he invited the people and then invited the Messenger of God, may God bless him and grant him peace. When the food was brought to the table, the Messenger of God, may God bless him and grant him peace, said: I will not eat your food until you testify that there is no god but God and that I am the Messenger of God. Uqbah said: I testify that there is no god but God and that Muhammad is the Messenger of God. So the Messenger of God, may God bless him and grant him peace, ate from his food. Uqbah was a friend of Abi ibn Khalaf, and when Abi ibn Khalaf told him, he said to him: O Uqbah, have you apostatized? He said: No, by God, I have not converted to Islam. Rather, a man came to me and refused to eat my food unless I testified for him. I was ashamed that he would leave my house without eating, so I testified for him and he ate. Then the Prophet (peace and blessings of God be upon him) said: I will never be pleased with you unless you come to him and spit in his face. So Uqbah did that, and the Prophet (peace and blessings of God be upon him) said: I will not meet you leaving Mecca except that I will strike your head with the sword. So Uqbah was killed patiently on the day of Badr. As for Ubayy ibn Khalaf, the Prophet (peace and blessings of God be upon him) killed him with his own hand on the day of Uhud.

Ad-Dahhak said: When Uqba spat in the face of the Messenger of God, may God bless him and grant him peace, his spittle came back to his face and burned his cheeks, and the effect of that remained on him until he died.

Al-Sha'bi said: Uqba ibn Abi Mu'ayt was the close friend of Umayya ibn Khalaf. Then Uqba embraced Islam, and Umayya said: My face is forbidden to you if I pledge allegiance to Muhammad. So he disbelieved and apostatized, so God, the Almighty, revealed: **And the Day the wrongdoer will bite** meaning: Uqba ibn Abi Mu'ayt ibn Abd Shams ibn Manaf on his hands in regret and sorrow for what he neglected in his duty to God, and the destruction of his soul through disobedience and disbelief in God by obeying his close friend who turned him away from the path of his Lord. Ata' said: He would bite his hands until they reached his elbows, then they would grow, then he would eat like this, and whenever his hand grew, he would bite it in regret for what he had done.

He says, **Oh, would that I had taken**, in this world, **a way with the Messenger**, I wish that I had followed Muhammad, may God bless him and grant him peace, and taken with him a way to guidance. Abu Amr read: **Oh, would that I had taken** with a fat-ha on the ya', and the others with a sukoon on it.

Tafsir al-Baidawi

27- **And the Day the wrongdoer will bite his hands** out of extreme regret. Biting the hands, biting the fingertips,

Surat al-Furqan 25:27

And the Day the wrongdoer will bite his hands, saying, "Oh, I wish I had taken with the Messenger a way!"

gnawing the teeth, and the like are metaphors for anger and regret because they are among their concomitants. What is meant by **the wrongdoer** is the genus. It was said that Uqbah ibn Abi Mu'ayt used to sit with the Prophet (peace and blessings of God be upon him) a lot, so he invited him to his hospitality, but he refused to eat from his food until he recited the two testimonies of faith, so he did. Ubayy ibn Khalaf was his friend, so he rebuked him and said, **You have become an apostate**. He said, **No, but he swore that he would not eat from my food while he was in my house, so I felt shy of him and testified for him**. He said, **I see nothing from you except that you go to him, step on his back, and spit in his face**. He found him prostrating in Dar al-Nadwa, so he did that, and the Prophet (peace and blessings of God be upon him) said, **I will not meet you outside Mecca except that I will strike your head with my sword**. He was captured on the day of Badr, so he ordered Ali to kill him and stabbed Ubayy in a duel at Uhud, so he returned to Mecca and died. He says, **Oh, I wish I had taken with the Messenger a path**, a path to salvation or one path, which is the path of truth, and that I had not strayed into the paths of misguidance.

Surat al-Furqan 25:28

Woe to me! Would that I had not taken so-and-so as a friend.

Tafsir al-Jalalayn

28 - **Woe to me** its alif replaces the ya of addition, meaning woe to me, and its meaning is my destruction **Would that I had not taken so-and-so** meaning my father **as a friend**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Woe to me! Would that I had not taken so-and-so as a friend.** The people of interpretation differed regarding the meaning of his saying: **the oppressor** and his saying: *so-and-so*. Some of them said: By the oppressor he meant Uqbah ibn Abi Mu'ayt, because he apostatized after his conversion to Islam, seeking to please Abi ibn Khalaf. And they said: So-and-so is my father.

Who said that?

Al-Qasim narrated to us, saying: Al-Husayn narrated to me, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, who said: Ubayy ibn Khalaf was attending the Prophet, may God bless him and grant him peace, when Uqbah ibn Abi Mu'ayt rebuked him, so the following verse was revealed: **And the Day the wrongdoer will bite his hands, saying, 'Oh, would that I had taken with the Messenger a way...'** until His saying: **a deserter**. He said: The wrongdoer is Uqbah, and so-and-so is a friend: Ubayy ibn Khalaf.

Ibn Humayd narrated: Jarir narrated to us, on the authority of Mughirah, on the authority of Al-Sha'bi, regarding his statement: **I wish I had not taken so-and-so as a close friend**, he said: Uqbah ibn Abi Mu'ayt was a close friend of Umayyah ibn Khalaf. Then Uqbah converted to Islam, and Umayyah said: My face is forbidden to you if you follow Muhammad. So he disbelieved, and he was the one who said: **I wish I had not taken so-and-so as a close friend.**

Al-Hasan narrated to us, saying: Abd al-Razzaq informed us, saying: Muammar informed us, on the authority of Qatadah and Uthman al-Jazari, on the authority of Muqsim, regarding the verse: {And the Day the wrongdoer will bite his hands, saying, **Oh, would that I had taken with the Messenger a way.**} He said: Mu'aqabah ibn Abi Mu'ayt and Ubayy ibn Khalaf, who were close friends, met, and one of them said to the other: "Tell me that you went to Muhammad and listened to him. By God, I will not be pleased with you until you spit in his face and deny him." But God did not give him the power to do that, so Uqbah was killed patiently on the day of Badr. As for Ubayy ibn Khalaf, the Prophet, may God bless him and grant him peace, killed him with his own hand on the day of Uhud during battle. They are the two about whom God revealed:

{And the Day the wrongdoer will bite his hands, saying, **Oh, would that I had taken with the Messenger a way.**}

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, **And the Day the wrongdoer will bite his hands ...** to His saying: **So-and-so is a close friend.** He said: He is Abi ibn Khalaf, who was present with the Prophet, may God bless him and grant him peace, and Uqbah ibn Abi Mu'ayt rebuked him.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Nujayh, on the authority of Mujahid, **And the Day the wrongdoer will bite his hands**, he said: Uqbah ibn Abi Mu'ayt called a gathering in which the Prophet (peace and blessings of God be upon him) was present for a meal, but the Prophet (peace and blessings of God be upon him) refused to eat and said: **I will not eat until you testify that there is no god but God and that Muhammad is the Messenger of God.** The Prophet (peace and blessings of God be upon him) said: **You will not eat until I testify?** He said: *Yes.* He said: **I testify that there is no god but God and that Muhammad is the Messenger of God.** Umayyah ibn Khalaf met him and said: **Have you converted?** He said: **Your brother is as you know, but I made food and he refused to eat until I said it, so I said it, but it was not from myself.**

Others said: He meant by so-and-so: Satan.

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, **So-and-so is a close friend**, he said: Satan.

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

Tafsir al-Qurtubi

God the Almighty said: **Woe to me! Would that I had not taken so-and-so as a friend!** meaning his illiterate mother. He referred to him by name and did not state his name so that this promise would not be specific to him or limited to him, but rather it includes everyone who does what they did. Mujahid and Abu Rijal said: The oppressor is general and refers to every oppressor, and so-and-so is the devil. He supported this statement by saying that after it is **And Satan is ever, to man, a deserter.** Al-Hasan recited: **Woe to me!** This has already been explained in Hud. The friend is the companion and the friend, this has already been explained in An-Nisa'.

Tafsir Ibn Kathir

God the Almighty tells us about the terror of the Day of

Woe to me! Would that I had not taken so-and-so as a friend.

Resurrection and the great events that will take place on it, including the splitting of the sky and its being parted by clouds, which are the shades of great light that dazzle the eyes, and the descent of the angels of the heavens on that day and they will surround the creation in the place of gathering, then the Lord, Blessed and Exalted be He, will come to separate the judgment. Mujahid said: This is like what God the Almighty said: **Do they await aught but that God should come to them in canopies of clouds and the angels?**

Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us, Muammil told us, Hammad ibn Salamah told us, on the authority of Ali ibn Zayd, on the authority of Yusuf ibn Mihran, on the authority of Ibn Abbas, that he recited this verse: **And the Day the heaven will be split with clouds and the angels will be sent down in a decreasing fashion.** Ibn Abbas, may God be pleased with them, said: On their authority, God Almighty will gather all creation on the Day of Resurrection in one place: the jinn, mankind, beasts, wild beasts, birds, and all of creation. Then the lowest heaven will be split open, and its people will descend, and they are more numerous than the jinn and mankind and all of creation. They will surround the jinn, mankind, and all of creation. Then the second heaven will be split open, and its people will descend, and they are more numerous than the people of the lowest heaven and all of creation. They will surround the angels who came down before them, the jinn, mankind, and all of creation. Then the third heaven will be split open, and its people will descend, and they are more numerous than the people of the second heaven and the lowest heaven and all of creation. They will surround the angels who came down before them, the jinn, mankind, and all of creation. Then every heaven will be like this in this doubling order, until the seventh heaven will be split open, and its people will descend, and they are more numerous than those who came down before them from the people of the heavens, the jinn, mankind, and all of creation. The creation, and they surround the angels who descended before them from the people of the heavens and the jinn and mankind and all of creation, and our Lord, the Almighty and Majestic, descends in the canopies of clouds and around Him are the Cherubim, and they are more numerous than the people of the seven heavens and the jinn and mankind, and all of creation has horns like the tips of spears, and they are under the Throne, making a recitation of glorification, praise and sanctification of God, the Almighty and Majestic, and the distance between the sole of one of their feet and his heel is a journey of five hundred years, and the distance between his heel and his knee is a journey of five hundred years, and the distance between his knee and his groin is a journey of five hundred years, and the distance between his groin and his collarbone is a journey of five hundred years, and the distance between his collarbone and the place of the earring is a journey of five hundred years. And above that is a journey of five hundred years and Hell is at his side, and this is how Ibn Hatim narrated it in this context.

Ibn Jarir said: Al-Qasim told us, Al-Hussein told us, Al-Hajjaj told me, on the authority of Mubarak bin

Fadala, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, that he heard Ibn Abbas say: When this heaven is split, more angels will descend from it than mankind and jinn. It is the Day of Meeting, the day when the people of the heavens and the people of the earth will meet. The people of the earth will say: 'Our Lord has come?' They will say: 'He has not come, although He is coming.' Then the second heaven will split, then heaven after heaven of equal multiplication up to the seventh heaven. Then more angels will descend from it than all those who have descended from the heavens, the jinn, and mankind. He said: 'Then the Cherubim will descend, then our Lord will come with the eight bearers of the Throne. Between the heel of each angel and his knee is a distance of seventy years, and between his thigh and his shoulder is a distance of seventy years.' He said: And each angel among them did not contemplate the face of his companion, and each angel among them placed his head between his breasts, saying: Glory be to the Holy King, and on their heads was something spread out like a cloak, and the throne was above that, then he stopped, so its chain of transmission is based on Ali bin Zaid bin Jud'an, and in it is weakness and in its chains of transmission mostly, and in it is great oddity, and something similar to this was mentioned in the famous hadith of the Trumpet, and God knows best, and God the Most High said: "Then on that Day the Event will occur * And the heaven will split open, and on that Day it will be fragile * And the angels will be on its sides, and the Throne of your Lord will be borne above them that Day by eight." Shahr bin Hawshab said: The bearers of the Throne are eight, four of them say: Glory be to You, O God, and praise be to You. To You is praise for Your forbearance after Your knowledge. And four of them say: Glory be to You, O God, and praise be to You. To You is praise for Your forgiveness after Your power. Ibn Jarir narrated it from him. Abu Bakr ibn Abdullah said: When the people of the earth look at the Throne, it descends upon them from above. Their eyes will stare at it, their kidneys will tremble within them, and their hearts will fly from their chests to their throats. Ibn Jarir said: Al-Qasim told us, Al-Hussein told us, Al-Mu'tamir ibn Sulayman told us, on the authority of Abdul-Jalil, on the authority of Abu Hazim, on the authority of Abdullah ibn Amr, who said: When God, the Almighty, descends, there are seventy thousand veils between Him and His creation, including light and darkness. Then the water makes a sound in that darkness that makes hearts tremble. This is attributed to Abdullah ibn Amr from his words, and perhaps it is one of the two Zamilites, and God knows best.

And the Almighty said: **The sovereignty that Day will belong to the Most Merciful** (al-Baqarah 2:17), just as He said: **Whose sovereignty is this Day? To God, the One, the Prevailing.** And in the Sahih it is mentioned that God the Almighty will fold the heavens with His right hand, and take the earths with His other hand, then say: I am the King, I am the Judge. Where are the kings of the earth? Where are the tyrants, where are the arrogant? And His statement: **And it will be a difficult Day for the disbelievers** means severe and hard, because it is a day of justice and decisive

judgment, just as God the Almighty said: **So that, on that Day, will be a difficult Day * For the disbelievers, not easy.** This is the state of the disbelievers on that day. As for the believers, it is as God the Almighty said: **The greatest terror will not grieve them** (al-Baqarah 2:17).

Imam Ahmad narrated: Husayn ibn 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, who said: It was said, O Messenger of God, **A day the length of which is fifty thousand years.** How long is this day? The Messenger of God, may God bless him and grant him peace, said, **By Him in Whose Hand is my soul, it will be made easy for the believer to the point that it will be easier for him than an obligatory prayer that he prays in this world.** And the Almighty's saying: **And the Day the wrongdoer will bite his hands, saying, 'Oh, would that I had taken with the Messenger a way!'** God, the Almighty, informs us of the regret of the wrongdoer who left the path of the Messenger, may God bless him and grant him peace, and what he brought from God of the clear truth about which there is no doubt, and took a path other than the path of the Messenger. So when the Day of Resurrection comes, he will regret it when regret will not benefit him, and bite his hands in regret and sorrow. Whether the reason for its revelation was Uqbah ibn Abi Mu'ayt or any other of the wretched ones, it is general for every wrongdoer, as God, the Almighty, said: **The Day their faces will be turned over in the Fire** 2:17. So every wrongdoer will regret it intensely on the Day of Resurrection, and bite his hands saying, **Oh, would that I had taken with the Messenger a way! Woe to me! Would that I had not taken so-and-so as a friend!** meaning the one who turned him away from guidance and led him astray to the path of misguidance, one of the advocates of misguidance, and this applies equally to Umayyah ibn Khalaf or... His brother Abi bin Khalaf or others, **He has led me astray from the remembrance** which is the Qur'an **after it had come to me** meaning after it had reached me. God Almighty said: **And Satan is ever, to man, a deserter** meaning he deserts him from the truth and turns him away from it, and uses him in falsehood and calls him towards it.

Fath al-Qadir

28- Woe to me! Would that I had not taken so-and-so as a friend! A prayer for woe and destruction upon oneself for befriending the unbeliever who led him astray in this world. *So-and-so* is a metaphor for proper nouns. Al-Naysaburi said: Some of the imams of language claimed that the use of *so-and-so* in the classical language has not been proven except as a narration. It is not said **so-and-so came to me**, but rather it is said: **Zayd said so-and-so came to me**, because it is the name of the verb which is the proper noun, and this is also the case in the speech of God. It was also said that *so-and-so* is a metaphor for the proper noun of rational males, and *so-and-so* is a metaphor for the proper noun of their females. It was also said that it is a metaphor for an indefinite rational male, and *so-and-so* is a metaphor for a rational female. As for *so-and-so* and *so-and-so*, they are a metaphor for irrational beings. *So-and-so* is used only in calling out cases of necessity, as in the saying of the

poet:

In the midst of the sea, hold on to so-and-so

And his saying:

Tell me about so-and-so

And *ful* is not shortened from *fulan* contrary to what Al-Farraa said. Abu Hayyan claimed that Ibn Asfour and Ibn Malik made *fulan* a metaphor for someone who has reason. Al-Hasan read **O woe to me** with an explicit *ya*, while Al-Dawri read it with *imalah*. Abu Ali said: Leaving *imalah* is better because the root of this word is *ya*, so the *kasrah* was replaced with a *fatha*, and the *ya* with a *ta* to escape from the *ya*, so whoever uses *imalah* returns to what he fled from.

Tafsir al-Baghawi

28- Woe to me! Would that I had not taken so-and-so as a friend, meaning: Abi bin Khalaf.

Tafsir al-Baidawi

28- Woe to me! It was read with a *ya'* according to the original. **Would that I had not taken so-and-so as a friend.** That is, someone I led astray. *So-and-so* is a metaphor for proper names, just as here it is a metaphor for races.

Surat al-Furqan 25:29

He certainly led me astray from the remembrance after it had come to me, and ever is Satan, to mankind, a deserter.

Surat al-Furqan 25:29

He certainly led me astray from the remembrance after it had come to me, and ever is Satan, to mankind, a deserter.

Tafsir al-Jalalayn

29 - **He has led me astray from the remembrance** the Qur'an **after it had come to me** by turning me away from believing in it. God Almighty said **and Satan is ever, to man the disbeliever a deserter** by abandoning him and disavowing him when afflicted.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **He has led me astray from the Reminder after it had come to me**, God Almighty says, informing about this person who regretted what he had done in the world of disobeying his Lord in obeying his friend: He has led me astray from belief in the Qur'an, which is the Reminder, after it had come to me from God, so he turned me away from it. God says: **And Satan is ever, to man, a deserter**, meaning: submitting to whatever calamity befalls him, not saving him or delivering him.

Tafsir al-Qurtubi

God the Almighty said: **He has led me astray from the remembrance**. That is, this regretful person says: He whom I took as a friend in this world has led me astray from the Qur'an and belief in it. It was also said: **From the remembrance** meaning from the Messenger. **And Satan is ever, to mankind, a deserter**. It was said: This is from the words of God, not from the words of the oppressor. The rest of the discussion on this is when He said: **After he had come to me**. Desertion is the abandonment of assistance, and from this is the desertion of Satan to the polytheists when he appeared to them in the form of Suraqa bin Malik, and when he saw the angels, he disowned them. And everyone who turns people away from the path of God and is obeyed in disobeying God is a devil to mankind, deserting them when punishment and affliction descend. And he did well who said:

Avoid bad company and forbid yourself from its traps. If you cannot find a way out of it, then avoid it.

Love the honest lover and beware of a woman who will gain his pure affection unless you dispute with him.

And in gray hair there is that which prevents the wise man from youth when its fires ignite in his virginity

last:

Befriend the best people wherever you find them. The best companions are those who are chaste.

People are like coins; you sort them and find some to be silver and some to be counterfeit.

In the Sahih of the hadith of Abu Musa, from the Prophet, may God bless him and grant him peace, he said: "The example of a good companion and a bad companion is like that of a musk seller and a blacksmith. As for the musk seller, either you will give it to him as a gift, or you will buy some from him, or you will smell a pleasant fragrance from him. As for the blacksmith, either he will burn your clothes or you will smell a bad odor from him." Wording by Muslim. Abu Dawud also narrated it from the hadith of Anas. Abu Bakr al-Bazzaz narrated from Ibn Abbas that he said: It was said, O Messenger of God, which of our companions is the best? He said: **He whose sight reminds you of God, whose speech increases your knowledge, and whose actions remind you of the Hereafter**. Malik ibn Dinar said: **It is better for you to carry stones with the righteous than to eat baked bread with the wicked**. And he recited:

Befriend the best of people and you will be saved as a Muslim, but befriend the worst of people and one day you will regret it.

Tafsir Ibn Kathir

God the Almighty tells us about the terror of the Day of Resurrection and the great events that will take place on it, including the splitting of the sky and its being parted by clouds, which are the shades of great light that dazzle the eyes, and the descent of the angels of the heavens on that day and they will surround the creation in the place of gathering, then the Lord, Blessed and Exalted be He, will come to separate the judgment. Mujahid said: This is like what God the Almighty said: **Do they await aught but that God should come to them in canopies of clouds and the angels?**

Ibn Abi Hatim said: Muhammad ibn Ammar ibn al-Harith told us, Muammil told us, Hammad ibn Salamah told us, on the authority of Ali ibn Zayd, on the authority of Yusuf ibn Mihran, on the authority of Ibn Abbas, that he recited this verse: **And the Day the heaven will be split with clouds and the angels will be sent down in a decreasing fashion**. Ibn Abbas, may God be pleased with them, said: On their authority, God Almighty will gather all creation on the Day of Resurrection in one place: the jinn, mankind, beasts, wild beasts, birds, and all of creation. Then the lowest heaven will be split open, and its people will descend, and they are more numerous than the jinn and mankind and all of creation. They will surround the jinn, mankind, and all of creation. Then the second heaven will be split open, and its people will descend, and they are more numerous than the people of the lowest heaven and all of creation. They will surround the angels who came down before them, the jinn, mankind, and all of creation. Then the third heaven will be split open, and its people will descend, and they are more numerous than the people of the second heaven and

the lowest heaven and all of creation. They will surround the angels who came down before them, the jinn, mankind, and all of creation. Then every heaven will be like this in this doubling order, until the seventh heaven will be split open, and its people will descend, and they are more numerous than those who came down before them from the people of the heavens, the jinn, mankind, and all of creation. The creation, and they surround the angels who descended before them from the people of the heavens and the jinn and mankind and all of creation, and our Lord, the Almighty and Majestic, descends in the canopies of clouds and around Him are the Cherubim, and they are more numerous than the people of the seven heavens and the jinn and mankind, and all of creation has horns like the tips of spears, and they are under the Throne, making a recitation of glorification, praise and sanctification of God, the Almighty and Majestic, and the distance between the sole of one of their feet and his heel is a journey of five hundred years, and the distance between his heel and his knee is a journey of five hundred years, and the distance between his knee and his groin is a journey of five hundred years, and the distance between his groin and his collarbone is a journey of five hundred years, and the distance between his collarbone and the place of the earring is a journey of five hundred years. And above that is a journey of five hundred years and Hell is at his side, and this is how Ibn Hatim narrated it in this context.

Ibn Jarir said: Al-Qasim told us, Al-Hussein told us, Al-Hajjaj told me, on the authority of Mubarak bin Fadala, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, that he heard Ibn Abbas say: When this heaven is split, more angels will descend from it than mankind and jinn. It is the Day of Meeting, the day when the people of the heavens and the people of the earth will meet. The people of the earth will say: 'Our Lord has come?' They will say: 'He has not come, although He is coming.' Then the second heaven will split, then heaven after heaven of equal multiplication up to the seventh heaven. Then more angels will descend from it than all those who have descended from the heavens, the jinn, and mankind. He said: 'Then the Cherubim will descend, then our Lord will come with the eight bearers of the Throne. Between the heel of each angel and his knee is a distance of seventy years, and between his thigh and his shoulder is a distance of seventy years.' He said: And each angel among them did not contemplate the face of his companion, and each angel among them placed his head between his breasts, saying: Glory be to the Holy King, and on their heads was something spread out like a cloak, and the throne was above that, then he stopped, so its chain of transmission is based on Ali bin Zaid bin Jud'an, and in it is weakness and in its chains of transmission mostly, and in it is great oddity, and something similar to this was mentioned in the famous hadith of the Trumpet, and God knows best, and God the Most High said: "Then on that Day the Event will occur * And the heaven will split open, and on that Day it will be fragile * And the angels will be on its sides, and the Throne of your Lord will be borne above them that Day by eight." Shahr bin Hawshab said: The bearers of the Throne are eight, four of them say: Glory be to You, O God, and praise be to You. To You is praise for Your

forbearance after Your knowledge. And four of them say: Glory be to You, O God, and praise be to You. To You is praise for Your forgiveness after Your power. Ibn Jarir narrated it from him. Abu Bakr ibn Abdullah said: When the people of the earth look at the Throne, it descends upon them from above. Their eyes will stare at it, their kidneys will tremble within them, and their hearts will fly from their chests to their throats. Ibn Jarir said: Al-Qasim told us, Al-Hussein told us, Al-Mu'tamir ibn Sulayman told us, on the authority of Abdul-Jalil, on the authority of Abu Hazim, on the authority of Abdullah ibn Amr, who said: When God, the Almighty, descends, there are seventy thousand veils between Him and His creation, including light and darkness. Then the water makes a sound in that darkness that makes hearts tremble. This is attributed to Abdullah ibn Amr from his words, and perhaps it is one of the two Zamilites, and God knows best.

And the Almighty said: **The sovereignty that Day will belong to the Most Merciful** (al-Baqarah 2:17), just as He said: **Whose sovereignty is this Day? To God, the One, the Prevailing.** And in the Sahih it is mentioned that God the Almighty will fold the heavens with His right hand, and take the earths with His other hand, then say: I am the King, I am the Judge. Where are the kings of the earth? Where are the tyrants, where are the arrogant? And His statement: **And it will be a difficult Day for the disbelievers** means severe and hard, because it is a day of justice and decisive judgment, just as God the Almighty said: **So that, on that Day, will be a difficult Day * For the disbelievers, not easy.** This is the state of the disbelievers on that day. As for the believers, it is as God the Almighty said: **The greatest terror will not grieve them** (al-Baqarah 2:17).

Imam Ahmad narrated: Husayn ibn 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, who said: It was said, O Messenger of God, **A day the length of which is fifty thousand years.** How long is this day? The Messenger of God, may God bless him and grant him peace, said, **By Him in Whose Hand is my soul, it will be made easy for the believer to the point that it will be easier for him than an obligatory prayer that he prays in this world.** And the Almighty's saying: **And the Day the wrongdoer will bite his hands, saying, 'Oh, would that I had taken with the Messenger a way!'** God, the Almighty, informs us of the regret of the wrongdoer who left the path of the Messenger, may God bless him and grant him peace, and what he brought from God of the clear truth about which there is no doubt, and took a path other than the path of the Messenger. So when the Day of Resurrection comes, he will regret it when regret will not benefit him, and bite his hands in regret and sorrow. Whether the reason for its revelation was Uqbah ibn Abi Mu'ayt or any other of the wretched ones, it is general for every wrongdoer, as God, the Almighty, said: **The Day their faces will be turned over in the Fire 2:17.** So every wrongdoer will regret it intensely on the Day of Resurrection, and bite his hands saying, **Oh, would that I had taken with the Messenger a way! Woe to me! Would that I had not taken so-and-so as a friend!** meaning the one who turned him away from guidance and led him astray to the path of misguidance, one of the advocates of misguidance, and this applies equally

Surat al-Furqan 25:29

He certainly led me astray from the remembrance after it had come to me, and ever is Satan, to mankind, a deserter.

to Umayyah ibn Khalaf or... His brother Abi bin Khalaf or others, **He has led me astray from the remembrance after it had come to me** meaning after it had reached me. God Almighty said: **And Satan is ever, to man, a deserter** meaning he deserts him from the truth and turns him away from it, and uses him in falsehood and calls him towards it.

Fath al-Qadir

29- **He has led me astray from the remembrance after it had come to me** meaning, by God, this one whom I took as a friend has led me astray from the Qur'an, or from the sermon, or the word of testimony, or all of that, after it had come to me and I had control over him and had the power to do so. **And Satan is ever, to man, a deserter.** Desertion is the abandonment of assistance, and from this is Satan's desertion of the polytheists when they befriend him, then he abandons them when they seek his aid. This sentence confirms the meaning of what preceded it, and it is possible that it is from the words of God Almighty, or from the complete words of the oppressor, and that he called his friend Satan after making him a misleader, or he meant Satan by Satan because he is the one who made him patient in befriending the misleaders.

Tafsir al-Baghawi

29- **He has led me astray from the remembrance**, from faith and the Qur'an, **after it had come to me**, meaning: the remembrance with the Messenger, **and Satan was**, meaning every rebellious, stubborn person among mankind and jinn, and everyone who turns people away from the path of God is a devil. **A deserter to mankind**, meaning: abandoning him, abandoning him and disowning him when calamity and torment descend. The ruling of this verse is general and applies to every two people who love each other and come together to disobey God.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Al-Ala told us, Abu Usamah told us, on the authority of Yazid, on the authority of Abu Burdah, on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, who said: "The example of a good and bad companion is like that of a musk seller and a blacksmith. The musk seller will either give you some musk, or you will buy some from him, or you will find a pleasant smell from him. As for the blacksmith, he will either burn your clothes or you will find a bad smell from him."

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba told us, Abu Tahir Muhammad ibn Ahmad ibn al-Harith told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Hayat ibn Shuraih, on the authority of Salim ibn Ghailan, that al-Walid ibn Qays al-Tujibi told

him that he heard Abu Sa'id al-Khudri - Salim said: or on the authority of Abu al-Haytham on the authority of Abu Sa'id - that he heard the Prophet, may God bless him and grant him peace, say: **Do not befriend anyone but a believer, and do not let anyone eat your food but a pious person.**

Abdul Wahid Al-Malihi told us, Abu Bakr Muhammad bin Ahmad bin Kassab Al-Naysaburi told us, Abu Al-Abbas Al-Asamm told us, Hamid bin Ayyash Al-Ramli told us, Muammil bin Ismail told us, Zuhair bin Muhammad Al-Khurasani told us, Musa bin Wardan told us 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: **A person is upon the religion of his close friend, so let one of you consider whom he takes as a close friend.**

Tafsir al-Baidawi

29- **He has led me astray from the remembrance** from the remembrance of God, or His Book, or the sermon of the Messenger, or the word of testimony. **After it came to me** and I had control over him. **And Satan** means the misleading friend or Iblis because he led him to oppose and disobey the Messenger, or everyone who has become devilish from among the jinn and humans. **To abandon man** means to befriend him until he leads him to destruction, then he abandons him and does not benefit him, so the noun is fa'ul from khadhlan.

Surat al-Furqan 25:30

And the Messenger said, **O my Lord, indeed my people have taken this Qur'an as something to be abandoned.**

Tafsir al-Jalalayn

30 - **And the Messenger Muhammad said, O my Lord, my people Quraysh have taken this Qur'an to be something to be abandoned.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the Messenger will say on the Day when the wrongdoer bites his hands: **O my Lord, my people to whom You sent me to call them to Your Oneness have taken this Qur'an as something to be abandoned.**

The people of interpretation differed about the meaning of their abandoning the Qur'an. Some of them said: Their abandoning it was because they said bad things about it, and they claimed that it was magic and poetry.

Who said that?

Muhammad ibn 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, regarding his statement: **They have taken this Qur'an to be something to be abandoned**, he said: They abandon it with words, they say: It is magic.

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 the Messenger said...** the verse, they talk nonsense about it. Mujahid said: And his statement: **arrogantly sitting there, talking nonsense about it** (al-Mu'minun 23:67) he said: arrogantly sitting there in the city, talking nonsense about it, he said: with bad talk about the Qur'an that is not true.

Al-Harith told me, he said: Al-Hasan told us, he said: Hisham told us, on the authority of Mughira, on the authority of Ibrahim, regarding the statement of God: **Indeed, my people have taken this Qur'an to be something to be abandoned**, they do not want to hear it, and if they are called to God, they say no. And he recited: **And they forbid it and keep away from it** (al-An'am 6:26). He said: They forbid it and keep away from it.

Abu Jaafar said: This statement is more appropriate for the interpretation of that, because God informed us about them that they said: Do not listen to this Qur'an and speak in vain about it, and that is their abandonment of it.

And His statement, **And thus We have made for every prophet an enemy from among the criminals**, God

Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And just as We have made for you, O Muhammad, enemies from among the polytheists of your people, so We have made for every prophet before you an enemy from among the polytheists of his people. You did not specify for that from among them, saying, **So be patient with what befalls you from them, just as those of Our messengers of strong will were patient before you.**

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, he said: Ibn Abbas said: **And thus We have made for every prophet an enemy from among the criminals.** He said: It is certain that Muhammad, may God bless him and grant him peace, will have an enemy from among the criminals, just as He did for those before him.

And His statement: **And sufficient is your Lord as a Guide and a Supporter**, God Almighty says to His Prophet: And sufficient for you, O Muhammad, is your Lord as a Guide who guides you to the truth and shows you the right path, and a Supporter: He says: A Supporter for you against your enemies, He says: So do not let your enemies among the polytheists frighten you, for I will support you against them, so be patient with My command, and go forth to deliver My message to them.

Tafsir al-Qurtubi

God Almighty says: **And the Messenger said, 'O my Lord,'** meaning Muhammad, may God bless him and grant him peace, complaining about them to God Almighty. **Indeed, my people have taken this Qur'an to be something to be abandoned**, meaning they said about it that they changed the truth, saying that it is magic and poetry, according to Mujahid.

Al-Nakha'i said: The meaning of *abandoned* is abandoned, so God Almighty consoled him and comforted him.

Tafsir Ibn Kathir

God Almighty says, informing us about His Messenger and Prophet Muhammad, may God bless him and grant him peace, that he said, **O Lord, my people have taken this Qur'an to be something to be abandoned.** This is because the polytheists did not listen to the Qur'an or hear it, as God Almighty said: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it.'** So when the Qur'an was recited to them, they would increase their noise and talk about other things so that they would not hear it. This is from abandoning it, abandoning faith in it, abandoning belief in it is from abandoning it, abandoning contemplation of it and understanding it is from abandoning it, abandoning working with it and obeying its commands and avoiding its prohibitions is

Surat al-Furqan 25:30

And the Messenger said, "O my Lord, indeed my people have taken this Qur'an as something to be abandoned."

from abandoning it, and turning away from it to something else of poetry, sayings, singing, amusement, speech or a method taken from someone other than it is from abandoning it. So we ask God, the Generous, the Giver of Goodness, who is able to do whatever He wills, to save us from that which angers Him, and to employ us in that which pleases Him of memorizing His Book and understanding it, and carrying out its requirements during the hours of the night and the ends of the day in the way that He loves and is pleased with, for He is Generous and Giver.

And the Almighty said: **And thus We have made for every prophet an enemy from among the criminals** meaning, just as it happened to you, O Muhammad, among your people who abandoned the Qur'an, so it was with the past nations, because God made for every prophet an enemy from among the criminals, who call people to their misguidance and disbelief, as God the Almighty said: **And thus We have made for every prophet an enemy - devils from mankind and jinn 2:17.** And for this reason God the Almighty said here: **And sufficient is your Lord as a Guide and a Supporter** meaning for whoever follows His Messenger, believes in His Book, confirms Him and follows Him, then God is his Guide and Supporter in this world and the Hereafter. And He only said **a Guide and a Supporter** because the polytheists used to prevent people from following the Qur'an so that no one would be guided by it, and so that their way would prevail over the way of the Qur'an. For this reason He said: **And thus We have made for every prophet an enemy from among the criminals 2:17.**

Fath al-Qadir

30- **And the Messenger said,** O my Lord, indeed my people have taken this Qur'an as something forsaken. **This is in apposition to** And those who do not expect the meeting with Us say," meaning that my people have taken this Qur'an that you brought to them and that you commanded me to convey and that you sent me with as something forsaken and abandoned. They did not believe in it, nor did they accept it in any way. It was said that it is from hajara, which means to be guided. The meaning is that they took it as something forsaken and delirium. It was also said that the meaning of forsaken is abandoned, then the preposition was deleted, and their forsaking it is their saying that it is magic, poetry, and legends of the ancients. This statement will be said by the Messenger, may God bless him and grant him peace, on the Day of Resurrection. It was said that it is a narration of what he, may God bless him and grant him peace, said in this world.

Tafsir al-Baghawi

30- **And the Messenger said,** meaning: And the Messenger will say on that day: **O Lord, my people have taken this Qur'an as something to be abandoned,** meaning: abandoned, so they turned away from it, did

not believe in it, and did not act upon what is in it.

It was said: They made it the same as delirium, which is delirium and bad, so they claimed that it is poetry and magic, and this is the saying of Al-Nakha'i and Mujahid.

It was said: The Messenger, meaning Muhammad, may God bless him and grant him peace, complained to God about his al-Nas 114: O Lord, my people have abandoned this Qur'an.

Tafsir al-Baidawi

30- "And the Messenger" Muhammad said on that day or in this world, broadcasting to God the Most High. "O Lord, my people" Quraysh. "have taken this Qur'an to be something to be abandoned" by abandoning it and turning away from it, and from him, peace and blessings be upon him, "Whoever learns the Qur'an and hangs up his copy of the Qur'an and does not review it or look into it, will come on the Day of Resurrection clinging to it and saying: O Lord, this servant of yours has taken me to be something to be abandoned, judge between me and him **or they abandoned it and talked nonsense about it if they heard it or they claimed that it was nonsense and legends of the ancients, so its root is abandoned**" in it, so the preposition was deleted, and it is permissible for it to have the meaning of abandonment like the flogged and the rational, and in it is a frightening for his people, because when the prophets, peace and blessings be upon them, complained to God the Most High about their people, He hastened the punishment for them.

Surat al-Furqan 25:31

And thus We have made for every prophet an enemy from among the criminals. And sufficient is your Lord as a Guide and a Helper.

Tafsir al-Jalalayn

31 - **And thus** just as We made an enemy from among the polytheists of your people **We made for every prophet before you an enemy from among the criminals** the polytheists, so be patient as they were patient **and sufficient is your Lord as a Guide** for you **and a Helper** as a Helper for you against your enemies.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "And thus We have made for every prophet an enemy from among the criminals. And sufficient is your Lord as a Guide and a Helper."

Tafsir al-Qurtubi

God the Almighty said: **And thus We have made for every prophet an enemy from among the criminals.** That is, just as We made for you, O Muhammad, an enemy from among the polytheists of your people, who is Abu Jahl according to Ibn Abbas, so too We have made for every prophet an enemy from among the polytheists of his people. So be patient with My command as they were patient, for I am your guide and your supporter against all who oppose you. It has been said that the Messenger's saying **O Lord** will only be said on the Day of Resurrection, meaning they abandoned the Quran, abandoned me, and denied me. Anas said that the Prophet (peace and blessings of God be upon him) said: "Whoever learns the Quran and hangs up his copy of the Quran without reviewing it or looking into it, will come on the Day of Resurrection clinging to it and saying, 'O Lord of the worlds, this servant of Yours has forsaken me, so judge between me and him.'" This was mentioned by Al-Tha'labi. **And sufficient is your Lord as a Guide and a Supporter** is in the accusative case as a state or a specification, meaning He guides you and supports you, so do not worry about those who oppose you. Ibn Abbas said: The enemy of the Prophet, may God bless him and grant him peace, was Abu Jahl, may God curse him.

Tafsir Ibn Kathir

God Almighty says, informing us about His Messenger and Prophet Muhammad, may God bless him and grant him peace, that he said, **O Lord, my people have taken this Qur'an to be something to be abandoned.**

This is because the polytheists did not listen to the Qur'an or hear it, as God Almighty said: **And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it.'** So when the Qur'an was recited to them, they would increase their noise and talk about other things so that they would not hear it. This is from abandoning it, abandoning faith in it, abandoning belief in it is from abandoning it, abandoning contemplation of it and understanding it is from abandoning it, abandoning working with it and obeying its commands and avoiding its prohibitions is from abandoning it, and turning away from it to something else of poetry, sayings, singing, amusement, speech or a method taken from someone other than it is from abandoning it. So we ask God, the Generous, the Giver of Goodness, who is able to do whatever He wills, to save us from that which angers Him, and to employ us in that which pleases Him of memorizing His Book and understanding it, and carrying out its requirements during the hours of the night and the ends of the day in the way that He loves and is pleased with, for He is Generous and Giver.

And the Almighty said: **And thus We have made for every prophet an enemy from among the criminals** meaning, just as it happened to you, O Muhammad, among your people who abandoned the Qur'an, so it was with the past nations, because God made for every prophet an enemy from among the criminals, who call people to their misguidance and disbelief, as God the Almighty said: **And thus We have made for every prophet an enemy - devils from mankind and jinn 2:17.** And for this reason God the Almighty said here: **And sufficient is your Lord as a Guide and a Supporter** meaning for whoever follows His Messenger, believes in His Book, confirms Him and follows Him, then God is his Guide and Supporter in this world and the Hereafter. And He only said **a Guide and a Supporter** because the polytheists used to prevent people from following the Qur'an so that no one would be guided by it, and so that their way would prevail over the way of the Qur'an. For this reason He said: **And thus We have made for every prophet an enemy from among the criminals 2:17.**

Fath al-Qadir

31- **And thus We have made for every prophet an enemy from among the criminals.** This is a consolation from God, the Exalted, to His Messenger, may God bless him and grant him peace. The meaning is that God, the Exalted, has made for every prophet who calls to God an enemy who opposes him from among the criminals of his people. So do not be alarmed, O Muhammad, for this was the way of the prophets before you, and be patient as they were patient. **And sufficient is your Lord as a Guide and a Supporter.** The commentators said: The *ba* is redundant, meaning your Lord is sufficient, and the accusative of *supporter* and *guide* is a state, or a distinction: meaning He guides His servants to the interests of religion and this world and grants them victory over the enemies.

Surat al-Furqan 25:31

And thus We have made for every prophet an enemy from among the criminals. And sufficient is your Lord as a Guide and a Helper.

Tafsir al-Baghawi

So God Almighty consoled him and said:

31- **And thus We have made**, meaning: just as We made enemies for you from among the polytheists of your people, so We have made, **for every prophet an enemy from among the criminals**, meaning: the polytheists. Muqatil said: He is saying, "Do not let it be too much for you, for the prophets before you experienced this from their people, so be patient with My affair as they were patient, for I am your supporter and guide, "and sufficient is your Lord as a guide and a supporter."

Tafsir al-Baidawi

31- **And thus We have made for every prophet an enemy from among the criminals** just as We made him for you, so be patient as they were patient. This is evidence that He is the Creator of evil, and the enemy can be singular or plural. **And sufficient is your Lord as a Guide** to the path to defeating them. **And a Supporter** for you against them.

Surat al-Furqan 25:32

And those who disbelieve say, **Why was the Qur'an not revealed to him all at once?** Thus [it is] that We may strengthen thereby your heart. And We have recited it distinctly.

Tafsir al-Jalalayn

32 - **And those who disbelieve say, Why was the Qur'an not sent down to him all at once?** like the Torah, the Gospel, and the Psalms. God Almighty said, **We sent it down thus**, in parts, **to strengthen thereby your heart**. "And We recited it with measured recitation." We brought it little by little, slowly and deliberately, to facilitate its understanding and memorization.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And those who disbelieve say, 'Why was the Qur'an not sent down to him?'** He says, "Why was the Qur'an not sent down to Muhammad, may God bless him and grant him peace, 'all at once,' just as the Torah was sent down to Moses all at once?" God said, **Thus, that We may strengthen thereby your heart**, sending it down to you verse after verse, and thing after thing, to strengthen thereby your heart, We sent it down.

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: "And those who disbelieve say, 'Why was the Qur'an not revealed to him all at once?' Thus [it is] that We may strengthen thereby your heart. And We have spaced it [in distinct recitations]." He said: God would reveal a verse to him, and if the Prophet of God had taught it to him, another verse would be revealed, to teach him the Book by heart and strengthen his heart thereby.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement: **And those who disbelieve say, 'Why was the Qur'an not sent down to him all at once?'** just as the Torah was sent down to Moses. He said: **Thus, that We may strengthen thereby your heart**. He said: The Qur'an was sent down to him in response to what they said, so that Muhammad would know that God answers people with what they say with truth.

What he means by his saying: **To strengthen your heart with it** is to correct the resolve of your heart and the certainty of your soul, and to encourage you with it.

His saying: **And We have recited it with measured recitation** means: And We taught you thing after thing until you memorized it. And measured recitation in reading means: deliberateness and verification.

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

Who said that?

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Mughira told us, on the authority of Ibrahim, regarding his statement: **And We recited it in measured recitation**, he said: It was revealed in parts.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Hasan, regarding His statement: **And We have recited it in measured recitation**, he said: One verse, two verses, and verses would be revealed in response to them if they asked about something, and God had revealed it in response to them, and in response to the Prophet regarding what they were saying, and between its beginning and its end there were about twenty years.

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 We recited it with measured recitation**. He said: Between the time the Qur'an was revealed to him and the end of it, it was revealed to him forty years ago, and the Prophet, may God bless him and grant him peace, died sixty-two or sixty-three years ago.

Others said: The meaning of recitation is clarification and explanation.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And We recited it with measured recitation**, he said: We explained it with an explanation, and he recited: **And recite the Qur'an with measured recitation** (al-Muzzammil 73:4).

Tafsir al-Qurtubi

God the Almighty said: **And those who disbelieve say, 'Why was the Qur'an not revealed to him all at once?'** There are two opinions as to who said that: One of them is that they are disbelievers in poetry, as Ibn Abbas said. The second is that they are the Jews who, when they saw the Qur'an being revealed in parts, said, **Why was it not revealed to him all at once, just as the Torah was revealed to Moses, the Gospel to Jesus, and the Psalms to David?** God the Almighty said, **Thus meaning, We did it, To strengthen thereby your heart** to strengthen your heart so that you may understand and bear it, because the previous books were revealed to prophets who could read and write, while the Qur'an was revealed to an illiterate prophet. Also, because some of the Qur'an abrogates and others are abrogated, and some are answers to those who ask about matters, so We divided it so that it would be more retentive for the Prophet (peace and blessings of God be upon him) and easier for those who act upon it. So whenever a new revelation was revealed, it strengthened his heart.

I said: If it is said: Why was the Qur'an not revealed all at once and he preserved it if that was within his power? It is said: It is within God's power to teach him the Book and the Qur'an in a single moment, but He did not do so and there is no objection to His judgment. We have already explained the wisdom behind that. It

And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have recited it distinctly.

has also been said that His statement *thus* is from the speech of the polytheists, meaning why was the Qur'an not revealed to him all at once like that, like the Torah and the Gospel? So the pause is complete at *thus* and then He begins **that We may strengthen thereby your heart** meaning that We revealed it to you thus in parts so that We may strengthen thereby your heart. Ibn al-Anbari said: The first interpretation is better and more excellent, and the second interpretation has been mentioned. Muhammad ibn Uthman al-Shaibi told us: Munjab told us: Bishr ibn Ammar told us, on the authority of Abu Rawq, on the authority of al-Dahhak, on the authority of Ibn Abbas, regarding the words of God, the Most High: **Indeed, We sent it down during the Night of Decree** (al-Qadr 28:1), he said: The Quran was sent down all at once from God, the Almighty, in the Preserved Tablet to the noble scribes in the heaven. The noble scribes recorded it for Gabriel for twenty nights, and Gabriel, peace be upon him, recorded it for Muhammad for twenty years. He said: This is what God said: **So I swear by the positions of the stars** (al-Waqi'ah 59:75), meaning the stars of the Quran, "And indeed, it is a great oath, if you but knew. Indeed, it is a noble Quran" (al-Waqi'ah 59:76-77). He said: So why was it not sent down to the Prophet, may God bless him and grant him peace, all at once? Those who disbelieved said: Why was the Quran not sent down to him all at once? So God, the Most High, said: **Thus do We strengthen thereby your heart** O Muhammad. **And We have recited it in stages.** He says: **And We sent it in stages**, meaning: little by little.

Tafsir Ibn Kathir

God the Almighty says, informing us of the many objections, stubbornness, and talk of the unbelievers about things that do not concern them, when they said, **Why was the Qur'an not sent down to him all at once?** That is, why was this book that was revealed to him not sent down to him all at once, just as the books before it were sent down all at once, such as the Torah, the Gospel, the Psalms, and other divine books? God the Almighty answered them by saying that it was sent down in parts over twenty-three years according to events and incidents, and what was needed of rulings to strengthen the hearts of the believers in it, as He says, **And a Qur'an which We have divided into parts** (al-An'am 11:1). For this reason, He said, **That We may strengthen thereby your heart, and We have recited it clearly.** Qatadah said, **We have explained it clearly.** Abdur-Rahman ibn Zayd ibn Aslam said, **And We have explained it clearly.** "And they do not bring you an example (al-An'am 11:1), meaning, an argument or a doubt, except that We bring you the truth and the best explanation." That is, they do not say anything to oppose the truth except that We answer them with what is the truth in reality and is clearer, more evident, and more articulate than their statement.

Saeed bin Jubair said on the authority of Ibn Abbas,

And they do not bring you an example meaning, what they seek to use to find fault with the Qur'an and the Messenger, **except that We bring you the truth** the verse, meaning, except that Gabriel descended from God with the answer to them. This is nothing but a great concern and honor for the Messenger, may God's prayers and peace be upon him, as the revelation from God, the Almighty, the Majestic, would come to him with the Qur'an morning and evening, night and day, while traveling and at home. And every time the angel would come to him with the Qur'an, it was not like the revelation of a book from the previous books. This position is higher, more sublime, and of greater status than all of his brothers among the prophets, may God's prayers and peace be upon them all. The Qur'an is the most honorable book that God has revealed, and Muhammad, may God's prayers and peace be upon him, is the greatest prophet that God has sent. God has combined the two attributes for the Qur'an together, as it was revealed in the highest assembly all at once from the Preserved Tablet to the House of Honor in the lowest heaven, then it was revealed after that to the earth in stages according to events and incidents. Abu Abd al-Rahman al-Nasa'i said: Ahmad ibn Sulayman told us, Yazid ibn Harun told us, Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Qur'an was revealed all at once to the lowest heaven on the Night of Decree, then it was revealed after that over a period of twenty years. God Almighty said: **And they do not bring you an example except that We bring you the truth and the best explanation.** And God Almighty said: "And a Qur'an which We have divided into parts in order that you may recite it to the people at intervals. And We have sent it down gradually."

Then God the Almighty said, informing us about the bad state of the disbelievers in their return on the Day of Resurrection, and their being gathered to Hell in the worst of states and ugliest of descriptions: **Those who will be gathered on their faces to Hell - those are the worst in position and most astray in path.** In the Sahih, it is narrated on the authority of Anas that a man said: **O Messenger of God, how will the disbeliever be gathered on his face on the Day of Resurrection?** He said: **The One who made him walk on his two feet is able to make him walk on his face on the Day of Resurrection.** This is what Mujahid, Al-Hasan, Qatadah and more than one of the commentators said.

Fath al-Qadir

32- **And those who disbelieve say, 'Why was the Qur'an not sent down to him all at once?'** This is among their suggestions and stubbornness: Why didn't God send down this Qur'an to us all at once, not in stages? There is disagreement as to who said this statement. Some say it was the disbelievers of Quraysh, and others say it was the Jews. They said, **Why didn't you bring us the Qur'an all at once, just as the Torah, the Gospel, and the Psalms were sent down?** This is a false claim and a refuted argument, because these books were revealed in parts just as the Qur'an was revealed, but they are stubborn or

ignorant and do not know how the books of God the Almighty were revealed to His prophets. Then God the Almighty responded to them and said: **Thus, that We may strengthen thereby your heart**, meaning, We revealed the Qur'an in this way in parts. The *kafis* in the accusative case as a description of a deleted verbal noun, and this is an indication of what is understood from their words: i.e., like that fragmented revelation which they criticized and suggested otherwise, We revealed it in order to strengthen your heart with this revelation in this manner. Because revealing it in parts according to events is more likely to make you memorize it and understand its meanings, and this is one of the greatest reasons for strengthening. The *lam* is related to the deleted verb that we have understood. Abu Hatim said: Al-Akhfash said: It is the answer to a deleted oath. He said: This is a weak opinion. Abdullah read it to establish with the letter ta'dah: meaning God, the Most High. It was said that this word means: I mean thus. Then he begins by saying: **That We may strengthen thereby your heart** meaning We sent it down to you in parts for this purpose. Ibn al-Anbari said: This is better and more excellent. An-Nahhas said: That was: meaning the revelation of the Qur'an in stages, one of the signs of prophethood, because they would not ask him about anything except that he would be answered, and this only happens to a prophet, so it was to strengthen his heart and their hearts. **And We recited it in measured recitation** is conjoined with the understood verb: meaning thus We sent it down and recited it in measured recitation. The meaning of measured recitation is that it be verse after verse, as An-Nakha'i, Al-Hasan and Qatadah said. It was said that the meaning is that we explained it clearly. This was narrated from Ibn Abbas. Mujahid said: Some of it after some. As-Suddi said: We explained it in detail. Ibn al-A'rabi said: I do not know measured recitation except for verification and clarification. Then God Almighty mentioned that they are refuted at all times and their words are refuted in every way and in every situation.

Tafsir al-Baghawi

32- **And those who disbelieve say, 'Why was the Qur'an not sent down to him all at once?'** Just as the Torah was sent down to Moses, the Gospel to Jesus, and the Psalms to David. God the Almighty said, *Thus*, I did, **that We might strengthen thereby your heart**, meaning, We sent it down in parts so that your heart would be strengthened so that you would understand and memorize it. Books were sent down to prophets who could read and write, but God sent down the Qur'an to an illiterate prophet who could neither read nor write. And because some of the Qur'an abrogates and others are answers to those who ask about matters, We divided it into sections so that it would be more retentive for the Messenger of God (blessings and peace of God be upon him) and easier for him to act upon. **And We recited it in measured recitation**, Ibn Abbas said: We explained it clearly, and recitation means clarification and confirmation. Al-Suddi said: We explained it in detail. Mujahid said: Some of it follows some. Al-Nakha'i, Al-Hasan, and Qatadah said:

We divided it into sections, verse by verse.

Tafsir al-Baidawi

32 - **And those who disbelieve say, 'Why was the Qur'an not sent down to him?'** That is, it was sent down to him as a report, meaning he informed, so that it would not contradict his statement, **all at once**, all at once like the three books. This is a pointless objection, because the miracle does not differ whether it is sent down all at once or in parts, although there are benefits to the separation, including what he indicated in his statement, **Thus We will strengthen thereby your heart**, that is, thus We sent it down in parts, so that by separating it, your heart may be strengthened to memorize and understand it, because its situation differs from the situation of Moses, David, and Jesus, peace and blessings be upon him, as he was illiterate and they used to write. If it had been sent down to him all at once, his memorization would have been impaired, and perhaps it would not have been established for him, as grasping it only comes about little by little. And because its revelation according to events requires more insight and immersion in the meaning, and because if it is sent down in stages, and he challenges with every star, they are unable to oppose it, that increases the strength of his heart, and because if Gabriel sends it down, one moment after another, his heart is strengthened by it, and no matter how much knowledge it contains, it will be more difficult for him to understand. The abrogating and the abrogated, including the joining of the current contextual evidence to the verbal meanings, as it aids in eloquence, as well as the description of a deleted source and the reference to its being revealed in parts, as it is indicated by His statement, **Why was not the Qur'an revealed to him all at once?** It is possible that it is from the complete speech of the disbelievers and therefore he stopped at it, so it is a state and the reference is to the previous books, and the *lam* in both cases is related to something deleted. "And We recited it to you, little by little, slowly and deliberately, over twenty years or twenty-three. The origin of tarteel in the teeth is their filing.

Surat al-Furqan 25:33

And they do not bring you an example except that We bring you the truth and the best explanation.

Surat al-Furqan 25:33

And they do not bring you an example except that We bring you the truth and the best explanation.

Tafsir al-Jalalayn

33 - **And they do not bring you an example** in invalidating your matter **except that We bring you the truth** that refute it **and the best explanation** as an explanation for them

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these polytheists will not come to you, O Muhammad, with an example they make except that We bring you from the truth that which will invalidate what they have brought, and a better explanation than it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **And they do not bring you an example except that We bring you the truth.** He said: The Book with what you can refute what they brought from the examples they brought and the best explanation.

What he meant by his saying: **And better in explanation** is: And better in explanation and detail than what they brought of examples.

And in a manner similar 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, regarding his statement: **And the best explanation** meaning: the best detail.

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 the best explanation** he said clarification.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement: **And the best explanation**, he said: in detail.

And His statement: **Those who will be gathered on their faces into Hell - those are in the worst place.** God Almighty says to His Prophet: These are the polytheists, O Muhammad, who say to you, **Why was this Qur'an not revealed all at once?** and who are like them in disbelief in God, who will be gathered on the Day of Resurrection on their faces into Hell, and will be driven to Hell, a worse place to settle in this world and the next than the people of Paradise in Paradise, and more astray than them in this world in path.

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

Who said that?

Al-Qasim told me, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **Those who will be gathered on their faces into Hellfire** He said: The One who made them walk on their feet is able to make them walk on their faces. **Those are in worse position** than the people of Paradise. **And more astray in way** He said: in path.

Muhammad ibn Yahya al-Azdi told me: Al-Husayn ibn Muhammad told us: Shaiban told us, on the authority of Qatada, regarding his statement: **Those who will be gathered on their faces into Hellfire**, he said: Anas ibn Malik told us that a man said: O Messenger of God, how will the disbeliever be gathered on his face? He said: The One who made him walk on his feet is able to make him walk on his face.

Abu Sufyan al-Ghanawi Yazid ibn Amr narrated to us, saying: Khallad ibn Yahya al-Kufi narrated to us, saying: Sufyan al-Thawri narrated to us, on the authority of Ismail ibn Abi Khalid, saying: I was informed by someone who heard Anas ibn Malik say: "A man came to the Prophet, may God bless him and grant him peace, and said: How will He gather them on their faces? He said: The One Who gathers them on their feet is able to gather them on their faces."

Ubayd ibn Muhammad al-Warraq narrated to us, saying: Yazid ibn Harun narrated to us, saying: Ismail ibn Abi Khalid informed us, on the authority of Abu Dawud, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, was asked: How will the people of Hell be gathered on their faces? He said: He who made them walk on their feet is able to make them walk on their faces.

Ahmad ibn al-Muqaddam narrated: Hazm narrated: I heard al-Hasan say: "The Messenger of God, may God bless him and grant him peace, recited this verse: 'Those who will be gathered on their faces into Hellfire.' They said: 'O Prophet of God, how will they walk on their faces?' He said: 'Have you seen the One who made them walk on their feet? Is He not able to make them walk on their faces?'"

Al-Qasim narrated to us, saying: Al-Hussein narrated to us, saying: Hisham narrated to us, saying: Mansour bin Zadan informed us, on the authority of Ali bin Zaid bin Jadaan, on the authority of Abu Khalid, on the authority of Abu Hurairah, who said: People will be gathered on the Day of Resurrection in three groups: a group on their mounts, a group on their faces, and it was said: How will they walk on their faces? He said: The One who made them walk on their feet is able to make them walk on their faces.

Tafsir al-Qurtubi

God the Almighty said: **And they do not bring you an example except that We bring you the truth and the best explanation.** God the Almighty says: If We had sent down the Qur'an to you all at once and then they asked you, you would not have anything to answer with, but We would hold back, and when they asked you, you would answer. An-Nahhas said: This was one of the signs of prophethood because they were not asked about anything except that they were answered, and this only happens to a prophet. So it was to strengthen his heart and their hearts. This is indicated by **And they do not bring you an example except that We bring you the truth and the best explanation.** If it had been sent down all at once with the obligations it contained, it would have been difficult for them. God the Almighty knew that the benefit was in sending it down in parts, because they would be alerted to it time and time again. If it had been sent down all at once, the meaning of alerting would have been removed, and it contains abrogating and abrogated verses. So they would worship with something until a specific time when God the Almighty knew it was good, then He would send down abrogation after that. So it is impossible for a message to be sent down all at once: Do such-and-such and do not do such-and-such. An-Nahhas said: **It is better for the completion to be one sentence because if he stops at "thus** the meaning becomes like the Torah, the Gospel and the Psalms and they are not mentioned before." Ad-Dahhak said: **And better in explanation** meaning in detail. The meaning is: better in detail than their likes, so it was deleted for the listener's knowledge. It was said: The polytheists used to derive information from the People of the Book and distortion and alteration had become prevalent among the People of the Book, so what the Prophet (peace and blessings of God be upon him) brought was a better explanation than what they had, because they used to mix truth with falsehood, and pure truth is better than truth mixed with falsehood. For this reason God the Almighty said: **And do not mix truth with falsehood** (Al-Baqarah 2:42). It was said: **They will not bring you an example** like what they say about the description of Jesus that he was created without a father except that We bring you the truth, meaning that which refutes their argument, like Adam when he was created without a father and mother.

Tafsir Ibn Kathir

God the Almighty says, informing us of the many objections, stubbornness, and talk of the unbelievers about things that do not concern them, when they said, **Why was the Qur'an not sent down to him all at once?** That is, why was this book that was revealed to him not sent down to him all at once, just as the books before it were sent down all at once, such as the Torah, the Gospel, the Psalms, and other divine books? God the Almighty answered them by saying that it was sent down in parts over twenty-three years according to events and incidents, and what was needed of rulings to strengthen the hearts of the believers in it, as He says, **And a Qur'an which We have divided into parts** (al-An'am 11:1). For this reason, He said, **That We**

may strengthen thereby your heart, and We have recited it clearly. Qatadah said, **We have explained it clearly.** Abdur-Rahman ibn Zayd ibn Aslam said, **And We have explained it clearly.** "And they do not bring you an example (al-An'am 11:1), meaning, an argument or a doubt, except that We bring you the truth and the best explanation." That is, they do not say anything to oppose the truth except that We answer them with what is the truth in reality and is clearer, more evident, and more articulate than their statement.

Saeed bin Jubair said on the authority of Ibn Abbas, **And they do not bring you an example** meaning, what they seek to use to find fault with the Qur'an and the Messenger, **except that We bring you the truth** the verse, meaning, except that Gabriel descended from God with the answer to them. This is nothing but a great concern and honor for the Messenger, may God's prayers and peace be upon him, as the revelation from God, the Almighty, the Majestic, would come to him with the Qur'an morning and evening, night and day, while traveling and at home. And every time the angel would come to him with the Qur'an, it was not like the revelation of a book from the previous books. This position is higher, more sublime, and of greater status than all of his brothers among the prophets, may God's prayers and peace be upon them all. The Qur'an is the most honorable book that God has revealed, and Muhammad, may God's prayers and peace be upon him, is the greatest prophet that God has sent. God has combined the two attributes for the Qur'an together, as it was revealed in the highest assembly all at once from the Preserved Tablet to the House of Honor in the lowest heaven, then it was revealed after that to the earth in stages according to events and incidents. Abu Abd al-Rahman al-Nasa'i said: Ahmad ibn Sulayman told us, Yazid ibn Harun told us, Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Qur'an was revealed all at once to the lowest heaven on the Night of Decree, then it was revealed after that over a period of twenty years. God Almighty said: **And they do not bring you an example except that We bring you the truth and the best explanation.** And God Almighty said: "And a Qur'an which We have divided into parts in order that you may recite it to the people at intervals. And We have sent it down gradually."

Then God the Almighty said, informing us about the bad state of the disbelievers in their return on the Day of Resurrection, and their being gathered to Hell in the worst of states and ugliest of descriptions: **Those who will be gathered on their faces to Hell - those are the worst in position and most astray in path.** In the Sahih, it is narrated on the authority of Anas that a man said: **O Messenger of God, how will the disbeliever be gathered on his face on the Day of Resurrection?** He said: **The One who made him walk on his two feet is able to make him walk on his face on the Day of Resurrection.** This is what Mujahid, Al-Hasan, Qatadah and more than one of the commentators said.

Fath al-Qadir

He said: 33- "And they do not bring you an example except that We bring you the truth and the best

Surat al-Furqan 25:33

And they do not bring you an example except that We bring you the truth and the best explanation.

explanation." That is, O Muhammad, the polytheists do not bring you an example of their examples, which include their obstinate suggestions, except that We bring you in response to their example the true and established answer that refutes, destroys and repels the example they have brought. What is meant by the example here is the question and the suggestion, and by the truth is its answer that cuts off its pretext, invalidates its doubts and resolves its matter. The meaning of "the best explanation **is** We bring you the best explanation," so the best explanation is conjoined with the truth, and the exception in His statement: "except that We bring you" is empty, and the sentence is in the accusative case as a state: that is, they do not bring you an example except in a state in which We bring it to you. Then He threatened and rebuked these ignorant ones.

Tafsir al-Baghawi

33- **And they do not bring you**, O Muhammad, meaning: these polytheists, **an example**, that they use to invalidate your matter, **except that We bring you the truth**, meaning that which you can use to refute and invalidate the example they have brought. So He called what they bring of examples an example, and He called what He uses to repel the examples the truth, **and the best explanation**, meaning clarification and detail. Explanation is an active participle, from *fasra*, which means uncovering what has been covered up.

Tafsir al-Baidawi

33- **And they do not come to you with an example** A strange question as if it were an example of falsehood, with which they want to cast doubt on your prophethood. **Except that We bring you the truth** The conclusive answer to him. **And a better explanation** And what is better in explanation or meaning than their question, or **They do not come to you** with an amazing situation, saying: Why was this not the case, except that We gave you from the situations what is right for you in Our wisdom and what is the best revelation of what you were sent for.

Surat al-Furqan 25:34

Those who will be herded on their faces into Hell - those are worse in position and more astray in path.

Tafsir al-Jalalayn

34 - **Those who will be gathered on their faces** will be driven (to Hell. Those are the worst in position) which is Hell **and most astray in path** they have lost their way from others, which is their disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Those who will be gathered on their faces into Hell - those are the worst in position and most astray in path.**

Tafsir al-Qurtubi

God the Almighty said: **Those who will be herded on their faces into Hell** It was mentioned in **Glory be to God** "Those are in the worst position" because they will be in Hell. Muqatil said: The disbelievers said to the companions of Muhammad (peace and blessings of God be upon him) that he is the worst of creation, so the verse was revealed: "And most astray from the way" meaning in religion and path. The structure of the verse is: And they do not bring you an example except that We bring you the truth, and you will be victorious over them with clear arguments, while they are herded on their faces.

Tafsir Ibn Kathir

God the Almighty says, informing us of the many objections, stubbornness, and talk of the unbelievers about things that do not concern them, when they said, "Why was the Qur'an not sent down to him all at once?" That is, why was this book that was revealed to him not sent down to him all at once, just as the books before it were sent down all at once, such as the Torah, the Gospel, the Psalms, and other divine books? God the Almighty answered them by saying that it was sent down in parts over twenty-three years according to events and incidents, and what was needed of rulings to strengthen the hearts of the believers in it, as He says, "And a Qur'an which We have divided into parts" (al-An'am 11:1). For this reason, He said, "That We may strengthen thereby your heart, and We have recited it clearly. **Qatadah said**, We have explained it clearly. **Abdur-Rahman ibn Zayd ibn Aslam said**, And We have explained it clearly. And they do not bring you an example (al-An'am 11:1), meaning, **an argument or a doubt**, except that We bring you the truth and the best explanation." That is, they do not say anything to oppose the truth except that We

answer them with what is the truth in reality and is clearer, more evident, and more articulate than their statement.

Saeed bin Jubair said on the authority of Ibn Abbas, **And they do not bring you an example** meaning, what they seek to use to find fault with the Qur'an and the Messenger, **except that We bring you the truth** the verse, meaning, except that Gabriel descended from God with the answer to them. This is nothing but a great concern and honor for the Messenger, may God's prayers and peace be upon him, as the revelation from God, the Almighty, the Majestic, would come to him with the Qur'an morning and evening, night and day, while traveling and at home. And every time the angel would come to him with the Qur'an, it was not like the revelation of a book from the previous books. This position is higher, more sublime, and of greater status than all of his brothers among the prophets, may God's prayers and peace be upon them all. The Qur'an is the most honorable book that God has revealed, and Muhammad, may God's prayers and peace be upon him, is the greatest prophet that God has sent. God has combined the two attributes for the Qur'an together, as it was revealed in the highest assembly all at once from the Preserved Tablet to the House of Honor in the lowest heaven, then it was revealed after that to the earth in stages according to events and incidents. Abu Abd al-Rahman al-Nasa'i said: Ahmad ibn Sulayman told us, Yazid ibn Harun told us, Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Qur'an was revealed all at once to the lowest heaven on the Night of Decree, then it was revealed after that over a period of twenty years. God Almighty said: **And they do not bring you an example except that We bring you the truth and the best explanation.** And God Almighty said: "And a Qur'an which We have divided into parts in order that you may recite it to the people at intervals. And We have sent it down gradually."

Then God the Almighty said, informing us about the bad state of the disbelievers in their return on the Day of Resurrection, and their being gathered to Hell in the worst of states and ugliest of descriptions: **Those who will be gathered on their faces to Hell - those are the worst in position and most astray in path.** In the Sahih, it is narrated on the authority of Anas that a man said: **O Messenger of God, how will the disbeliever be gathered on his face on the Day of Resurrection?** He said: **The One who made him walk on his two feet is able to make him walk on his face on the Day of Resurrection.** This is what Mujahid, Al-Hasan, Qatadah and more than one of the commentators said.

Fath al-Qadir

He said: 34- **Those who will be gathered on their faces into Hellfire** meaning they will be gathered on their faces, and the relative pronoun is the subject and its predicate is *those*, or it is the predicate of a deleted subject: meaning they are the ones, and it is permissible to put it in the accusative case as a censure. The meaning of **will be gathered on their faces** is they will be dragged on them to Hellfire. **Those are in the worst place** meaning an interpretation of a verse like this in Surat Subhan. It has been said that

Those who will be herded on their faces into Hell - those are worse in position and more astray in path.

this is connected to His statement: **The companions of Paradise, that Day, will be the best place to settle and the best place to rest.**

Abd bin Hamid, Ibn Abi Al-Dunya, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Hakim narrated on the authority of Ibn Abbas, regarding his statement: **And the Day the heaven will split with clouds and the angels will be sent down in succession**, that he said: God will gather all creation on the Day of Resurrection on one plain: the jinn, mankind, beasts, wild animals, birds and all of creation. Then the lowest heaven will split open and its inhabitants will descend, and they will be more numerous than those on the earth of the jinn, mankind and all of creation. They will surround the jinn, mankind and all of creation and the people of the earth will say: Is our Lord among you? They will say, *No*. Then the second heaven will split open, and something similar will be mentioned. Then likewise in every heaven up to the seventh heaven, and in each heaven there are more than the heaven before it. Then our Lord will descend in a shade of clouds, and around Him will be the Cherubim, and they are more numerous than the inhabitants of the seven heavens, mankind, the jinn, and all of creation. They have horns like the heels of cucumbers, and they are under the Throne. They will chant praises, glorifications, and sanctification of God the Most High. The distance between the sole of one of their feet and his heel is a journey of five hundred years, and from his knee to his thigh is a journey of five hundred years, and from his thigh to his collarbone is a journey of five hundred years, and what is above that is a journey of five hundred years. Its chain of transmission with Ibn Jarir is as follows: He said, Al-Qasim told us, Al-Husayn told us, Al-Hajjaj bin Mubarak bin Fadal told me, on the authority of Ali bin Zayd bin Jud'an, on the authority of Yusuf bin Mihran, that he heard Ibn Abbas, and he mentioned it. Ibn Abi Hatim narrated it with a chain of transmission as follows: He said, Muhammad bin Ammar bin Al-Harith Mamul told us, Hammad bin Salamah told us, on the authority of Ali bin Zayd, with it. Ibn Mardawayh and Abu Nu'aym narrated in Al-Dala'il with a chain of transmission. Al-Suyuti said: It is authentic on the authority of Sa'id ibn Jabr on the authority of Ibn Abbas: That Abu Mu'ayt used to sit with the Prophet (peace and blessings of God be upon him) in Mecca and did not harm him. He was a forbearing man, and whenever the rest of the Quraysh sat with him, they would harm him. Abu Mu'ayt had a close friend who was absent from him in Ash-Sham, so the Quraysh said: He has become an apostate, or Mu'ayt. His close friend came from Ash-Sham at night and said to his wife: What did Muhammad do of what he was doing? She said: The worst thing he could do. He said: What happened to my close friend Abu Mu'ayt? She said: He has become an apostate. He spent a bad night, and when morning came, Abu Mu'ayt came to him and greeted him, but he did not return his greeting. He said: Why do you not return my greeting? He said: How can I return your greeting when you have become an apostate? He said: Has the Quraysh done it? He said: Yes. He said: How will I clear their minds if I did it? He said: You come to him in

his gathering and spit in his face and curse him with the worst curses you know how to use. So he did that, but the Messenger of God (peace and blessings of God be upon him) did not respond until he wiped the spit from his face. Then he turned to him and said: If I find you outside the mountains of Mecca, I will strike your neck with patience. When the day of Badr came and his companions went out, he refused to go out. His companions said to him: Come out with us. He said: This man promised me that if he finds me outside the mountains of Mecca, he will strike my neck with patience. They said: You have a red camel that cannot be caught. If defeat were to occur, I would fly on it. So he went out with them. When God defeated the polytheists and his camel carried him across the mountains of the land, the Messenger of God (peace and blessings of God be upon him) took him as a prisoner with seventy of Quraysh. Abu Mu'ayt came to him and he said: Will you kill me from among these people? He said: Yes, because of what you spat in my face. So God revealed about Abu Mu'ayt: {And the Day the wrongdoer will bite his hands} until His saying: {And Satan is ever, to man, a deserter}. Abu Nu'aym narrated this story through Al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas, and he mentioned that the friend of Abu Mu'ayt was Ubayy ibn Khalaf. Ibn Mardawayh also narrated from Ibn Abbas, regarding his statement: {And the Day the wrongdoer will bite his hands}, he said: Ubayy ibn Khalaf and Uqbah ibn Abi Mu'ayt, and they are the two friends in Hell. Ibn Mardawayh also narrated from him, regarding his statement: {And thus We have made for every prophet an enemy from among the criminals}, he said: The enemy of the Prophet (peace and blessings of God be upon him) was Abu Jahl, and the enemy of Moses was Qarun, and Qarun was the cousin of Moses. Ibn Abi Hatim, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Dhiya' in Al-Mukhtara narrated from Ibn Abbas, he said: The polytheists said: If Muhammad was, as he claims, a prophet, why did his Lord not punish him? Was the Qur'an not revealed to him all at once, one or two verses, one or two chapters? So God revealed to His Prophet the answer to what they said: {And those who disbelieve say, "Why was the Qur'an not sent down to him all at once?"} to **and he has gone astray from the way**. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas, **That We may strengthen your heart thereby**, meaning, that We may strengthen your heart and bind it. **And We have recited it in measured recitation**, meaning, We sent it down gradually, meaning, one thing after another. **And they will not bring you an example**, meaning, if We had sent down the Qur'an to you all at once, then they would have asked you, he would not have what to answer, but We will hold back on you, so when they ask you, you will answer.

Tafsir al-Baghawi

Then he mentioned the fate of these polytheists, saying:

34- *Those*, that is, they are the ones, **will be gathered on their faces**, and driven and dragged, "to Hell. Those are the worst in place," that is, in status and position, and it is said: in home and destination, **and most astray in path**, who have gone astray in their path.

Tafsir al-Baidawi

34- **Those who will be gathered on their faces into Hellfire** meaning upside down or dragged into it, or their hearts clinging to the lower parts, their faces turned towards it. "And it was narrated from him, peace and blessings be upon him, that people will be gathered on the Day of Resurrection in three categories: a category on beasts, a category on foot, and a category on their faces." This is a blame in the accusative or nominative case, or as the beginning of its predicate. **Those are the worst in position and most astray in path.** The one preferred over him is the Messenger, peace and blessings be upon him, in the manner of the Most High's statement: **Say, 'Shall I inform you of one worse than that as reward from God? One whom God has cursed and with whom He has become angry.'** It is as if it was said that what prompted them to ask these questions was to belittle his position and mislead him, and they did not know their condition, so that they would know that they were the worst in position and most astray in path. It was also said that it is connected to his statement, **The companions of Paradise, that Day, will be the best settlement**, and describing the path as astray is a metaphorical attribution for exaggeration.

Surat al-Furqan 25:35

And We had certainly given Moses the Scripture and appointed with him his brother Aaron as a minister.

Surat al-Furqan 25:35

And We had certainly given Moses the Scripture and appointed with him his brother Aaron as a minister.

Tafsir al-Jalalayn

35 - **And We gave Moses the Scripture** the Torah and **made with him his brother Aaron a minister** a helper

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, peace and blessings be upon him, threatening the polytheists of his people for their disbelief in God and their denial of His Messenger, and frightening them of His punishment that would befall them, similar to what would befall the nations before them who denied their Messengers: **And We had already given Moses the Scripture** meaning the Torah, like the Criterion that We gave you, **And We appointed with him his brother Aaron as a minister** meaning a helper and supporter. **Then We said, 'Go both to the people who denied Our signs'** meaning: So We said to them: Go to Pharaoh and his people who denied Our signs and proofs, so We destroyed them utterly. There is something omitted in the speech that is sufficient to indicate what was mentioned, which is: **So they went and denied them, so We destroyed them then.**

Tafsir al-Qurtubi

God Almighty says: **And We gave Moses the Scripture** meaning the Torah. **And We made with him his brother Aaron as a minister** mentioned previously in *Taha*.

Tafsir Ibn Kathir

God Almighty says, threatening those who denied His Messenger Muhammad, may God bless him and grant him peace, from among the polytheists of his people and those who opposed him, and warning them of His punishment and painful torment, which He brought upon the past nations who denied His Messengers. He began by mentioning Moses and that He sent him and made his brother Aaron a minister with him, that is, a prophet who supported, supported, and helped them, but Pharaoh and his soldiers denied them. **God destroyed them, and for the disbelievers there is the like thereof.** And He did the same with the people of Noah when they denied His Messenger Noah, peace be upon him. And whoever denies a messenger has denied all the messengers, since there is no difference between one messenger and another. Even if we

assume that God Almighty sent every messenger to them, they would still be liars. For this reason, God Almighty said: **And the people of Noah, when they denied the messengers**, and He did not send to them except Noah only, and he remained among them for a thousand years less fifty years calling them to God Almighty, and warning them of His punishment. **And none believed with him except a few.** For this reason, God drowned them all and did not... None of them remained, and none of the children of Adam were left on the face of the earth except the people of the ship only. **And We made them a sign for the people**, meaning a lesson for them to consider, as God Almighty said: **Indeed, when the water rose, We carried you in the moving ship * That We might make it a reminder for you and for a listening ear to retain it.** That is, We left for you ships to ride in the depths of the seas so that you might remember God's blessing upon you in saving you from drowning, and He made you from the descendants of those who believed in Him and believed in His command.

God the Almighty said: **And 'Aad and Thamud and the companions of Ar-Rass.** Their stories have already been discussed in more than one surah, such as Surah Al-A'raf, so there is no need to repeat them here. As for the companions of Ar-Rass, Ibn Jurayj said on the authority of Ibn Abbas: They are the people of a village from the villages of Thamud. Ibn Jurayj said: Ikrimah said: The companions of Ar-Rass are in Falaj, and they are the companions of Yasin. Qatada said: Falaj is one of the villages of Al-Yamamah. Ibn Abi Hatim said: Ahmad ibn 'Amr ibn Abi 'Aasim told us: Ad-Dahhak ibn Mukhallad Abu 'Aasim told us: Shabib ibn Bishr told us: Ikrimah told us, from Ibn 'Abbas, regarding His statement: **And the companions of Ar-Rass**, he said: A well in Azerbaijan. Ath-Thawri said on the authority of Abu Bakr, on the authority of Ikrimah: Ar-Rass is a well in which they buried their prophet, i.e. they buried him there.

Muhammad ibn Ishaq said on the authority of Muhammad ibn Ka'b that the Messenger of God, may God bless him and grant him peace, said: "The first of the people to enter Paradise on the Day of Resurrection will be the black slave. This is because God, the Most High, sent a prophet to the people of a village, and none of its people believed in him except that black slave. Then the people of the village turned against the prophet, so they dug a well for him and threw him into it, then they closed over him with a huge rock. He said: So that slave would go and collect firewood on his back, then bring his firewood and sell it and buy food and drink with it, then bring it to that well and lift that rock, and God, the Most High, would help him with it, so he would lower his food and drink to him, then he would return it as it was. He said: So that was what God willed to happen. Then one day he went to collect firewood as he used to do, so he gathered his firewood and tied his bundle and finished it. When he wanted to carry it, he found a year, so he lay down and slept, and God struck his ear with a blow for seven years while he slept. Then he woke up and stretched out and turned to his other side and lay down, and God

struck his ear with a blow for seven years." Then he got up and carried his bundle, and he did not think that he had slept except for an hour during the day. He came to the village and sold his bundle, then he bought food and drink as he used to do. Then he went to the pit where it had been and looked for it but did not find it. His people had seen something strange in it, so they extracted it and believed in it and confirmed it. He said: Their prophet used to ask them about that black man and what he had done, and they would say to him: We do not know, until God took the Prophet. The black man got up from his sleep after that. The Messenger of God (blessings and peace of God be upon him) said: **That black man will be the first to enter Paradise.** Ibn Jarir narrated it thus from Ibn Humayd from Salamah from Muhammad ibn Ishaq from Muhammad ibn Ka'b as a mursal, and in it is strangeness and oddity, and perhaps there is an insertion in it, and God knows best. Ibn Jarir said: It is not permissible to take these people as the people of the message mentioned in the Qur'an, because God informed us that He destroyed them, and these people had seen something strange and believed in their prophet, God willing, unless something happened to them and they believed in the prophet after the death of their fathers, and God knows best. Ibn Jarir chose that the people of the message are the people of the trench mentioned in Surat Al-Buruj, and God knows best.

And the Almighty's saying: **And many generations between that** meaning, and many nations many times those mentioned that We destroyed. That is why He said, **And for each We presented examples** meaning, We showed them the arguments and clarified the evidence for them, as Qatada said: **And We removed the excuses from them.** "And each We destroyed utterly" meaning, We destroyed utterly, like the Almighty's saying: **And how many generations have We destroyed after Noah** A generation is a nation of people, like His saying, **Then We produced after them other generations** He limited some of them to one hundred and twenty years. And it was said to be one hundred. It was said eighty, and it was said forty, and it was said other than that, and what is most apparent is that the century is the nation who are contemporaries in one time, and if they go and a generation succeeds them, then they are another century, as is proven in the two Sahihs: **The best of centuries is my century, then those who come after them, then those who come after them.** The hadith: **And they have come upon the city upon which the evil rain rained,** meaning the city of the people of Lot, which is Sodom and its settlements, which God destroyed with the heart and with the rain of stones made of baked clay, as God Almighty said: **And We rained down upon them a rain, so evil was the rain of those who were warned.** And He said: "And indeed, you pass by them in the morning and at night. Then will you not reason?" And God Almighty said: **And indeed, they are on a straight path.** And He said: **And indeed, they are on a clear path.** For this reason He said: **Did they not see it?** That is, did they not consider what happened to its people of torment and punishment because of their denial of the Messenger and their disobedience to God's commands. **Rather, they were not hoping for a resurrection.** That is, the disbelievers who passed by it did not consider because they did not hope for a resurrection, that is.

Resurrection Day

Fath al-Qadir

The lam in His statement: 35- **And We had certainly given Moses the Scripture** is the answer to an omitted oath: meaning, by God, We had certainly given Moses the Torah. God Almighty mentioned a diversion from the stories of the ancients to console him, peace be upon him, as denying the prophets of God is a common practice among polytheists, and it is not specific to Muhammad, peace be upon him. *Aaron* is an apposition, and it may be accusative in the sense of disjunction, and *minister* is the second object. It was also said to be a state, and the second object is with it, but the first is more appropriate. Al-Zajaj said: In the language, a minister is someone to whom one refers and whose opinion is acted upon. A burden is that which one clings to, and from this comes **No, no burden.** The explanation of a minister has already been presented in Taha. A minister does not contradict prophethood, as prophets were sent at the same time, and they were commanded to support one another. Aaron was initially a minister to Moses.

Tafsir al-Baghawi

35- **And We gave Moses the Scripture and made with him his brother Aaron a minister,** a helper and supporter.

Tafsir al-Baidawi

35- **And We had certainly given Moses the Scripture and appointed with him his brother Aaron as a minister** to assist him in the call and raising the word, and this does not contradict his participation in the prophethood, because those who share in the matter assist each other in it.

Surat al-Furqan 25:36

So We said, Go both of you to the people who denied Our signs. So We destroyed them with utter destruction.

Surat al-Furqan 25:36

So We said, **Go both of you to the people who denied Our signs.** So We destroyed them with utter destruction.

Tafsir al-Jalalayn

36 - **So We said, Go to the people who denied Our signs** the Copts, Pharaoh and his people. So they went to them with the message, but they denied them. **So We destroyed them completely** We destroyed them completely.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So We said, 'Go both of you to the people who denied Our signs,' and We destroyed them with [complete] destruction.**

Tafsir al-Qurtubi

The Almighty's statement: **So We said, 'Go, both of you.'** The address is to both of them. It has also been said that Moses, peace be upon him, was only commanded to go in meaning. This is similar to His statement, **They forgot their fish** (al-Kahf 18:61). And His statement, **From them come forth pearls and coral** (Al-Rahman: 22), but it only comes forth from one of them. An-Nahhas said: "This is something that should not be dared to do regarding the Book of God, the Most High, as He, the Almighty, said: "So speak to him with gentle speech that perhaps he may be reminded or fear." They said, **Our Lord, indeed we fear that he will assault us or that he will transgress.** He said, **Do not fear; indeed, I am with you, hearing and seeing.** So go to him and say, **Indeed, we are messengers of your Lord.** (Ta-Ha: 45-47) Similar to this is: **And below them are two gardens.** (al-Rahman 55:62) God, the Most High, said: **Then We sent Moses and his brother Aaron with Our signs.** (al-Mu'minun 23:45) Al-Qushayri said: "His statement elsewhere: 'Go to Pharaoh, for he has transgressed.'" (Ta-Ha: 24) does not contradict this, because if they were both commanded, then each one is commanded. It is permissible to say that Moses was commanded first, then when He said, **To the people who denied Our signs,** He meant Pharaoh, Haman, and the Copts. **So We destroyed them** is an implied word in the speech, meaning they denied them. **So We destroyed them completely** means we annihilated them completely.

Tafsir Ibn Kathir

God Almighty says, threatening those who denied His Messenger Muhammad, may God bless him and grant him peace, from among the polytheists of his people and those who opposed him, and warning them of His punishment and painful torment, which He brought upon the past nations who denied His Messengers. He began by mentioning Moses and that He sent him and made his brother Aaron a minister with him, that is, a prophet who supported, supported, and helped them, but Pharaoh and his soldiers denied them. **God destroyed them, and for the disbelievers there is the like thereof.** And He did the same with the people of Noah when they denied His Messenger Noah, peace be upon him. And whoever denies a messenger has denied all the messengers, since there is no difference between one messenger and another. Even if we assume that God Almighty sent every messenger to them, they would still be liars. For this reason, God Almighty said: **And the people of Noah, when they denied the messengers,** and He did not send to them except Noah only, and he remained among them for a thousand years less fifty years calling them to God Almighty, and warning them of His punishment. **And none believed with him except a few.** For this reason, God drowned them all and did not... None of them remained, and none of the children of Adam were left on the face of the earth except the people of the ship only. **And We made them a sign for the people,** meaning a lesson for them to consider, as God Almighty said: **Indeed, when the water rose, We carried you in the moving ship * That We might make it a reminder for you and for a listening ear to retain it.** That is, We left for you ships to ride in the depths of the seas so that you might remember God's blessing upon you in saving you from drowning, and He made you from the descendants of those who believed in Him and believed in His command.

God the Almighty said: **And 'Aad and Thamud and the companions of Ar-Rass.** Their stories have already been discussed in more than one surah, such as Surah Al-A'raf, so there is no need to repeat them here. As for the companions of Ar-Rass, Ibn Jurayj said on the authority of Ibn Abbas: They are the people of a village from the villages of Thamud. Ibn Jurayj said: Ikrimah said: The companions of Ar-Rass are in Falaj, and they are the companions of Yasin. Qatada said: Falaj is one of the villages of Al-Yamamah. Ibn Abi Hatim said: Ahmad ibn 'Amr ibn Abi 'Aasim told us: Ad-Dahhak ibn Mukhallad Abu 'Aasim told us: Shabib ibn Bishr told us: Ikrimah told us, from Ibn 'Abbas, regarding His statement: **And the companions of Ar-Rass,** he said: A well in Azerbaijan. Ath-Thawri said on the authority of Abu Bakr, on the authority of Ikrimah: Ar-Rass is a well in which they buried their prophet, i.e. they buried him there.

Muhammad ibn Ishaq said on the authority of Muhammad ibn Ka'b that the Messenger of God, may God bless him and grant him peace, said: "The first of the people to enter Paradise on the Day of Resurrection will be the black slave. This is because

God, the Most High, sent a prophet to the people of a village, and none of its people believed in him except that black slave. Then the people of the village turned against the prophet, so they dug a well for him and threw him into it, then they closed over him with a huge rock. He said: So that slave would go and collect firewood on his back, then bring his firewood and sell it and buy food and drink with it, then bring it to that well and lift that rock, and God, the Most High, would help him with it, so he would lower his food and drink to him, then he would return it as it was. He said: So that was what God willed to happen. Then one day he went to collect firewood as he used to do, so he gathered his firewood and tied his bundle and finished it. When he wanted to carry it, he found a year, so he lay down and slept, and God struck his ear with a blow for seven years while he slept. Then he woke up and stretched out and turned to his other side and lay down, and God struck his ear with a blow for seven years." Then he got up and carried his bundle, and he did not think that he had slept except for an hour during the day. He came to the village and sold his bundle, then he bought food and drink as he used to do. Then he went to the pit where it had been and looked for it but did not find it. His people had seen something strange in it, so they extracted it and believed in it and confirmed it. He said: Their prophet used to ask them about that black man and what he had done, and they would say to him: We do not know, until God took the Prophet. The black man got up from his sleep after that. The Messenger of God (blessings and peace of God be upon him) said: **That black man will be the first to enter Paradise.** Ibn Jarir narrated it thus from Ibn Humayd from Salamah from Muhammad ibn Ishaq from Muhammad ibn Ka'b as a mursal, and in it is strangeness and oddity, and perhaps there is an insertion in it, and God knows best. Ibn Jarir said: It is not permissible to take these people as the people of the message mentioned in the Qur'an, because God informed us that He destroyed them, and these people had seen something strange and believed in their prophet, God willing, unless something happened to them and they believed in the prophet after the death of their fathers, and God knows best. Ibn Jarir chose that the people of the message are the people of the trench mentioned in Surat Al-Buruj, and God knows best.

And the Almighty's saying: **And many generations between that** meaning, and many nations many times those mentioned that We destroyed. That is why He said, **And for each We presented examples** meaning, We showed them the arguments and clarified the evidence for them, as Qatada said: **And We removed the excuses from them.** "And each We destroyed utterly" meaning, We destroyed utterly, like the Almighty's saying: **And how many generations have We destroyed after Noah** A generation is a nation of people, like His saying, **Then We produced after them other generations** He limited some of them to one hundred and twenty years. And it was said to be one hundred. It was said eighty, and it was said forty, and it was said other than that, and what is most apparent is that the century is the nation who are contemporaries in one time, and if they go and a generation succeeds them, then they are another century, as is proven in the two Sahih: **The best of centuries is my century, then those who come after them, then those who come**

after them. The hadith: **And they have come upon the city upon which the evil rain rained**, meaning the city of the people of Lot, which is Sodom and its settlements, which God destroyed with the heart and with the rain of stones made of baked clay, as God Almighty said: **And We rained down upon them a rain, so evil was the rain of those who were warned.** And He said: "And indeed, you pass by them in the morning and at night. Then will you not reason?" And God Almighty said: **And indeed, they are on a straight path.** And He said: **And indeed, they are on a clear path.** For this reason He said: **Did they not see it?** That is, did they not consider what happened to its people of torment and punishment because of their denial of the Messenger and their disobedience to God's commands. **Rather, they were not hoping for a resurrection.** That is, the disbelievers who passed by it did not consider because they did not hope for a resurrection, that is. Resurrection Day

Fath al-Qadir

Because they shared in prophethood, it was said to them 36- **Go to the people who denied Our signs**, meaning Pharaoh and his people. The signs are the nine previously mentioned, even though they had not denied them when God commanded Moses and Aaron to go, but rather the denial occurred after that. However, this past tense has the meaning of the future, as is the custom of God in His statements: that is, go to the people who deny Our signs. It was said that they were described as deniers when the story was told to the Messenger of God, may God bless him and grant him peace, to explain why they deserved punishment. It was also said that it is possible that it refers to the people whose condition led to denial. It was also said that what is meant by describing them as deniers when sent is that they were denying the divine signs, and not the signs of the message. Al-Qushayri said: God's statement elsewhere, **Go to Pharaoh, for he has transgressed**, does not contradict this, because if they were both commanded, then everyone is commanded. It could be said that the specific address to Moses in some instances is because he was the original messenger, and the address to them both is combined because they were both sent, **So We destroyed them with a complete destruction.** There is an omission in the speech: that is, they went to them and denied them, so We destroyed them: that is, We destroyed them as a result of that denial with a great destruction. It was also said that what is meant by destruction here is the ruling with it, because it did not happen immediately after the sending of Moses and Aaron to them, but rather some time after that.

Tafsir al-Baghawi

36- **So We said, 'Go both of you to the people who denied Our signs,'** meaning the Copts, **'and We destroyed them,'** there is an implied meaning in it, meaning: so they denied them, so We destroyed them, *completely*, We destroyed them completely.

Surat al-Furqan 25:36

So We said, Go both of you to the people who denied Our signs. So We destroyed them with utter destruction.

Tafsir al-Baidawi

36- "So We said, 'Go both of you to the people who denied Our signs,' meaning Pharaoh and his people. 'And We destroyed them with [complete] destruction.'" That is, they went to them and they denied them, so We destroyed them. So He limited himself to the two margins of the story, contenting himself with what was intended from it, which is to oblige the argument to send the messengers and to deserving destruction because of their denial, and the follow-up by considering the ruling to occur. And it was read, **And We destroyed them.**

(**Fadamarahum Fadamarahum**) with emphasis with the heavy nun.